THE

FREEMASON'S QUARTERLY REVIEW.

"LIGHT."

1835.

LONDON:

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TO HER,

WHOSE VALUE AS A FRIEND

CAN ONLY BE ESTIMATED BY HIM

WHOSE ADVERSITY HAS BEEN CHEERED BY HER PATIENCE

AND HER SMILES,

AND WHOSE PROSPERITY

OWES ITS ONLY CHARM TO HER SHARING ITS ADVANTAGES;

WHOSE LEAST BEAUTY IS HER PERSONAL GRACE,

AND WHOSE CLAIMS UPON HER HUSBAND'S GRATITUDE

FOR THE CHEERFUL ACQUIESCENCE IN THE UTILITY OF HIS

Masonic Avocations,

HAS ENABLED HIM, IT MAY BE SUCCESSFULLY, TO PERFORM HIS

DUTY TO THE CRAFT;—

TO A WOMAN WHOSE HEART IS CHARITABLE,—

TO A FREEMASON'S WIFE,

THIS VOLUME IS MOST AFFECTIONATELY

DEDICATED.

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"To THE EDITOR—Sir,—No. I. of the Freemason's Quarterly Review is out of print.—Your obedient Servant, W. Wilcockson.

"*Whitefriars, March* 26, 1835."

[We cannot state any regret at the above notice, and we must believe that our readers will not be displeased to learn that a re-print becomes apparently needful. The outlay will be considerable; but if we find on careful investigation that the expense is justified, we shall not hesitate to incur it; and in the mean time we have increased the number of our present edition—not doubting the kindness of friends in removing any fears that Brother Wilcockson may entertain as to its sale.]

The FREEMASON'S Calendar and Pocket-Book for 1835 (we have much pleasure in announcing) has sold remarkably well.

Brother ROBERT MILLER, the Grand Tyler, whose age and services equally entitle him to the respect and consideration of the Craft, has found it necessary to his health to retire altogether from attendance upon private Lodges and Chapters. The Grand Chapter has voted him an annual allowance of twenty guineas, and we hope that the several private Lodges which our brother attended, will not be unmindful of the services which have been so faithfully discharged, in some of them during the long period of a quarter of a century. May his retirement be cheered by the liberality he so richly deserves. The Lodge of Antiquity has awarded him the sum of ten pounds.

The HALL was, on the 24th instant, abundantly decorated with pictures, prints, &c., and fancifully enlivened by the aid of drapery and such garniture as is generally displayed elsewhere; by whose orders, however, this exhibition took place we have yet to learn, all enquiry having proved unsuccessful;—the Board of General Purposes, and the Grand Secretaries, disclaim any participation in the directions.

Brother FENN.—Without venturing to express any opinion upon the circumstances which have recently occupied the attention of the Courts of Aldermen and Common Council, there is some probability that a vacancy may be declared in the office of City Marshal. In such case we presume that strict integrity and unblemished reputation are no mean qualifications in a candidate, and upon such grounds we confidently recommend to such of our city brethren, whose votes and interest may be called into exercise, Brother Fenn, Past-master of the Globe Lodge, who will be found in every respect worthy of their support.

The Communication from Oxford came too late for the present number.

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THE

FREEMASON'S

QUARTERLY REVIEW.

MARCH 31, 1835.

THE warm-hearted kindness that has dictated the very numerous acknowledgments we have received from friends in all parts of the kingdom, led us in our last Number to promise an article devoted not merely to a return of thanks, but to an examination of the various sources of our success, which essay would have proved how powerfully we have been supported—by whom our exertions have been appreciated—and, in fact, how necessary a medium we have become to those who value Freemasonry for its social purity. We have since been honoured by copies of resolutions from various Lodges, expressive of the unanimous opinion of the Brethren in open Lodge assembled, that this periodical should be supported by the Craft at large; and some of the highest masonic characters have individually addressed the Editor to the same effect. It is, however, a matter of regret to ourselves, that circumstances should compel us to acknowledge in *general* terms only, what should, what does, in our own heart, form a grateful theme of editorial comment. Some of our readers may feel surprise at the seeming necessity there may be for withholding, under any possible circumstances, the expression of simple thanks to particular parties. On due consideration, however, we have so determined, and gratefully thank all our friends for the

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support we have hitherto received; in particular our Brother Secretaries, who have so pleasingly indorsed the several votes they have forwarded to us with their own personal approbation. Thus sustained, with renewed spirits, we proceed "to fresh fields and pastures new."

THE RETROSPECT.

BOARD OF GENERAL PURPOSES.—It is satisfactory to learn that the various reports from this Board for the past year, convey an assurance that the general concerns of the Order are in a very favourable state.

BOARD OF FINANCE.—In the Finance department there is an equally favourable appearance; a large portion of the debt has been liquidated during the past season, and it seems highly probable that the remainder may be paid off in the course of another year.

BOARD OF BENEVOLENCE.—The claims upon the Benevolent Fund have equalled, if not exceeded, the usual average. We have observed, that as the month of January is the general period for the installation of Masters, so the newly appointed Brethren muster in pretty good numbers in that and the following month; and being inexperienced in the general arrangements of the Board, are naturally disposed to act more from the impulse of the heart than from sound judgment, and hence very liberal allotments are freely made. We candidly admit the "soft impeachment" has, in our own person, been equally felt, and, but that we hold the fund to be of a most sacred character—created for the relief of the sick, the aged, and the infirm, as well as for the widow and the orphan, whose proper interests may

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become endangered by a want of caution—we should hesitate to check what would otherwise be laudable.

While on this subject, we must express our conviction, that, as the Constitution directs that three Grand Officers should be summoned to attend the Board, not by *rotation*, but at *discretion*, so the natural inference is, that it is *expected* such Grand Officers should be SELECTED, whose experience in this essential department will guarantee attention and regularity in the proceedings, by a *close conformity with the Constitutions of the Order*, and at the same time give a weight to their several opinions. There can be nothing personal in these observations; as on the particular occasion which has especially called them forth, there was not even one Grand Officer present (the Grand Secretaries excepted), although, as before stated, at least half the Board were newly-elected members: it is but justice, however, to notice the exemplary manner in which Brother Rackstraw, the Senior Master in attendance, filled the chair.

Many of our correspondents have directed our attention to a publication that has lately appeared in Glasgow, abounding with abuse of our Order, under the specious title of "Illustrations of Social Depravity." One severe compliment the publisher has paid the Fraternity, in the shape of *coup de bourse;* the previous numbers of these "Illustrations" being charged sixpence, while those who are to read a tirade against Masonry, must be taxed eighteen-pence for their curiosity. The publisher, probably, has calculated that the sale would, indeed, be limited, and therefore he must cover his expenses by a higher charge; or he may have calculated the sale would be enormous, and his profits proportionate; in either case there is no occasion for the most scrupulous Freemason to be angry with Mr. Reid, who, wishing to get

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money, adopts the proverbial mode of obtaining it by any means, adding, in his case, to the questionable maxim, that as all is fair in love and in war, a publisher need not be over-scrupulous in pushing trade.

We probably might have been altogether silent upon the issue of Mr. Reid's explorations, deep and scientific as they may be, had not the aforesaid publisher dispatched a copy to a London periodical, the editor of which rejoices in giving further publicity to these "Illustrations of Social Depravity," and tacks thereto some additional opinions of his own. We will not even quarrel with this second opponent; the article may have proved a god-send to him, and he may be thankful to Mr. Reid for enabling him to do what we believe no other editor of any periodical would have done but himself—retail, at second hand, abusive vituperation against a system, of which he confesses, by every line of his argument, to be in hopeless ignorance. It is altogether an unseemly co-partnery, and perfectly innocent of that gentlemanly feeling which frequently renders discussion so agreeable, even where there may exist great difference of opinion.

It is nothing new to be told that there are many persons, aye, and estimable persons, too, who hold Freemasonry in disrepute, if not in contempt.—Is there anything wonderful in this? Dubious of benefits received and conferred in secret, they may have listened to some tales of its occasional abuse, they may have heard that some man who has forfeited his claims to respectability in society was a member of the Order, and not caring about the necessity of an honest investigation, have expressed their opinion of Freemasonry, where they should have expressed their opinion of the man; and for this simple reason—no person can doubt the utter impossibility that every member of any society whatever can possess those exemptions from temptations to

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sin, unless he shall indeed be enshrined by those holy attributes which leave the dread tempter himself no hope of debasing man. At the moment of writing these observations, there is before the Secretary of State a deputation from the Society of Friends, imploring the mercy of the crown in favour of one of their deluded members. Shall his misconduct sully the character they have earned by a life of propriety passed under a system of acknowledged morality?—and must Freemasonry, whose noble influence is on the side of human felicity, be abused because there exist in the world crimes, and contentions, and corruptions? We may further demand whether religion itself, by which we mean the pure and holy worship of the Supreme Being, is to be questioned, because many, indeed how very many, of those who profess its tenets, disgrace them by their practice?

The case brought forward is that of William Morgan, a Freemason, *in America*, who, in 1826, was spirited from his home by certain persons called Freemasons. The parties implicated were put upon their trial, sentenced, and punished, according to the laws of the land. After a time Morgan, however, was not forthcoming, and other parties were arraigned on a charge of his murder—they were *acquitted.*

Political feeling, it being the time of the elections, ran high, and it suited the views of many (not being Freemasons,) under the state of excitement too prevalent upon these public questions, to doubt the purity of their own *laws*, and thus, forsooth, these parties would have persecuted, by new legislative pains and penalties, a system in which were bound up Franklin, Washington, Livingston, De Witt, Clinton, the present President Jackson, and nearly all the high minded men of the United States. In consequence, a great variety of tracts against the order issued from the

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press, and of course many in its favor. Mr. Reid has availed himself of the opportunity to gather together the poisoned arrows into an eighteen-penny bundle, and to direct against the state of Freemasonry in Great Britain what, if he possessed an honesty of purpose, he would at least have previously made himself somewhat better acquainted with. Is, or is it not, a little strange that not one of the many well-written tracts in favour of Masonry—the editorial articles in public newspapers, of men of judgment —and the replies of particular Freemasons, have all escaped the scientific research of the maligner of Freemasonry?

We hardly know whether the subject was worthy our attention: Freemasonry has existed, and will exist, as long as Benevolence, Charity, and the best sympathies of our nature may be claimed as human attributes; and Forgiveness of injuries being one of the principles of our Order, having now done with Mr. Reid and his London colleague, we freely forgive them both, recommending them to peruse the declaration of a candidate for admission, the charge delivered to him after the ceremony, and the charges which every Master of a Lodge *must* consent to before he can attain such dignity—these will be found in another part of the present number.

THE MASTERS' AND PAST MASTERS' CLUB.—Some of our brethren have considered our former observations to have been too freely written—that the proceedings of the club ought not to be made public. Entertaining a different opinion, and believing that whatever tends to the general good should be published, we felt no scruple in diffusing, as extensively as possible, the principles upon which the club is conducted. There are others, however, who think that we have not been sufficiently explanatory, inasmuch as many brethren have been deceived by a pretence

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that the club is merely "a Cabal," and that the members are pledged to support whatever measures are suggested at the meetings. This is altogether an absurd notion; the pretence is unworthy of the club, and of Freemasonry, and we feel it an imperative duty, most unequivocally to state, that the objects of the club are simply to associate the Masters and Past Masters on the days of Quarterly Communication, and that no subject whatever, of a Masonic character, is ever put to the vote *.

It is with unfeigned pleasure that we are able to announce the health of our illustrious Grand Master to be most excellent, that he enjoys even more than his usual flow of spirits; and that in the necessary retirement from the public duties of the Order, his Royal Highness is animated by those feelings of unabated ardour which make every report from the Society to him a subject of the deepest interest.

The proceedings of the last communication have been viewed by the Grand Master in the light naturally to be expected by all well-wishers to the Craft. The subject-matter of the motions brought forward, and the general topics they embraced, have been maturely considered. Had his Royal Highness been able to attend personally, it is probable that some difference in the mode of arrangement might have been suggested; but it is with sincere gratification we can assure our readers, that the proposed additions to the several Boards are not objected to; and, further, that such revision of the Constitutions as may be found requisite, will be amongst the earliest objects of the Grand Master's attention. We close our observations by stating, that his Royal Highness is impressed with the happy presage of being able to meet the Brethren at the Grand Lodge in June. May the GREAT ARCHITECT so will it!

* This statement will also serve as a reply to a well-written but very prejudiced letter from a Grand Officer of the year.

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ON FREEMASONRY.

FOURTH EPOCH.

FREEMASONRY having been preserved pure and perfect through the patriarchs alone and their inspired successors, is so interwoven with the history of the chosen and peculiar race of Shem, that until our labours shall have embraced an era beyond the destruction of the temple by the victorious legions of Rome under Titus, and the final dispersion of the Jews as a nation, we find it impossible to dissever them.

We have been led to dwell more particularly upon the character of the great lawgiver of the Hebrews, because by him certain *peculiar landmarks* of our Order were defined, and still remain the *unaltered* and *unalterable* guides of the Craft. His life was a perfect illustration of the duties of Freemasonry. We behold him at the commencement of his eventful career miraculously preserved from the barbarous policy of the Egyptian oppressor; alternately the favourite of the court of Pharoah, the champion of his enslaved and degraded brethren, or an unprotected fugitive; but under all circumstances of *difficulty* and *danger* evincing that perfect confidence and submission to the will of the Most High, which render him, as far as human imperfection would permit, worthy of being the chosen messenger and prophet of the God of Israel. In science no man exceeded him; as a legislator, he framed his laws to the genius of his people, and proved, by his disinterested conduct in bestowing the high honours of the priesthood on another, not only his want of personal ambition, but his devotion to the happiness and welfare of his brethren. His life was one of usefulness and privation, but in contemplating him in the hour of his death, we find him a chosen servant called to his reward; for him the king of terrors veiled his brow; while embracing his successor, Joshua, on Mount Abarim, the clouded herald of his God enfolded him—his awful spirit called him to repose. The following character of Moses is from the pen of the great father of Jewish history.

"He was one that exceeded all men in understanding, and made the best use of what that understanding suggested; he had a persuasive eloquence in addressing the people, appealing at once to their reason; and such a full command of his passions, as if he hardly had such in his soul, but

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knew them rather from perceiving them in others than himself. Never did any grief so affect the Hebrews as did the death of Moses: they mourned for him for thirty days as for a common father; in him they lost a leader skilful and bold in battle, an instructor in the useful arts of life in peace, and a firm friend in the hour of adversity."

Although the death of Moses forms no part of the typical mysteries of our Order, yet it is an important link in the vast chain of evidence in favour of its antiquity. Faber, in his Cabiric Mysteries, has endeavoured to prove, and we think successfully, that the mythologies of the ancients had their origin in a purer source than the corrupt imaginations of their priests, or the poetical effusions of their bards. With great research and learning, he has succeeded in tracing striking analogies between many important events recorded in Holy Writ and the legends of the heathen. Thus we find that the Hindoo—the Scandinavian, whose blood-stained rites were but a perverted system of the Mosaic worship, and the milder followers of Budha have a confused tradition of an antediluvian world and its destruction; the Greeks had their Deucalion, and the classic and historian may recognise in the deification of Cadmus, the contemporary of Moses, and like him a distinguished architect and Freemason, an attempt on the part of the citizens of Thebes, whose city he founded, to identify their characters and station in the Craft.

In favour of such a supposition, we have the concurrent testimony of history that a constant friendship and communication was established between the two nations, after the children of Israel had obtained possession of the promised land; and when the peculiar polity of the Jews, both civil and religious is considered, with their abhorrence of the Gentiles, what but the universal and beneficent spirit of Freemasonry can account for such apparent friendship? The expert Mason, who is master of the ARK MARINER'S DEGREE, will not fail to recognise in this the true key to the history of the deluge and its general tradition amongst mankind. Our wandering brethren, on their return from the pursuit of knowledge, related in their native lands the wonders they had witnessed, the wisdom they had acquired, and thus, although disfigured by superstition, many truths became known, and the record of interesting events obscurely preserved.

It were unnecessary and foreign to our purpose to trace

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the history of the Jews through their successful wars against the Canaanites, their final possession of the promised land, their priestly, prophetical and judicial forms of government; these are points upon which the sacred writings are sufficiently diffuse. The most important feature in Masonic history from the death of Moses, is the succession of Solomon to the throne of Judea, and the subsequent erection of that gorgeous temple, for so many years the wonder of the world, and the glory and honour of the Craft. In its building a great mystery was fulfilled and typified; man, by becoming master of the noble sciences of geometry, painting, and sculpture, together with the useful arts of working in stone and metals, was enabled to erect a pile, the perfection of human skill, worthy of the approbation and presence of the deity; and so may the perfect Mason, by the practice of those virtues, of which the arts and sciences are but the outward symbols and the sign, erect within his breast a spiritual temple, in which the spirit of his God may dwell.

In inspiring man with skill to invent the useful arts, the Great Architect of the Universe points out that it is His wish we should live happily ourselves, and contribute, by mutual assistance, to the happiness of others; each becoming the instrument, as far as his acquirements enable him, of good to human society, or, as the sacred writer more beautifully expresses it, "being of one mind, having compassion for one another, and to love as brethren."

Here we cannot fail to observe the peculiar and emphatic manner in which mankind are commanded to love as brethren; the peculiar title of the Mason recurs repeatedly in the Scriptures, and the high moral and social duties which the Order inculcates, of *mutual assistance* and *support*, are laid down for our guidance.

> Man, like the generous vine, supported lives,
> The strength he gains, is from the embrace he gives;
> On their own axis, as the planets run,
> Yet form at once their circle round the sun,
> So two consistent motions guide the soul,
> The one regards itself, and one the whole;
> Thus God and nature link'd the general frame,
> And bade *self-love* and social be the same.

The truly Masonic principle of mutual support was beautifully exemplified in the conduct of our two Grand

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Masters, Hiram of Tyre, and the illustrious Solomon. The rich land of Canaan was fruitful in oil and corn, while Tyre produced those gems and stately trees necessary for the erection of the Temple. In return for the assistance he received, the King of Israel ordered Hiram of Tyre a yearly present of 20,000 measures of wheat, and an equal number of measures of fine oil. In addition to the treasures in gold and precious stones collected by his father David towards the erection of the Temple, Solomon received vast contributions from the princes and rulers of Israel towards the completion of his grand design, and proceeded, with the assistance of our distinguished Master, Hiram Abiff, a widow's son, to divide the Craftsmen into classes. He appointed, first,

Harodim, princes, or rulers	300
Menatzchim, overseers or expert Masons	3,300
Ghiblim, stone squarers, cutters *Ish chotzeb,* men of hewing and . . . *Benai,* able Fellow-crafts . .	80,000

The levy out of Israel who were appointed to work in Lebanon one month in three, were 30,000, under the direction of Adoniram, Junior Grand Warden. The number of Freemasons employed were 113,600, exclusive of the *Ish Sabbal,* or men of burthen, the remains of the old Canaanites, amounting to 70,000, who are not numbered amongst Masons.

The great number of persons employed, their skill and diligence, enabled Solomon to level the *footstone* of the Temple, in the fourth year of his reign, the third after the death of his father David, and the four hundred and eightieth after the Children of Israel's passing the Red Sea. This magnificent and mystical structure was begun on Mount Moriah, on Monday, the second day of the month *Zif,* which answers to the twenty-first of our April, being the second month of the sacred year, and was carried on with such celerity that it was finished in all its parts in little more than seven years, which happened on the eighth day of the month *Bull,* answering to the twenty-third of our October. It is a circumstance worthy of record, and which every Mason must remember from his initiation, that every part of the Temple, whether of stone, timber, or metal, was brought ready cut, framed, and polished, to Jerusalem; so that no other tools were required than *wooden mallets* to join the several parts together; all the noise of axe, hammer, and saw, being con-

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fined to Lebanon, and the quarries and plains of *Zeredathah*, so that nothing might be heard amongst the brotherhood of Zion but harmony and peace.

The length of the Temple, or holy place, was sixty cubits of the sacred measure; the breadth twenty cubits, or one-third of its length; and in height thirty cubits to the upper ceiling, distinct from the porch; so that the building was twice as long and large every way as the Tabernacle of the Wilderness. The *dormer*, so sacred to Freemasons, was 120 cubits high, ten in breadth, and twenty in length. The harmony and symmetry of the *three dimensions of the Temple* are most remarkable; its proportions *are analagous to the three great concords of music*, and must have formed in the building as graceful a proportion to the eye, as in music they are delightful to the ear.

In the erection of this superb edifice we perceive not only the piety but the wisdom of Solomon. The arts had reached their highest state of perfection, and every species of knowledge peculiar to Freemasonry was lavished upon it. Thus was an archive not only erected to perpetuate our *secrets*, of which it was symbolical, but the beneficent gifts of the Deity rendered back in awful worship.

Nothing ever equalled the splendour of the consecration of the Temple. Israel sent forth her thousands, and the assembled people beheld, in awful adoration, the vast sacrifice of Solomon accepted. The flame descended upon the altar and consumed the offerings; the shadow and glory of the Eternal proclaimed His presence between the cherubim, and the voice of His thunders told to the faithful of the Craft that the perfectness of their labour was approved.

Like some worn war-steed when the goal is won,
The task perform'd, the race of honour run,
The prophet leader* stood, on Abrim's brow†,
And gazed serenely on the plains below.
Israel no more his awful voice shall hear,
His toil is o'er, his parting hour draws near.
But ere the clouded herald of His will,
(At whose command the thunderstorm is still,
And the fierce lightning's wing as calmly furl'd
As when Creation hail'd the young-born world),
Bore him from earth; in blissful visions rose
That promised land, the heritage of those

* Moses. † The name of the mountain upon which he expired.

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Who sprang from Shem's pure race; before his eyes
Fair fertile fields and fruitful vallies rise.
The sacred hill within whose cavern'd womb
The symbols of the last world found a tomb,
Crown'd with the Temple, girt in holy pride,
Rose in her beauty like some stately bride.
Dazzled by visions of that glorious clime,
Speechless in joy—fill'd his appointed time,
His aged head he bow'd on Joshua's breast,
In the bright knowledge of the future blest;
For him death veil'd the terrors of his brow,
No lingering struggles laid the prophet low;
The mantle of his GOD was o'er him cast,
And 'neath its shade the graves cold barrier past,
No human eye can pierce the mystic gloom
That shades the prophet's lonely, secret tomb:
No mortal hand be found of skill to trace
His awful ashes' sacred resting-place.
Joshua, whose faith stay'd the bright setting sun,
The promised land from Canaan's fierce race won;
Then flourish'd Israel like some goodly tree,
Proud in her strength, unfetter'd, stately, free.
Our sacred brotherhood, then, hand in hand,
Spread knowledge, science, through that favour'd land.
Prophets and kings participation sought
In those pure rites with truth and wisdom fraught,
Till the *dread sign*, the *awful name* was won,
By thee our pride, *thrice royal* Solomon.
'Twas thine and Hiram's skill to rear that fane
Whose mystic import man shall seek in vain
Without our secret key. Bright was the hour
When Israel's princes, in their pride and power,
Knelt in the temple's court, the living flame,
The accepted sacrifice to all proclaim.
Brightly the splendour of the GODHEAD shone,
In awful glory, from his living throne;
Then bow'd was every brow—no human sight
Could brave the splendour of that flood of light
That veil'd His presence—and His awful form,
Whose path the whirlwind is—whose breath the storm.

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ON THE ANCIENT LODGES, OR PLACES OF INITIATION INTO THE CABIRIC MYSTERIES.

BY THE REV. G. OLIVER, PROV. D. G. M. FOR LINCOLNSHIRE.

In the most early ages of the world a secret institution was practised by the sons of Seth, which had love to God, and benevolence to man, for its foundation and superstructure; and was the original and prototype of the Order that is now termed Freemasonry. This science of LIGHT, by what name soever it might be known, conferred such a high distinction on the favoured race by whom it was preserved, as to excite in the impure posterity of Cain an ardent desire to participate in the privileges which it appeared to convey. They had, however, rejected the true light, and were therefore not allowed to associate themselves as the *Companions* of those distinguished few, who, led by Seth, Enoch, and Noah, were acquainted with the mysterious name of God, and practised the holy science. Cain, therefore, with the assistance of his descendants, Tubal and Tubal-Cain, incorporated his followers into a Society, built a city for their habitation, and invented a spurious system of Masonry, which resolved itself into the grossest species of idolatry, the worship of dead men, and the adoration of the host of heaven.

After the Flood, the posterity of Ham revived and perpetuated the unholy scheme, and Nimrod erected a stupendous pyramidal tower in honour of the solar worship, and for the convenience of initiation and celebration. From the plains of Shinar, it was conveyed by each migratory colony to distant parts of the world, and ultimately, under the direction of the Cabiric priests, assumed the form of MYSTERIES, which were solemnized with awful splendour by every people upon the face of the earth.

There existed a legend, from the earliest times subsequently to the flood, that Enoch had deposited certain invaluable secrets in a consecrated cavern, deep in the bowels of the earth; and hence arose in the minds of the idolators, a strange predilection for these subterraneous places, coupled, as it was, with a tradition of the deluge; not only as representing the central cavity of the earth, or in other words the infernal regions, and affording secrecy and seclusion to the practice of their solemnities; but also as embracing the undoubted usage of the antediluvian patriarchs, and conveying an impression of awe and solemnity to their rites, approaching the sublime. And hence these celebrations in every country under heaven were held in caverns, constructed with sufficient capacity for the exhibition of their terrific

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machinery; and so far secluded from all possible intercouse with mankind, that the uninitiated were kept in the most profound darkness with respect both to the doctrines and ceremonies of these mysterious institutions.

> Spelunca alta fuit, vastoque immanis hiatu,
> Scrupea, tuta lacu nigro nemorumque tenebris.*

The pyramids of Egypt are amongst the most ancient edifices in the world which remains that were appropriated to this purpose. They were doubtless erected very soon after the Dispersion, as copies of the great phallic Tower, built by Nimrod; and as the latter was designed for initiation, so also were the former. We are told by an acute observer, that the second pyramid has two elaborate pieces of *cavern architecture* attached to the north and west sides, thirty feet in depth and fourteen hundred feet in length, hewn out of the solid rock on which the pyramid rests, and hallowed into an extensive range of apartments. The entrance is narrow, and the construction of the cells intricate, all involved in darkness, and many of them closed up with an accumulation of dust and rubbish. *They had a communication with the interior of the pyramid,* which cannot now be discovered, as many of the cells are entirely choked up†; and it may be added, that perhaps the only entrance was from the caverns beneath, into which the egress from the pyramid was by *a shaft or well,* for we know that pits or wells were occasionally used in the mysteries‡, and a well did actually exist in the pyramid, the use of which is otherwise unknown. "At the extremity of one of the passages," says Sir R. Wilson, "is a well, the depth of which was never ascertained§." Mr. Greaves thinks that these apartments were for the priests to lodge in; but independently of the consideration that such extensive excavations would never have been made out of the hard rock with the chisel for mere dwellings, when buildings on the surface would have been erected at one hundredth part of the labour and expense, it is clear from the internal construction of these spacious caverns, that they were intended to contain the apparatus of initiation into the mysteries; and it is highly probable that they were exclusively devoted to this important purpose‖.

We are assured that "wherever the rites of the Cabiri prevailed, they were always in some manner or other connected with caverns. Thus Rhea, who was exposed at sea in an ark, brought forth her son Anius in a cave; Bacchus, who was also exposed in an ark, was nursed in a cave; Typhon, or the diluvian ocean, was produced from a cave; Jupiter was born in the Dictean cave of Crete; the statue of Ceres—Hippia—Cabiria was placed by the Phigalensians in an artificial cave;

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* En. vi. † Greaves Pyram. vol. II. p. 34.
‡ Fab. Pag. Idol. vol. III. p. 167. Maur. Ind. Ant. vol. v. p. 1061.
§ See also "Pococke's Description of the East," vol. I. p. 243. ‖ Hist. Init. p. 23.

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the first horse, Sisyphus, was produced by Neptune out of a rock; the Argonautic Jason was educated in the cave of Chiron; Mithras was supposed to have been born out of a rock; and the most mysterious rites of the Samothracian Cabiri were performed within the dark recesses of the cave Zerinthus*."

These caverns were considered as appropriate symbols of the world, probably from their form, and from their natural and artificial contents, comprising the four elements, united with an allusion to the ark of Noah, of which the cave was a figurative type; for while floating on the waters it contained the whole visible remains of the Old World; and they had a reference of an astronomical character, which proceeded from the intimate connexion between the Sabian and the Arkite worship; for the two solstitial points of the Zodiacal circle are termed by Plato *Gates*, and these bear a decided analogy to the Homeric mundane Cavern with its north and south gates, the one earthly for mortals, the other celestial for immortals.

Many of these mysterious caverns remain, and have been minutely described by travellers of credit, although they are uniformly mistaken in supposing them to be sepulchral. To show, however, that they were really places of initiation into the spurious Masonry of Pagan nations, it will be necessary to describe the process of this fearful ceremony. The candidate was introduced into an inner apartment, and being purified with fire and water, was solemnly put through the SEVEN STAGES of initiation. First he beheld a deep and dangerous vault from the precipice where he stood, into which a single false step might precipitate him down to the "throne of dreadful Necessity," which was an emblem of those infernal regions through which he was about to pass. Threading *the circuitous mazes of the gloomy cavern*, he was soon awakened from his trance of thought by seeing the sacred fire, at intervals, fearfully flash through its recesses, and illuminating his path; sometimes bursting from beneath his feet; sometimes descending on his head in a broad sheet of white and shadowy flame. Amidst the terror thus inspired, his admiration was excited by the distant yelling of ravenous beasts; the roaring of lions, the howling of wolves, the fierce and threatening bark of dogs. Enveloped now in the blackest darkness, he was at a loss where to turn for safety; but was impelled rapidly forward by his attendant, who maintained an unbroken silence, towards the quarter from whence the appalling sounds proceeded; and at the sudden opening of a door, he found himself in a den of wild beasts, dimly enlightened with a single lamp. His conductor exhorted him to courage, and he was immediately attacked, amidst the most tremendous uproar, by the initiated, in the forms of lions, tigers, wolves, griffins, and other monstrous beasts;

* Fab. Mys. Cab. vol. II. p. 357.

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fierce dogs appeared to rise from the earth, and with dreadful howlings endeavoured to overwhelm the aspirant with alarm; and how bravely soever his courage might sustain him in this unequal conflict, he seldom escaped unhurt. After proceeding through many other ceremonies of the like nature, he came to a private door, which being opened, there issued forth such howlings and cries of lamentation and dismay, as struck him with new and indescribable emotions of terror. He turned his eyes, by an involuntary impulse towards the place from whence these miserable bewailings appeared to proceed, and beheld exhibited, in every appalling form, the torments of the wicked in Hades. Turning with disgust from this scene of woe, he was passed through some other *dark caverns and passages;* until, having successfully penetrated through *a devious labyrinth of vaults, connected by winding galleries*, each opening with a narrow stone portal, the scene of some perilous adventure; and having by the exercise of fortitude and perseverance been triumphantly borne through this accumulated mass of difficulty and danger, the doors of the Sacellum were thrown open, and his darkness was changed into light*.

With this description before us, let us examine the present state of a few of these caverns, and they will bear ample testimony to the dreadful scenes which were heretofore enacted within their secret recesses. A cavern of extraordinary capacity was found by Pococke, in the neighbourhood of Thebes, in Upper Egypt. "The grottos are cut in the rock in a most beautiful manner, *in long rooms or galleries* under the mountains, which are of a close white freestone that cuts like chalk, and is as smooth as the finest stucco work. The galleries are mostly about ten feet wide and high; four or five of these galleries, *one within the other*, from thirty to fifty feet long, generally lead to a spacious room, in which is seen the tomb of the king, with his figure cut in relief on the lid. In the furthermost room of another, the picture of the king is painted on stone, at full length; *both the sides and ceilings of the chambers are cut with hieroglyphics of birds and beasts*, and some of them painted, being as fresh as if they were just finished, though they must be above two thousand years old. The galleries have hieroglyphics cut on each side, first in a sort of compartment next to the ceiling, in the manner of a freize; lower, figures are cut out representing mummies; below these, for seven feet from the ground, are hieroglyphics all down the sides, divided by lines into different columns; *in the middle of the ceiling there are figures of men for about three feet in breadth, with stars on each side*†." This extract will require no explanation; the narrow passages leading to a spacious Sacellum, in the centre of which is an altar, erroneously called a tomb; the various

* See my History of Initiation, p. 77—84, with authorities and copious illustrative notes.
† Pococke's Description of the East, vol. I. p. 90.

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apartments convenient for the disposal of machinery for initiation; the hieroglyphics on the walls, and figures of hero-gods amongst the stars, show unequivocally that this was a place dedicated to the celebration of the mysteries, which were very prevalent in this neighbourhood, as we learn from undoubted classical authority. This intelligent traveller describes several of these caverns, from which I select the following account. Having descended by a flight of ten steps cut out of the solid rock, he found a room supported by square pillars, beyond which, he says*, "is a long room with pillars ranging on each side, and all the apartments are adorned with hieroglyphics; *but the stone is scaled in such a manner, and is so black in some of the first apartments, that there is great reason to think the place has been damaged by* FIRE. Beyond these rooms, the apartments extend to the right, there being several steps descending downwards; one part leads to a gallery *cut round the rock, which has some apartments on one side;* and in this, as well as the apartments in the other grotto, *are holes cut perpendicularly down to other vaults below,* where I saw *doors and openings,* and where probably there are as many apartments as above." Had the hierophant himself described a place of initiation, he could not have used language more expressive of its localities when deprived of the tremendous machinery. Here is a range of caverns adorned with hieroglyphics; perpendicular cavities for the purpose of giving effect to phantasmagoric and other appalling exhibitions; circular galleries, and steep subterranean cells. Above all, certain apartments are blackened as if by the operation of fire. Now fire was profusely used in the initiations; and I know not how the scene of Tartarus could be effectually represented without the assistance of this devouring element. It is very evident, therefore, that this intricate cavern could not be intended for any other purpose than a place set apart for the celebration of the Mysteries.

Maundrell describes another of these caverns in the following words. Speaking of two towers or phalli near Tyre, he says: "Each of these barbarous monuments had under it several sepulchres, the entrances into which were on the south side. Going down seven or eight steps you come to the mouth of the first sepulchre, where, crawling in, you arrive in a chamber which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow passage, you come to a second room, which is eight feet broad and ten long. In this chamber are *seven cells* for corpses, two over against the entrance, four on the left hand, and one unfinished on the right. These cells were hewn directly out of the firm rock. We measured several of them, and found them eight feet and a half in length, and three feet three

* Pococke's Description of the East, vol. I. p. 100.

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inches square. I would not infer from hence that the corpses deposited there were of such a gigantic size as to fill up such large coffins; though, at the same time, why should any men be so prodigal of their labour as to cut these caverns into so hard a rock as this was, much farther than necessity required*?" The fact is, these caves were not sepulchral, except for the metaphorical death of the aspirant, but were excavated by the Phœnician Cabiri themselves, as places of religious celebration. The following passage is still more decisive of the point. "On the other side of the first chamber was *a narrow passage seven feet long, leading into a third room,* whose dimensions were nine feet in breadth, and twelve in length. *It had eleven cells,* of somewhat a less size than the former, lying at equal distances all round about it. Passing out of the first room, foreright, you have two narrow entrances each seven feet long, into a fourth room. This apartment was nine feet square; it had no cells in it like the others, nor any think remarkable, *but only a bench cut all along its side on the left hand.*"

Again: in the small island of Phile, in the river Nile, was a temple dedicated to Osiris and Isis, where the remains of the former were traditionally said to have been deposited. "Throughout the whole of this famous island," says Mr. Maurice†, "where anciently the solemn and mysterious rites of Isis were celebrated with such distinguished pomp and splendour, there appeared to Mr. Norden to run subterranean passages. He attempted to descend several of the steps that led down unto them, but was prevented by the filth and rubbish with which they were filled, from penetrating to any depth. It was in these gloomy caverns that the grand and mystic arcana of this goddess were unfolded to the adoring aspirant, while the solemn hymns of initiation resounded through the long extent of these stony recesses. It was there that superstition at midnight waved high her flaming torch before the image of Isis borne in procession; and there that her chosen priests, in holy ecstacy, chanted their sweetest symphonies."

In Ireland, the purgatory of St. Patrick at New Grange has been pronounced a place of initiation; and the following observations of a learned and intelligent writer on a grotto in Derbyshire, will require no further explanation to convince every impartial reader that it was appropriated to the same purpose. "With regard to the interior of the Derbyshire cavern, I am persuaded, that any person who descends into it after having attentively perused the sixth book of the Eneid, will be not a little surprised at its singular resemblance to the Hades of the Mysteries, though the terrific machinery, once introduced into it, exists no longer. You first enter into an immense and magnificent natural cave the whole of which, however, is perfectly visible by the dusky light

* Journey from Aleppo to Jerusalem, p. 20. † Ind. Ant. vol. III. p. 536.

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admitted through its noble arched gateway. From this cave you are conducted to a small narrow door; having passed through which, you rapidly descend till you find yourself upon the brink of a subterraneous river. Over the river you are ferried in a small boat; and after reaching the opposite side, you continue your course along its bank, *through an alternate succession of narrow passages and lofty caverns.* At length you arrive at a beautiful arched grotto of very large dimensions, in the centre of which rises a natural rock, which you are surprised to find illuminated ready for your reception. The rock itself is occupied by a number of persons, who had previously entered for that purpose; and your ears are forthwith saluted by a variety of wild songs, which forcibly remind you of the old popular superstition respecting elves and fairies. I have little doubt but that this is done pursuant to an immemorial custom, all traditions respecting the origin and import of which have however long been obliterated from the minds of the guides. The reader will have already anticipated me in pronouncing what that custom was. During the celebration of the Cabiric Mysteries in this stupendous natural temple, the aspirant, after passing through the narrow door of the rock, after ferrying over the infernal stream emblematical of the central waters of the vast abyss, and after encountering the canine portents which grinned horribly upon him as he wandered through the contracted windings of the cave, at length reached the illuminated grotto, the Elysium of the orgies*."

Numerous other instances of cavern architecture might be produced in different quarters of the globe, equally remarkable with the foregoing, and tending alike to afford evidence to the same facts; but the preceding may be amply sufficient for the purpose of showing the veneration of the earliest and rudest, as well as the more refined nations of the earth, for these subterranean places; and the terrific devotion which was uniformly displayed towards the religious mysteries solemnized within the tyled recesses of their most secret vaults.

DECLARATION OF A CANDIDATE FOR INITIATION INTO FREEMASONRY.

To the Worshipful Master, Wardens, Officers, and Members of the Lodge, No. , held at .

I, _____

being free by birth, and of the full age of twenty-one years, do declare, that, unbiassed by the improper solicitations of friends, and uninfluenced by mercenary or other unworthy motive, I freely and voluntarily

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* Faber. Myst. Cab. vol. II. p. 422.

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offer myself a candidate for the mysteries of Freemasonry; that I am prompted by a favourable opinion conceived of the institution, and a desire of knowledge; and that I will cheerfully conform to all the ancient usages and established customs of the Order. Witness my hand, this day of , .

Witness,

THE CHARGE DELIVERED AT THE INITIATION OF EVERY BROTHER INTO FREEMASONRY.

Brother—Allow me to congratulate you on being admitted a member of our ancient and honourable society. Ancient, no doubt it is, as having subsisted from time immemorial, and honourable it must be acknowledged to be, as by a natural tendency it conduces to make all those so, who are strictly obedient to its precepts.

Indeed, no institution can boast a more solid foundation than that on which Freemasonry rests, the practice of every moral and social virtue, and to so high an eminence has its credit been advanced, that in every age monarchs themselves have been promoters of the art, have not thought it derogatory from their dignity to exchange the sceptre for the trowel, have patronised our mysteries, and even joined in our assemblies.

As a Freemason, I would first recommend to your most serious contemplation the volume of the Sacred Law, charging you to consider it as the unerring standard of truth and justice, and to regulate your actions by the divine precepts it contains; therein you will be taught the important duties you owe to God, to your neighbour, and to yourself. To God, by never mentioning his name, but with that awe and reverence which are due from the creature to his Creator, by imploring his aid in all your lawful undertakings, and by looking up to him in every emergency for comfort and support.

To your neighbour, by acting with him on the square, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing unto him as in similar cases you could wish he would do unto you. And to yourself, by such a prudent and well regulated course of discipline, as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exercise those talents wherewith God has blessed you, as well to his glory as the welfare of your fellow-creatures.

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act which may have a tendency to subvert the

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peace and good order of society, by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection, and above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture; as an individual, I would further recommend the practice of every domestic, as well as public virtue; let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions: be especially careful to maintain in their fullest splendour, those truly Masonic ornaments which have already been so amply illustrated, viz. Benevolence and Charity.

Still, however, as a Freemason, there are other excellencies of character to which your attention may be peculiarly and forcibly directed, amongst the foremost of these are secrecy, fidelity, and obedience. Secrecy consists in an inviolable adherence to the obligation you have entered into,—never improperly to disclose any of those Masonic secrets which have now, or may at any future time be entrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do. Your fidelity must be exemplified by a close conformity to the Constitutions of the fraternity, by adhering to the ancient landmarks of the Order, by never attempting to extort, or otherwise unduly obtain the secrets of a superior degree, and by refraining to recommend any one to a participation of our secrets, unless you have strong grounds to believe, that by a similar fidelity, he will ultimately reflect honour on our choice. So must your obedience be proved by a strict observance of our laws and regulations, by a prompt attention to all signs and summonses, by modest and correct demeanor while in the Lodge, by abstaining from every topic of religious or political discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren; and by a perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices. And, as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to become respectable in your rank of life, useful to mankind, and an ornament to the society of which you have this day become a member; that you will more especially study such of the liberal arts and sciences as may lie within the compass of your attainment, and that without neglecting the ordinary duties of your station, you will feel yourself called on to make a daily advancement in Masonic knowledge.

From the very commendable attention you appear to have given to this charge, I am led to hope that you will duly appreciate the value of Freemasonry, and imprint indelibly on your heart the sacred dictates of Truth, of Honour, and of Virtue.

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Summary of the ANTIENT CHARGES *and* REGULATIONS *to be read by the Grand Secretary (or acting Secretary) to the* MASTER-ELECT, *prior to his Installation into the Chair of the Lodge.*

1. You agree to be a good man and true, and strictly to obey the moral law.

2. You are to be a peaceable subject, and cheerfully to conform to the laws of the country in which you reside.

3. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the supreme legislature.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.

5. You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your Brethren in general Lodge convened, in every case consistent with the Constitutions of the Order.

6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7. You agree to be cautious in your carriage and behaviour, courteous to your Brethren and faithful to your Lodge.

8. You promise to respect genuine and true Brethren, and to discountenance impostors and all dissenters from the original plan of Freemasonry.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art as far as your influence and ability can extend.

10 You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge.

11. You admit that it is not in the power of any man or body of men to make innovation in the body of Masonry.

12. You promise a regular attendance on the communications and committees of the Grand Lodge, upon receiving proper notice thereof; and to pay attention to all the duties of Freemasonry upon proper and convenient occasions.

13. You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons clothed with the badges of the Order, can take place without the special license of the Grand Master or his Deputy.

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14. You admit that no person can be regularly be made a Freemason or admitted a member of any Lodge without previous notice and due inquiry into his character; and that no Brother can be advanced to a higher degree except in strict conformity with the laws of the Grand Lodge.

15. You promise that no visitor shall be received into your Lodge without due examination, and producing proper vouchers of his having been initiated in a regular Lodge.

At the conclusion the Grand Master or Installing Officer addresses the Master-elect as follows:—"Do you submit to and promise to support these charges and regulations as Masters have done in all ages." Upon his answering in the affirmative the ceremony of installation proceeds.

ANECDOTE OF LORD BROUGHAM.

It is not, perhaps, generally known that the late Lord Chancellor of England is a Brother of the Craft. He was originally initiated in the small town of Stornaway, in Scotland, and afterwards became a member of the Canongate Kilwinning Lodge, Edinburgh, of which many other men of celebrity were members. The circumstances of his initiation were these.

Being upon a pleasure-voyage along the north coast of Scotland in company with several other roving and congenial spirits, the party put in to the hyperborean port of Stornaway, where they landed, and, as was their wont, disembarked along with them their choice store of the jolly god. It happened one evening during their convivial enjoyments, that there was a meeting of a Lodge at the place, and one of the party, who was a Mason, being informed of the circumstance, immediately proposed that Henry Brougham and another of the party should go and get made without delay. No sooner said than done, and away they sallied forth to the Lodge of Stornaway, where the future lord chancellor was duly entered, passed, and raised a Master Mason of the Ancient Fraternity of the Craft. As may be imagined on such an occasion—"In such a place as that, at such an hour," great, glorious, and generous was "The feast of reason and the flow of soul;" and many a *bona fide* bumper of Glenlivet was quaffed to many a Masonic and convivial toast.

Such were the circumstances of the initiation of the present Lord Brougham and Vaux, which are vouched for upon the authority of the respectable Brother, now living, who was then Secretary to the Lodge.

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ESSAY ON ONE OF THE SOURCES OF HUMAN HAPPINESS.

" Vanity of vanities, all is vanity."—*Eccles :*

Thus saith the preacher, Solomon the wise, the son of David; but though I may go part of the way, I cannot go all with his venerable sageship. You will say, Mr. Editor, this is the reflection of green youth, and there would be some justice in your *say*, did not the experience, which riper age has seldom enjoyed in my course of years, shed some authority over the secession of youthful presumption from such an ancient observer of men and things. But not to cavil the point with you at the very threshold of my theory, I will essay to methodize the chaos of ideas which Aurora's beams this bright morn has warmed into action on this subject; though, beshrew me, when I consider how oft it has been treated by abler and more experienced hands, both in prose and verse (with what success I leave it to their own feelings to decide), I am almost tempted to throw down my pen in despair, and eschew, in the solitary quiet of my study, the disappointment which might otherwise attend my presumption. Yet that vanity, against which the preacher so constantly exclaimeth, urges me to suppose that I might elicit some new and original idea in a theme that has well-nigh exhausted its interest, and I will e'en make the plunge, though the depth should sink me into obscurity and neglect. On second reflection, it is a question whether so important a theme can be exhausted, or if it is not like the widow's cruise, endless, and ever open to fresh speculations on its sources and consequences. This latter sentiment is more agreeable to my design, and I shall therefore avail myself of it, to enter immediately on the exordium of my essay.

From the cradle to infancy, from infancy to boyhood, from boyhood to adolescence, and thence to manhood, how varied, how chequered, and, withal, how fleeting the causes which afford us happiness. Our immortal poet, Shakspeare, has succinctly traced human nature from infancy, " mewling and puling in its nurse's arms," upwards to the last stage of all, when the " lean and slippered pantaloon" plays his part, and then disappears off the stage of life; and I think our eminent philosopher, Bacon, has somewhere a fragment on this all-stirring topic, but I have him not by me at this moment to refer to. Others, before and after these great men, have severally written on it with their respective talent and ingenuity, but few have bequeathed us any solid data to pilot their successors in the pursuit of human happiness. Perhaps, after all, it is a thing of mere chance; yet, when I look around, and cast a thought into eternity, I cannot think so. From

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recent events, too, in my own career, I am led to take a more exalted view of the sources of human happiness, and extend it to that supreme and universal spirit, who is the bounteous giver of all good things in this world.

Very probably there is nothing new under the sun, but, nevertheless, if humour is not irrelevant here, there may be many things new and pleasing to us poor transient mortals, though, in the sight of that glorious luminary, they wax old, and are as sounding brass or the tinkling cymbal.

Passing over the pleasures of childhood, which only derive their title to be called such from the thoughtlessness which generally characterises all ages under twenty, and the abeyance of loftier sources of gratification and felicity than the toys, in which oftentimes their playmates, the pups and kittens, take as much delight as themselves, we will contemplate that period when nature has added her finishing-stroke to the exterior, and education has expanded the organs of intellectual enjoyment, which alone gives dignity and excellence to man; when our minds are ready for the impress of good or evil notions, and our hearts are prepared to sympathise or ridicule the distresses of our fellow-creatures; when our feelings are awake to the liveliest emotions of pleasure only when pure, and our senses are tinctured with the highest sensation of happiness in the contemplation of the noble works of the omnipotent author of nature's self. I revile not the intervening years between our birth and entrance into maturity, both of body and mind, but I deem them less pregnant with matter to supply my theory, than the period I have fixed for distinguishing what human happiness *is*, from the mere gambols of a creature (certainly endowed with the spark of that spirit which is afterwards fanned into a flame of a larger and brighter force) but very far from possessing the capacity to enjoy happiness in its fullest extent. It may be said, and with truth, that we take ourselves as models, from which we chisel out our groups of other men. Though four-and-twenty suns have hardly shed their lustre over my head, yet, with the exception of the last six years of my life, I may say that I look back upon the past as a vision of animal bliss, and worthy the records of juvenile happiness alone; and I shrewdly suspect very many, if we could compare notes, would be found to have rowed in the same boat.

Then, within this brief era, I will confine my pursuit of human happiness, and I will leave the reader to determine whether I have been successful in my search. Many have taken a wider range of years, before they discovered wherein resided their peculiar happiness; some have never found it. Perhaps they were more ambitious, perhaps less fortunate: however this may be, I shall commission old Time to decide.

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The definition of happiness, both among ancients and moderns, has not been transmitted to us in quite so perspicuous and logical a manner as the demonstrations of the contemporary of some of the former, (Euclid); nor is the source whence it is obtained marked out by any particular hand-post by which we may pursue the same track in search after it. Indeed, it is perhaps as well that there should not be such distinctions and circumscribed limits, considering how various its sources are, and how dissimilar is the taste of different individuals in different climes. The European—the Asiatic, derive theirs from, perhaps, opposite springs. The civilized and the barbarous are probably as varied in their ideas of felicity as the shades which separate one caste of nation from another; and each quarter of the globe, with all its divisions and subdivisions, is peopled by beings whose happiness is concentered in objects and occupations as fecund in variety and character, as the several regions from which they take their impression of things in local affinity with themselves.

This is a subject of such an unbounded nature, that thought might speculate in surmises and conjectures upon its rise and progress in the heart, till pain would oblige us to forego the pleasure of thinking. But it is not my intention to walk the ground my predecessors have so skilfully and wisely trod before me; my search is confined within a more simple and unlearned sphere, and I desire not to embitter present happiness, by the knowledge I might gain of its fugaciousness and uncertainty, while thumbing the rescripts of philosophers and historians. It is sufficient that I have *one* record, wherein is taught the true and most lasting source of human happiness. Religion is, without dispute, to the good mind and feeling heart, the purest fountain of earthly joy; yet to the young, revelling in the bounty of nature's gifts, it is not precisely the happiness I would wish to be understood. Youth cannot be expected to enjoy the wisdom and gravity of age; though I would not insinuate that forgetfulness of that dependence on invisible power, which all *really feel*, however they may think proper to deny it, should be any feature in its character.

The wise Solomon, whom I have before quoted, saith, there is a time for every thing; a time to love, and a time to worship Him who has sown in our hearts that seed which is most adapted to produce the happiness for which I have searched.

Love is the key-stone of the sub-stratum on which religion is founded, and it is the source of human happiness. Those who possess it not, are to be pitied; they are the blots which deface the picture of humanity; they are the stains which corrupt nature's handy workmanship—the fallen from the divine image of their Creator.

And what is it which kindles this angelic passion? Woman—as God gave her to Adam—soft, gentle, credulous, simple-hearted, single-

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minded woman! I hear some misogynist—some libertine—some croaking, superannuated bachelor exclaiming, with a supercilious smile, "is this his source of human happiness—this the Q. E. D.* of his theory?—pshaw!" But restrain your surprise and ribaldry, and patiently read the summing-up of my proposition. You have only heard the charge; the proofs in evidence are to follow.

At an age when many are at school pursuing the dull routine of alpha, beta, gamma, delta, and various other edifying adjuncts in the system of modern education, I was, like a spoiled boy, lounging myself at home, buried almost daily, and I may say nightly, in threading the Mysteries of Udolpho, and other *classical* works of that description. The effect of such reading was, as may be anticipated, that I became an enthusiast, lived only in imagination, ruined my head for sober reading, and nearly lost my senses in the labyrinth of fiction. I tried to fall in love.—Did; but the object fell far short of the images I had drawn in my romantic fancy. I grew disgusted, and abandoned this cursory object, as one fertile only in disappointment and folly: afterwards I became a sceptic in religion and a hater of women. The first was occasioned by reading the works of Paine, and falling into the society of Freethinkers; the second was the result of a haughty opinion of the fortitude of man, and a scornful contempt of the weak and inconstant character of woman.

But not to dwell on recollections painful to me now, I will hastily pass over that period of vanity and mortification. There happiness abode not. My heart was desolate, and I became a cynic and a monk. I sought, at last, this boon in books of a more solid and instructive class; read hard, and matriculated myself at the university. Both here, more than ever, disgust and disappointment attended my progress. In the wild regions of canny Cumberland I had pursued my studies with some degree of complacency, and had often found respite from thought and wounded feeling among its romantic vales and lakes. But, alas! all was vanity. I was happy when sauntering alone on the margin of some unfrequented water, amid the wildest scenery, but dejected and bowed down, even to tears, when compelled again to mix with the busy world. On the subject of religion, too, I was, by my peculiar reading, enlightened, and I began to cast aside with horror the shroud of scepticism which had previously benighted my understanding and degraded my soul. The works of Grotius, Paley, with other eminent divines, besides the aid of able commentators on the Testament in its original tongue, threw a gleam of light into my mind, which, I thank God, has now entirely dissipated all former incertitude and blasphemy. But still my heart yearned for something else whereon to

* Quid est demonstrandum—always placed at the end of a problem when solved.

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repose my aching head. I sought for that being which the Universal Father has given to be a helpmate unto man; but I sought in vain for the creature my imagination still pictured in all the loveliness of an unearthly phantom.

Tired of the solitary ramble and the monotony of the country, I repaired, previous to going up to the university, to that emporium of trinkets, gewgaws, and *politesse*, Paris. Here I mingled in the *soireè*, the *salons*, the theatres, the Boulevards, and wherever I conceived happiness could be found. But it was all in vain; at my approach it fled. I held out my hand to grasp it: vacancy discovered to me the illusion. Wearied by all this vanity, chagrined at my ill fortune, and tortured by this indefinable yearning of my soul, I quitted Paris with glee, and shortly afterwards began to keep my first term in college. The cause of my original disgust and dislike of my new abode, it would be impossible, was I to be compelled, to give; I could only offer the precedent of "I do not like you, Dr. Fell." However, here mathematics, the study of which I soon found to be hateful to my imaginative sensorium, divinity, metaphysics, and the classics almost wholly engaged my attention, and in some measure weaned me from my old tormentor. But even here I was a prey to an almost misanthropic disrelish of society, and my soul languished after that being which was to consummate my sublunary Elysium. I could find few, if any, who thought like myself; there was a certain steadiness and matter-of-fact throughout, that accorded not with my morbid fancy. Nothing could sometimes exceed my abomination and loathing, till I began to entertain doubts of my own sanity; still, withal, as was the case whenever I had visited, I met with many incidents and peculiarities of character, which never fail to make a permanent impression.

Was it not for the real and useful knowledge which such observations afforded, life, under the circumstances, would have been insupportable. Yet I found not the happiness I wanted. My sojourn abroad, my perambulations at home, were all attended by the same ill success, until chance or destiny, one long vacation, threw that into my way which all my perseverance and search had been unable to obtain.

It is said marriages are made in heaven. I would not lay so profane a charge against that exalted place as to apply that adage to *all* unions; but the doctrine is suitable enough if they are the result of innocent, disinterested love. That all-subduing passion! how often have I ridiculed its sway! how gladly do I now cherish its heaven-born feeling! May all reach that bourn to which I had long strived to arrive! Accident introduced me to the most beautiful of women—I saw and loved. Doubtful and diffident, I told my tale; my passion was returned, and the day fixed for the solemnization of our nuptials. Unaccompanied by vain pomp, or indelicate demonstrations of so solemn and sublime a

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ceremony, we knelt before the altar and plighted our mutual faith, and having received the blessing and benediction of the priest, retired to our rustic but peaceful habitation; there, defying the taunts of libertines, the admonitions of the selfish, and the neglect of a profligate and unfeeling world, I repose my head on the bosom of her I love next to Heaven, and above all earthly baubles; and while gazing on her beauteous form and listening to the accents of her gentle voice with rapture and gratitude, inwardly confess that I have at last discovered the *summum bonum* of human happiness in the possession of an amiable and beloved wife.

"Omnia vincit amor, nos et cedamus amori."

MARITUS.

N. B. In this depraved age of selfish cupidity and luxurious fondness for display, when men seek in wedlock the *portions*, not the persons, of their wives, this little essay may tend to promote that *high moral* feeling which Masonry inculcates upon every topic in the breasts of the Brethren, and which ought especially to exist in that holy and indissoluble union—Matrimony.

THE WHITE APRON.

A CUMBERLAND TALE.

BY A. U. T.

In the county of Cumberland lived Thomas Waring, a farmer possessed, by the providence of nature, with a warm and liberal disposition; and his near neighbour, John Owen, who was also a farmer, was exactly the reverse; his temper was sordid and grasping. Both men were formed in a strong mould as to stature and bulk, and both were distinguished by pride and hot tempers. They often met, as a matter of course, in the common pursuits of life, but a mutual feeling of dislike existed between them; and the many acquaintances, which each had, allowed no opportunities to pass in increasing, by their party conversation, their distrust and animosities.

The following circumstance was a cause for widening the breach, and in the end occasioned the apparent dreadful result which we are about to communicate to our readers. It happened in or about the year 178—, that Owen was proposed to be made a Freemason in the C——d Lodge, but, unfortunately, his habits, his temper, and the general society he kept, was so well known, and so diametrically opposite to the tenets of the Brotherhood, that it operated so far on the members as to cause his rejection. He naturally felt the deep insult which had been passed on him —but at the period we are alluding to, Freemasonry was not so openly

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practised as it is at the present day; and, indeed, he was, generally speaking, ignorant of the individual members of the Lodge.

The same result, however, did not occur to Thomas Waring, who was also induced to register his name upon the rolls of the Order: his character was unimpeachable, and far above attack; indeed, he was known to be what the world calls a good and true man, and therefore duly qualified to be made a Freemason.

The fact, when known (and these things are very seldom kept secret for any length of time) by John Owen, excited his bitter ire; he swore that he would make *some one* smart for their behaviour—*some one* should rue the day for their insolent rivalry.

It happened, soon after the above event had taken place, that, at the county fair, Waring and Owen met, it being the period when the farmers are always congregated together. The markets rose and fell, and changed, and changed again; and upon the close of the day it was known that Waring had been peculiarly fortunate in the bargains he had made, while Owen had, by mischance, missed many of the opportunities which had offered themselves to his rival. There was but one inn near the spot, and at this place were assembled, in the evening, the whole of the graziers, chapmen, &c., calculating the profits of the purchases each had made; and here it was that Waring, forgetting himself and his habits of prudence, boasted of his good fortune, and the *stupidity* which had marked the proceedings of others. One thing led to another, and at last the honour which had been conferred on him by the Freemasons, was broached; and it unfortunately happened, that in his coat pocket he found the first *apron* which had been presented to him (that is, a piece of white lamb skin), placing it round his loins to show his friends, he declared that none but men of *good report* and condition could obtain the privilege of wearing a similar token.

This behaviour stirred up the feelings of hatred which existed in the bosom of Owen. He, in return, taunted the other with being a credulous fool, and declared that the skin of the wearer should smart at some future opportunity, for the display which he had made of the *Freemason's skin;* and that the *blood of his body* was, or soon should be, of *a similar colour.*

After the evening had far advanced, Thomas Waring mounted his horse and retired. A very short time elapsed before Owen paid his reckoning and departed also; and he arrived at his home within two hours from that period, being the reasonable time for performing the journey.

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The dismay and consternation of the family and servants of Waring may be easily conceived when the horse of their master arrived home

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with an empty saddle, more especially when there appeared evident symptoms of violence having been used towards its rider. No time was lost: the course they knew their employer must have come was searched, but without avail; no trace was discovered, and his ultimate fate remained a complete mystery.

The conclusion which was drawn upon the subject was almost universal; indeed, to so great an extent, that John Owen was arrested on the supposition that he had made away with Thomas Waring; but he strenuously denied the imputation, and all knowledge of the deed. The only witness that had any credit given to him was a shepherd of the name of Jonas Cort, and his testimony went to this effect. He was crossing a wood, situated about half way between the inn and the farm of Waring, about one o'clock in the morning, and fancied he heard two persons quarrelling, and that a scuffle took place between them; he also heard, as he believed, the tread of horses' feet in the bushes, but was so alarmed at the circumstance, and the lateness of the hour, that he did not attempt to discover the cause, but hastened home to his cottage. On the part of Owen it was argued and proved that he did not leave the inn until a considerable portion of time had intervened after the departure of Waring; that he had arrived at his home at a proper period considering the distance he performed. And what tended to remove the direct proof from him was this: it was well known that the property which Waring had about his person at the time he left the inn was considerable; he had many bills and other vouchers of consequence, but these had never been presented or made use of, and consequently no robbery had been effected. Under the circumstances above stated, Owen was discharged, and it remained for time to unravel the mist in which the fate of Waring was shrouded.

A considerable period elapsed after this event, and the disappearance or murder of Waring began to be dismissed from the minds of the country; and upon the return of the quarterly county fair, the character of John Owen was so far re-established that he was in attendance upon the markets; and when the business of the day was concluded, he retired, with the other farmers, to the inn we have before alluded to: here he and his unfortunate neighbour had met on that day three months. His peculiar behaviour here showed that he was labouring under a diseased and very troubled mind: he drank and swore deeply, and with a view of daunting the possibility of any remarks which might be made or cast upon him, he apparently tried to brave each individual in the company, and by his dauntless and ferocious disposition certainly cowed those expressions which would probably have been made use of by the friends of Thomas Waring.

In the midst of one of those general choruses which generally form a part of the evening's entertainment of a public inn, a stranger entered

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the parlour, muffled up in a great coat, with his hat pressed down over his eyes, and took a seat without speaking or uttering a word. The strange and unaccountable demeanour of the guest naturally drew the attention of the company, more especially when it was observed that the eyes of the intruder were intently fixed upon John Owen, whose countenance, naturally of a bold and fearful character, began to show every symptom of fear and horror. No one stirred or spoke for some minutes —there was a dead pause, till at last Owen started up and rushed out of the room, calling for his horse. He had no sooner left the room than the stranger arose also; and it was then that the company perceived, by the great coat flying open, that round his waist was tied a *White Masonic Apron.* "The ghost of farmer Waring!" cried out several of the company, while all made for the door; but the figure receded, and having placed his back against it, exclaimed "True flesh and blood, my friends; do not be alarmed, I will soon explain the reason of my long absence." The exclamations of astonishment and pleasure were loud and gratifying to Waring's feelings: he found that he was respected and beloved by his neighbours, and therefore felt, in some measure, relieved and inwardly compensated for the extreme sufferings he had undergone.

Now for Waring's statement of facts, which took place on the night in question.

"On the evening, when I retired from the inn, I slowly pursued my path home, under the full impression that John Owen would follow me. He said as much during the evening, although his remark was not particularly noticed by the company. Sure enough, I had not ridden more than a mile before Owen overtook and immediately challenged me, if I were not a cowardly poltroon, to fight him. I was fully prepared for his offer, and perfectly willing, and even desirous, to thrash the bravado out of him, consequently I accepted the offer without delay. We were both on horseback and armed with sticks; we did not dismount, but immediately commenced the assault with determined spirits. I need not add, that our scuffle was of a sanguinary character: at any rate, it was so carried on by Owen, as the event will prove. I kept myself as cool as it was in my power, and I felt by that means that I was at last gaining the advantage of my opponent. He felt this also, and at a moment when I had laid firm hold of his stick, and was about to give him a stroke upon his right arm, which would have disabled him from pursuing the conflict, he drew a sword from the stick, and, cowardly, ran me through the body! I cannot tell you much of the events that followed: it appears, however, that I still kept firm upon my horse, which started off and conveyed me to a considerable distance, but not towards my home. I was found, on the following morning, on the road side, by the servants of a gentleman residing not far distant from the

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spot, and who, on being made acquainted with the fact, immediately, with the philanthropy of a Christian, gave orders for my removal to his mansion. Medical attendance was immediately procured, and it was found, that in addition to the ugly wound which I had received from Owen, that I must have been flung from the horse's back, and received a concussion of the brain. I remained in almost a state of torpor for two months—it was not supposed that I could survive—but the excellent treatment I received from all hands, assisted by the goodness of the Great Architect of the Universe at last prevailed, and I recovered. I immediately formed the determination of presenting myself this evening, supposing that Owen would be present; and you have witnessed the effect my appearance has produced on him."

We have now, in conclusion of our tale, to turn the attention of our readers to the fate of Owen, who, immediately he retired from the parlour, mounted his horse, and rode on at a furious rate. It was observed that he was looking keenly and earnestly before and behind; every bush or tree seemed to alarm or startle him; and when he had arrived at the spot where the conflict had taken place between himself and Waring, conscience had apparently overpowered his ideas, for the horse, from some peculiar circumstance, sprang aside and hurled his master headlong, with violence, to the ground. Upon the arrival of the ostler of the inn, who had been directed by the landlord to follow Owen, in consequence of the wildness of his manner, and who was accompanied by several others, it was found that Owen had met his death. The horse had kicked him in the chest, and several of his ribs were broken; and it was thus that this man was punished for the cowardly advantage he had gained over his antagonist, Thomas Waring, who lived for many years after this event, respected and beloved by the country around.

ON THE TOMB OF M. C.*

THE dust that rests beneath this humble sod,
Living, the path of Faith and Virtue trod;
Her strict Integrity, her honest Worth,
Endear'd her to her Friends; she was in Truth
Blest with each Virtue that adorns the Mind,
In Person graceful, as in Thought refined;
Through Life the kindest Wife and Mother proved,
By all around her tenderly beloved.
How she in every Goodness did excel,
A husband's—children's—sister's tears can tell!

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* Wife of Brother R. C., who died 27th October, 1834, ætat 30.

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NOTITIÆ TEMPLARIÆ, No. 3.

FATE OF THE ENGLISH AND PORTUGUESE TEMPLARS.

Almost simultaneously with the unfortunate French Templars, the members of the Brotherhood in England were arrested by virtue of a papal mandate, and placed in durance vile. At length, the same tyrannic decree extended to Scotland and Ireland.

All the property and treasures of the Order were placed in the royal keeping till the issue of their trial. More than a year and a half was suffered to elapse before their case was brought under judicial cognizance, during which protracted period the Grand Prior, or head of the Order in England, was allowed two shillings a-day, and each of his knights fourpence a-day for their personal provision. It is but justice to Edward the Second to record, that reluctant as he was from the first to obey the Pope's bull, he directed his officers to treat the injured knights with as much leniency as possible. Certainly, compared to the barbarous treatment experienced by the French and other continental cavaliers, the English Templars fared more tolerably; but their condemnation was equally pre-determined. After they had lain a year and a half in prison, the Archbishop of Canterbury, by direction of Pope Clement the Fifth, issued orders for special courts of commission to assemble at London, York and Lincoln, for their final examination and trial.

Forty-seven knights were examined before the Bishop of London and the papal legates, all of whom declared upon oath that they were innocent of the crimes of heresy, idolatry, &c. which were laid to their charge. William de la Moore, the Grand Prior of England, particularly distinguished himself by the courage and consistency with which he maintained his integrity and the honour of the Order. No menaces, no entreaties could induce him to swerve for a moment from his firm avowal of absolute and unconditional innocence; and when pressed to make even a general confession on some of the minor points, he replied with heroic determination, that as he was utterly unconscious of having practised or sanctioned any departure from orthodoxy in the Order under his charge, he could not, and never would submit to make confessions of guilt which had no real existence: rather than do so, he preferred to die in prison. Humbert de Blancke, a distinguished knight, in like manner refused to abjure pretended errors, upon which he was ordered to be shut up in the very vilest dungeon, to see if he would still make some avowal of criminality *. To the honour of

* Raynouard, Monumens Historiques, p. 172.

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England, however, be it told, that no direct torture was ever used, as in France.

Some few of the knights, less conscientious or resolute than their leaders, were tempted to make general admissions of the crime of entertaining heresy, and purchased an exemption from the severer penalties, being only adjudged to perform some purifying penances. One of the heresies of which they were accused, was that of receiving absolution from the Grand Prior without the special authority of the church: secrecy was also an article of accusation against them. "Quod clam consueverunt tenere capitula sua," and "quod similem clandestinitatem observant et observare consueverunt, ut plurimum in recipiendo fratres." Hence their supposed, but not very clearly established connexion with the Freemasons. A certain Templar, on being interrogated why they thus held their chapters and initiations in secret, gives an odd answer—"Propter stultitiam!" A school-boy would translate this "For fun." Thomas de Tocci, another prisoner, deponed on his examination, that when he was received into the Order, a Templar thus addressed him:—"Si sederes super campanile Sanct. Pauli, London: non posses videre majora infortunia quam tibi contingent antequam moriaris." The reader must be left to form his own conjectures respecting the nature of these initiatory rites.

The Templars of England being, of course, found guilty, a papal bull was forthwith issued, assigning their estates to the Hospitallers of St. John. Edward the Second, in consequence, gave orders to deliver up the same to the commissioners appointed, thus consummating the destruction of this extraordinary Order in England.

The only instance of the Society of the Temple substantially surviving entire, occurred in Portugal, though for this end it sacrificed its peculiar and ancient name. Denys, prince of that country, averse to the destruction of an Order which he had taken under his special protection, adroitly avoided the fate which threatened it, by the nominal fiction of converting its title into that of the "Order of Christ," the supremacy of which he declared from thenceforth vested in the crown. Nor was the change of name a violent one, or even new, as we frequently find the soldiery of the Temple indiscriminately and sometimes conjunctly styled, in ancient documents, Militia Templi and Militia Christi. This politic substitution, however, greatly offended the See of Rome, which refused to sanction the society; but in the succeeding pontificate of John XXII. the Order of Christ was formally recognised. All their former property was secured to them under the new name, and they have continued to flourish, undisturbed, down to the present day, with the exception of the effect which the different political contests in that country must have had upon them. During the last century, the cross of the Order was rather prostituted, in being bestowed

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by the government of Portugal as a reward for certain transatlantic adventurers and commercial speculators.

In 1826, the Grand Prior of the Order of Christ was Louis Antonio de Fontado, of the house of Barbacena, a man of considerable influence in Portugal, and who was, at one period of the troubles in that kingdom, cast into prison for seditious proclamations and practices.

The last accounts that have reached us, are to be found in the English newspapers for February 1832, where it is mentioned that the Grand Prior of the Knights of Christ had died—a staunch adherent of the Miguelite dynasty.

PILGRIM.

THE LAMP-POST.

A HOUSEHOLD ANECDOTE.

BY DOUGLAS JERROLD.

Paracelsus, we are told, extracted the finest essences from the unseemliest compounds. The moral chemist may work out a truth even from a lamp-post.

In a suburb terrace, which we care not to name, the inhabitants dwelt in darkness. To them, gas was as great a mystery as the fire of Prometheus. However, a wise man, living at Number Seven—there were thirteen houses in the row, which, far removed from the main-road, displayed a most picturesque air of gloom and solitude—proposed the innovation of a lamp-post. Strange to say, escaping the fate of many innovators, Number Seven was neither stoned, nor torn to pieces, nor even banished the neighbourhood. Far happier than Doctor Faustus, far more fortunate in his times than Cornelius Agrippa, Number Seven, even though, like the said Cornelius, he kept a huge black dog, was hailed as a public benefactor—a man illumined for the special good of his fellows. A lamp had long been necessary to the advancing comfort and civilization of —— Terrace; many and grievous were the results of miry paths and dark nights. In the last fog, Number Four, a fat elderly, had bared his shin-bone against the scraper of Number Five; and Number Eight, an antique, but timid spinster, had sprained her ancle, and broken the rest of Number Nine's pigs, by suddenly intruding upon them sleeping, as in the good old pastoral times, in near proximity to the habitation of their master. We might, but we will not, fill pages with a gloomy narrative of casualties, never again to be repeated in consequence of the promised new light.

When Number Seven proposed his remedy of the lamp, had he presented to each of his neighbours the lamp of Aladdin, he could not

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have met with a heartier welcome; could not have had praises, thanksgivings, eulogies more flattering to his self-esteem, more honourable to the obliged and the obliging. Number One acquiesced with a cordial grip—Number Two thwacked him on the shoulder, and vowed to swear for ever by him; Number Three was in a flutter of gratitude; Number Four pointed to his broken shin with a look of re-assured hope; and Number Eight, with a half-suppressed shudder at the pigs, dropt at least two tears of thankful emotion. In fact, from Number One to Number Twelve, nothing was to be heard but the praises of Number Seven. Thus far, all was happiness and self-congratulation! Would that the medal had no reverse! Number Seven had, indeed, escaped the burst of indignation which hath a thousand times overwhelmed the innovator in his first rash advances; but he was to take his place with the Columbuses in after suffering.

The expences of the lamp-post, lamp, and lighting, were duly calculated; and no less minutely divided into thirteen parts. The whole transaction had been effected by Number Seven with the most scrupulous economy; and, as it happens with even greater benefits than a lamp and a lamp-post, when the sum to be borne by each party was arithmetically proved, it caused a general wonder, sent one thrill of amazement, mixed with a touch of shame, throughout the whole row, to think how so much darkness might be dissipated at so little expence. Alas! we now approach the fatal point of our history. The lamp, in the imagination of the subscribers, was scarcely lighted, ere the poisonous breath of envy blew it out. Then commenced the war of words, the bitter taunt, the false attack, the uncharitable interpretation: there was but one cry from Number One to Number Thirteen, and that was—*Guerre à la lanterne!*

And why? asks the reader—wherefore this turmoil? Why such hatred, envy, and uncharitableness about a lamp-post? We will answer.

We have said, every thing was prepared for the reception of the new light—when the question arose touching the place where that light should burn. Number Four had lately lost his knocker, and wished the lamp-post before his door as the best protection from thieves. Number Five, a very pious person, with the largest prayer-book in the parish congregation, loudly complained of this injustice; the proper place for the lamp was immediately before her parlour-window; and for thieves, Number Four should put his trust in a good conscience and buy a pair of pistols. Number Nine lifted up her eyes, and wondered at people's impudence: she, even on the score of character and morals, had the clearest right to the lamp, as she could then best detect the suspected visits of the journeyman-baker to her maid-servant. Now raged the war, Twelve Numbers claiming a distinct right to the benefit

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of the lamp-post. At length, after much confusion, the whole Twelve agreed to appeal to Number Seven, who, in all this clamour, had kept a silence—a mournful silence. However, being by general acclaim, made the arbiter of the question, he proceeded to decide it according to the Square.

"It is clear," said Number Seven, "that there are thirteen houses; it is clear that each of the thirteen bears a proportionate part of the cost—it is no less clear, that as the lamp-post cannot be at the door of each of the thirteen, it should be placed whence it can best diffuse its benefits to all. And how can it more perfectly do this, than when fixed in the centre—in, I may say (and he looked at Number Five) the midst of the tabernacle? Now, good friends, there are thirteen houses, which is the middle number?"

"Number Seven!" was the general shout.

"It is—I have judged," said Number Seven.

"What! the lamp-post at your house?" And the whole Number Twelve were unanimous in their revilings and tauntings of Number Seven, charging him with every iniquity beneath the sun. They lost all view of the truth of his judgment, of the wisdom conveyed in it,—in indignation of his accidental position; they confounded his honesty with the benefit which was inevitably to arise from it, and they called it mean, designing selfishness: the truth of figures was as nothing to the indulgence of a prejudice.

What was the result? This. No lamp-post is to this day erected. Broken shins, sprained ancles, lost knockers, and fallings over pigs, continue to be endured by the whole Number Twelve, who vow they will suffer all this and more—will live and die in darkness, for this very excellent, and no less general reason,—they will not succumb to the truth of Number Seven, because their neighbour would be, as they think, beyond themselves, the accidental gainer by it.

How many of our most grievous social quarrels are about the position of the lamp-post?

"The art of life consists in not being overset by trifles. We should look at the bottom of the account, not at each individual item in it, and see how the balance stands at the end of the year. We should be satisfied if the path of life is clear before us, and not fret at the straws or pebbles that lie in our way. The impertinence of mankind is a thing that no one can guard against."—*Sir Joshua Reynolds.*

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BROTHER PHILIP BROADFOOT.

MASONIC FESTIVAL.

WE had prepared our readers, in our last Number (see p. 363) to expect that the general opinion entertained of this excellent Mason would lead to a public acknowledgment of his services. The following particulars will show that we were correct, and will be read with interest. We commence with a letter which was very generally circulated.

"Sir and Brother—I have the honour to acquaint you that a Masonic Festival, in compliment to Brother Philip Broadfoot, who is about to leave London, will be held on Thursday, the 5th day of March next, at the George and Vulture Tavern, Cornhill: and I am requested by the Committee to solicit your attendance, together with as many of the Members of your Lodge as can make it convenient on the occasion, to unite in manifesting their sentiments of respect for our highly esteemed Friend and Brother. I am further instructed to state, that the Committee is anxious to commemorate the valuable services of Brother Broadfoot, by the presentation to him of a piece of plate, as a mark of their high estimation of his Masonic character. Your's fraternally,

"J. H. FREER, W. M. 247, *Hon. Secretary.*"

GENERAL COMMITTEE.

Brother R. T. Crucefix, *M. D., President,* Lancaster-place, Strand.
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" John Horace Freer, *Secretary,* 11, King-street, Finsbury-sq.

Brother Barnes, 48, Hoxton-square
" Black, 8, Samuel-street, St. George's East
" Bolus, 59, Skinner-street, Snow-hill
" Brayne, Nine Elms, Battersea
" Button, 77, Holborn-bridge
" Bulmer, King-street, West Smithfield
" Cant, Regent's Park Barracks
" Coe, 21, Gloucester-street, Commercial-road
" Gibbs, 3, Brunswick-terrace, Hackney-road
" Harvey, 53, Britannia-terrace, City-road
" Key, jun. 22, Charing-cross
" Lee, Nag's-head-court, Gracechurch-street
" Mc Mullen, Stock-Exchange
" Morris, 48, Coleman-street
" Nixon, 2, White-hart-yard, Bishopsgate
" Owen, 71, Leadenhall-street
" Patten, 33, Old Jewry
" Price, 28, Poultry
" Price, 3, Paul's-chain, Doctors' Commons
" Rule, 53, Britannia-terrace, City-road
" Reid, 18, Cross-street, Hatton-garden
" Thomson, 57, Cornhill
" Tuff, 8, Margaret-street, Commercial-road
" Virtue, 26, Ivy-lane, Newgate-street.

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To every admirer of Freemasonry, more especially to those Brethren who participated in the enjoyments of the festival held in honour of Brother Broadfoot, the relation of the circumstance must convey feelings of no ordinary gratification. We hail this unprecedented compliment to private virtue and public worth, as truly honourable to the Craft.

To the statesman and the soldier, whose services in the cabinet or glories in the field, render them alike just claimants of a nation's gratitude, a generous and discerning public will award its thanks by honours and distinction, but to the humble individual whose energies are directed to the pursuit and practice of moral truth and virtue, the true Mason can and will offer a nobler boon—the homage of a heart devoted to such principles, and a spirit steadfastly directed towards their dissemination. Such a reward every Brother will feel due to Broadfoot, to the precepts of a well-directed mind he will unite the bright examples of such a character, in the anxious observances of which he cannot fail to sustain his own dignity as a man and a Freemason.

On Thursday, the 5th instant, a numerous and highly respectable body of the Fraternity, consisting of about one hundred, assembled at the George and Vulture Tavern, Cornhill, for the purpose of partaking of a dinner given in compliment to Brother Broadfoot, previous to his retirement from the metropolis.

Brother R. T. Crucefix, *M. D.*, in the Chair. The doctor was supported on both sides by many other distinguished Masons, amongst whom we noticed Brother Masson, G.S.B.; Brothers Baumer, Acklam, Hawley, Price, and Key, of the Grand Stewards' Lodge; Brothers Lythgoe, Fenn, Malyn, P. Thompson, Dowley, &c., including Brother Watkins the W.M. and Officers of the Bank of England Lodge, and nearly all the Stewards of the day. Brother Broadfoot was seated on the immediate right of the chair, dressed in full masonic costume, as were also the majority of the Brethren present. The usual masonic toasts were drank with affectionate and loyal acclamation, especially the health of her majesty the Queen, which the Chairman took the opportunity of prefacing, by alluding to the festival occurring on the natal day of that illustrious lady, the Patroness of the Female Charity.

The Chairman then rose to propose the health of the Brother in honour of whom they had that day met. Prompted, as he was, by feelings of the warmest friendship, he should yet consider he exceeded his duty if he allowed those feelings to carry him into any superfluous or adulatory remarks. He was satisfied, however, that he could not better demonstrate to the Brethren the worth and merits of the individual in question, than by a brief retrospection of his masonic career.

For five-and-twenty years had Brother Broadfoot continued zealous and indefatigable in the cause of Masonry, and that too under great and trying difficulties. From the first hour of his initiation his heart (pre-

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disposed to goodness) became warmed by its principles, and had ever since glowed with unabated fervour. But what would most especially recommend him to their best affections, and prove the sincerity of his professions, was the knowledge of his limited pecuniary resources—it was already known to many, and, for the honour of Broadfoot, it should be known to all: for did it not (he would ask) redound with tenfold honours on the man who, amidst the struggles and privations of fortune, could lay aside all selfish considerations, and espouse, with so much zeal, and under such circumstances, the general good of his fellow men?

Dr. Crucefix then proceeded to recount the valuable services Brother Broadfoot had rendered to Arch-masonry, wherein he proved how mainly instrumental he had been in accelerating its progress and extension. "Brother Broadfoot, my friends, possesses, however, some natural advantages, which have not only aided him in his Masonic career, but were observed by some Masons of high moral character and superior standing in the Craft; among these, the late Dr. Hemmings perceived, that he possessed a clear head, sound judgment, and a good enunciation in delivering Masonic services. When to these the doctor found there were added an integrity of principle and a fervour of zeal, he determined to entrust him with his own ideas, knowing that Broadfoot moved among a peculiar circle of the brethren, to whom he both could and would impart the moral advantages he derived from his clerical brother. The instructor is gone to find, in the Grand Lodge above, the reward he earned among his fellow men, but the pupil still lives."

The chairman then took a rapid view of the Masonic career of Philip Broadfoot—the various offices he filled in Lodges and Chapters—of the conduct he invariably pursued, which might be fairly offered as an example to younger brethren—that, however humble in circumstances, the path of HONOUR is open to all. In particular, he alluded to the pleasing circumstance, that after his elevation as Grand Officer of the Royal Arch Chapter, and his election to the Committee of General Purposes, he filled the office of secretary to his mother Lodge, whose interests, he felt, should always be supported by those who had, in her bosom, just participated in the blessings of Freemasonry. He had hoped to have been the organ through which an acknowledgment of another kind should have been presented to their esteemed guest; but many brethren who could not attend (from some of whom he had received letters of regret), but who wished to contribute, it was determined by the committee merely to allude to the circumstance. It was pleasing to state, that the subscription was most liberal. Brother Broadfoot was on the eve of leaving London, and might find, in his new location, hearts as kind as those from which he would retire, but none more affectionate or friendly. The chairman concluded by proposing the "health and prosperity of Brother Philip Broadfoot, his wife and family."

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It is scarcely necessary to observe, that the toast was met by the most enthusiastic and cordial delight, and elicited loud and long-continued cheers.

Brother Broadfoot then presented himself. He felt it, indeed, a proud moment to witness his humble exertions in Masonry thus appreciated, and one which would never be effaced from his grateful recollection. From so unprecedented a mark of respect, he was willing to believe that his poor endeavours had been in some degree successful. He begged to assure the meeting that the remainder of his life would be employed in the same indispensable pursuits; and though he was about retiring from the scenes of past happiness, he should derive consolation from the knowledge that he carried with him the kind wishes of the Fraternity at large.

The next toast was given by Brother Lythgoe, who, in a very elegant and appropriate speech, proposed "the health of the chairman." He dwelt with truly fraternal warmth upon the many excellent qualities of that talented brother, and of his superior fitness for the station he then filled; that the dignified, he would say, the proud, manner in which he (Dr. C.) had presided, had made them, as Masons, feel also proud of his society; the remark, if a hearty and cordial response may form a criterion, was felt and appreciated by every one present.

The chairman briefly acknowledged the compliment.

Brother Masson, G. S. B., in reply to the toast of "The Grand Officers," regretted there were not more present, "but," said the worthy Brother, "they probably had not so powerful an inducement as I have, that of paying a mark of respect to my countryman and Brother."

"Our Mother Lodges," called forth very animated satisfaction; and the "Charities of the Fraternity," afforded the chairman an opportunity of enlarging upon the necessity of supporting them by the utmost liberality. After observing that the Girl's School-house would require two thousand pounds to complete the repairs, it was impressively urged upon that meeting not to forget that on the 11th of the month the Festival of the Boy's School would be held, and that as the Lodges to which Brother Broadfoot was more especially attached were amongst its warmest patrons, he (the chairman) trusted the company would not allow that charity to suffer from their absence on that occasion*.

"Brothers Stevens and Anderson," were next proposed, "and many thanks to them, as editors of the daily press, for their able advocacy of the principles of our Order." Brother Stevens returned thanks, and very happily adverted to our peculiar tenets, illustrating their force and power as a great moral means to good.

* It is pleasing to know that the Chairman's observations were not unheeded, as at the Boy's Festival on the 11th, although the meeting was unusually thin, yet very many were present who attended the Broadfoot dinner.—Ed.

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"Brother Maccallum (absent from indisposition) and the Committee," were, in a bumper toast, thanked from the chair.

The services of "Brother Freer," the secretary, were next expatiated upon, and the toast drank with sincere pleasure. After the worthy brother had returned thanks,

"The Nore Committee for 1835," was given, and received with acclamation. The treasurer, Brother Coe, addressed the company, and the chairman retired.

Brother Price, W.M. of the Corner Stone Lodge, very obligingly then took the chair, and enlivened the meeting by his very happy and fraternal kindness.

That the objects of the Committee were merely attained would be to state an injustice to the sentiment which gave rise to them. Seldom have we attended a festival where harmony and good humour were chastened and enlivened by a determination on the part of every individual to ensure a fraternal and happy day—such indeed it was. Brother Collier and Brother Bradbury, with that marked kindness which they always evince, contributed greatly to the harmony of the evening, and entitled themselves to the cordial respect of their Brethren. We must not omit Brother King's superior comic powers, nor Brother Rule's ready compliance when called upon, while Brother Simons, the worthy host, proved to the satisfaction of all, that an excellent dinner and superior wine can be put upon table upon very reasonable terms.

A portrait of Brother Broadfoot, in full royal-arch regalia, was exhibited, and an engraving of it very generally subscribed for.

SUBSCRIPTION LIST.

St. John's Lodge, No. 107	21	0	0
St. Mary Lodge, No. 76	15	15	0
Jerusalem Chapter	10	10	0
From Private Subscriptions (about)	70	0	0

A silver snuff-box, manufactured by Brother G. Reid, has been presented to Brother Broadfoot bearing the following inscription:—

"Presented to Brother Philip Broadfoot at a public festival held on the 5th of March, 1835, to commemorate the valuable services he has rendered to the Masonic Craft, and to record the grateful contribution of upwards of one hundred pounds presented to him by his associates in Freemasonry.—R. T. Crucefix, M. D. Chairman."

Brother Broadfoot was Initiated into Masonry July 3, 1810, in the Lodge of Stability, 264.

Served as J. W. and S. W.	1811
Elected W. M.	1812-17-20-21
Secretary	1827 to 1834
Exalted to the H. R. Arch	Feb. 18, 1812

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Recommended by the Grand Chapter as one of the Nine Excellent Worthies 1812
Joined the Jerusalem Chapter . . . 1812
Served 4 years as Z, and for the last three years as Scribe E.
Served as Boy's Steward 1812
Member of the Lodge of Reconciliation at the Union 1814
Elected on the Committee of Grand Chapter (Gen. Purposes) . . . . . 1817 to 1835
Member of the Board of Installation . . . 1827
Appointed Standard Bearer to the Grand Chapter 1828
Member of the Com. of Promulgation (Royal Arch) 1835
On the Nore Committee from its Commencement.

THE MASONIC ASYLUMS.

We should incur the charge of disrespect to our reverend brethren who have addressed us upon this interesting subject, did we not advert to it more pointedly than by way of general notice to correspondents. The late changes in public events, which have engrossed the attention and service of many of the leading supporters of our Order, have hitherto prevented the possibility of bringing the question forward in public; and some important subjects, with a great arrear of correspondence to be noticed, will oblige us to postpone (but not to forget) calling the attention of our readers to the necessity of speedy exertions being directed to this important subject. It will be gratifying to all, however, to learn that the promises of individual support are very general, and some Lodges have commenced their labours. The following letter is selected as a proof of the earnestness which is felt by the parties interested in its publication:—

"*To the Editor of the Freemason's Quarterly Review.*

"Sir and Brother,—I can fully enter into your feelings with regard to our charities, as well as the necessity of establishing an asylum for the aged Mason. Upon the latter subject, the attention of the Craft was claimed about the month of March, 1831, by our worthy brother, the Rev. Gilbert Gilbert, of the Lodge of Harmony, Richmond. The result of his application, I fear, did not accord with his wishes, but I trust the time is not far distant when his hopes will be realized *.

"It may give you some satisfaction to learn the proceedings of the Neptune Lodge, No. 22. In the year 1831, the Boys' School was

* The reasons why our excellent brother's application proved abortive, may be hereafter better known. His *motive* and his *plan* were in themselves good, but not sufficiently supported *elsewhere*. We shall endeavour to avoid the difficulty which he encountered.

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at that time considered most in need, and finding the charity was not supported in a way it was desired, the Lodge resolved that every member should pay towards it the sum of two shillings per annum, and I am happy in adding, that not only has this arrangement worked well and realized two guineas yearly, but it has also induced several of the members to become annual subscribers of one guinea to that institution.

"In the year 1834, it was resolved that the Girls' Institution should likewise have a share of our patronage; we, therefore, raised our subscription a second two shillings per annum towards their support: we then had the satisfaction to know that every member of the Lodge did something for the cause of Masonry without injury to himself. Your powerful advocacy in favour of an asylum for the aged and infirm Mason attracted our serious attention, and we at length considered that the fraternity only waited for some one to begin so laudable a work; but we were fearful that if we waited for each other, it might never be accomplished; we have acted, therefore, with prompt determination, and have resolved that each member of the Neptune Lodge shall pay a third subscription of two shillings per annum, and that the Lodge shall set apart one guinea out of every initiation fee; and that the amount of such fund shall be invested in the names of three trustees, who have been appointed by the Lodge to act until the erection and endowment of the Masonic Asylums can be carried into execution.

"I have great pleasure in stating, that not only has one quarter's subscription been collected, but that two guineas have already been paid from initiation fees. The brethren have likewise made arrangements for a benefit at a theatre, to take place in the month of May, by which they hope to raise the sum of one hundred pounds, and have been offered the kind assistance of several brethren, members of various Lodges; we, therefore, have not the least doubt of a happy result.

"I have the honour to be,
"Sir and Brother,
"Your obedient servant,
"HENRY ROWE, W. M.

"Since writing the above, we have been offered subscriptions from several gentlemen, which we shall receive and publish at our own expense, until a committee can be formed to carry more fully into effect the object of such an institution."

[This is something like working for the good cause—it is hitting the right nail on the head, and ultimately must succeed. The example of the W. M. and brethren of the Neptune Lodge will not be lost upon the Fraternity.—ED.]

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GRAND STEWARDS.

THE FIRST MEETING OF THE BOARD.—Pursuant to general custom, the Grand Secretary, Brother White, summoned the Grand Stewards on the 20th of February, for the purpose of electing their officers, and of making the preliminary arrangements for the approaching Grand Festival. Of the eighteen members, sixteen attended. It being agreed that the election of Officers should be by show of hands, the following Brethren were unanimously elected, viz.

Brother J. Copland Bell, No. 108, *President.*
" H. J. Prescott, . . . 6, *Treasurer.*
" H. Rowe, ... 61, *Secretary.*

Some excellent suggestions were offered, and, as far as circumstances would admit, the Board unanimously resolved that every possible means should be taken to render the festival worthy of the Order. We have no doubt whatever but the Board will merit and receive the acknowledgments of the Fraternity.

GRAND STEWARDS' LODGE.

WE indulged the hope of announcing the time appointed for the centenary of this distinguished Lodge; but the festival has not yet been fixed by his Royal Highness, to whom, as Grand Master, the matter has, of course, been referred. The Masonic fraternity, both in London and in the provinces, will learn with pleasure that his Royal Highness is impressed with a lively interest upon the occasion, and entertains hopes that in the course of the summer he may, under Providence, be enabled to fix a day that shall be convenient for him to be present. We pray fervently that such may be the case; it must be a glorious and happy meeting.

March 18th.—PUBLIC NIGHT.—Perhaps one of the most delightful evenings in Masonry is the public night of the Grand Stewards' Lodge. This long-established and well-earned character was amply supported upon this occasion, and rendered the meeting fully as interesting as any we have for a long period attended. The first lecture was admirably worked, we believe without a single trip, by the W. M., and he was excellently well supported by his brother officers, who gave the different sections confided to them in a very able manner indeed. It might appear invidious to particularise, when all were so deserving of commendation, but we cannot avoid noticing, in unqualified terms of praise, the superior manner in which the seventh section was worked by the J. D. (Brother Hawley). The section itself is, perhaps, the most important in this altogether beautiful and interesting lecture; but on

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the present occasion, the choice phraseology of those Masonic illustrations of Virtue, Honour, and Truth, was delivered in a style of manner the very perfection of eloquence, from its simplicity and truth, which appeared to go to every heart, and we feel confident the mental response at the conclusion, "Should these be banished from all other societies, may they ever find a home in the Mason's breast," was, on the present occasion, universal. The only subject of regret during the evening, was the unavoidable absence of one of the officers who had undertaken to work the sixth section, from sudden indisposition. That section was, therefore, omitted, the W. M. considering it unfair to call upon any other brother, although many would have been able and willing to do it at a moment's notice. The glass of wine was handed round with the usual liberality, and the Brethren retired, apparently delighted with the pleasing and rational entertainment which had been afforded to them. The lecture was worked in the new temple, which was very well filled; but we feel confident, that were the Masters of Lodges, as they ought, to give notice at the previous meeting of their own Lodges, of the intellectual treat which is thus liberally offered to ALL, not only would the hall itself be well filled with delighted auditors, but Masonry itself would receive incalculable benefit; for although the different ceremonies are extremely beautiful and impressive, they become infinitely more so from the explanations and additional illustrations of the lectures; and we are convinced there are hundreds of Masons in this metropolis who have never heard them—who hardly know of their existence—are certainly unaware of the liberality of the Grand Stewards' Lodge, in giving a general invitation to the fraternity to come and hear them worked in the best possible manner, and we would strongly impress upon every Master the propriety and importance of the duty of informing his younger Brethren where they may obtain such ample and delightful draughts of pure, intellectual Masonry. R. F.

MOUNT ARARET THE LINCOLNSHIRE WOLDS.—Antiquaries and bibliopoles have had much controversy respecting the locality and identity of Mount Araret, on which Noah's Ark rested after the flood. The question is now set at rest by the discovery of some rude characters on a post near or on the Champion's Estate at Horncastle, where any person may read "NOAH RODE UP HERE," proving, from ancient tradition and this inscription, that such was the lane through which Noah rode when he left the Ark!—*Lincoln Gazette.*

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MASONIC INTELLIGENCE.

BOARD OF STEWARDS

WHO CONDUCTED THE ANNIVERSARY FESTIVAL IN CELEBRATION OF THE BIRTH-DAY OF THE M. W. G. M. HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K. G. ETC., AT FREEMASONS'-HALL, ON THE 27th JANUARY, 1835.

Brother Lord H. John S. Churchill, P.S.G.W., W.M., No. 6 *President.*
" Richard W. Jennings, I. G. . . . 2 *Vice Pres.*
" Joseph Arden, P. M. . . . . 286 *Treasurer.*
" John Coles Fourdrinier . . . 2 *Secretary.*

Br. G. R. Corner . . . No. 1
" S. Cartwright, *St. James's Chap.*
" R. Maitland, S. D. . . . 4
" S. W. Darke, W. M. (elect) 14
Br. W. L. Hanley, S. D. No. 37
" Richard E. Arden, S. W. 233
" John Peter Robinson . 324

BOARD OF STEWARDS

WHO CONDUCTED THE FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS, ON THE 11th OF MARCH.

Brother John George Graeff, S. D. . No. 1 *President.*
" Richard Carpenter Smith, S. W. 233 *Vice President.*
" Charles Poore . . . 72 *Treasurer.*
" John Waller . . . . 108 *Secretary.*

Br. Charles Hancock, J. D. No. 2
" L. Crombie, *St. James's Chap.*
" Robert T. Hall, S. D. . 14
Br. Francis Buckingham, P. M. 54
" Edward H. Patten, P. M. 237
" John Hamilton . . . 234

BOARD OF GRAND STEWARDS.

(For the General List see Freemasons' Quarterly Review for 1834, page 147.)

Brother Jos. Copland Bell . No. 108 . *President.*
" H. James Prescott . . 6 . *Treasurer.*
" Henry Rowe . . . 61 . *Secretary.*

The festival is appointed to be held on the 29th of April.

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THE BOARD OF STEWARDS

For the Festival of the Royal Freemasons' Charity for Female Children is not yet complete—the dinner will take place on the 13th of May.

NORE COMMITTEE

For conducting the Eleventh Excursion, on the 22d July, embraces very nearly the same members as on the last trip.

THE ROYAL ARK MARINERS meet on the 4th Wednesday in February, May, August, and November.

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

ROSICRUSIAN (No 20).—A Chapter will be held on the 13th of the next month (April).

K. M. and M. P. (No. 20).—On the 28th May (Ascension Day),—these degrees will be conferred upon candidates properly qualified.

BIRTH-DAY OF THE GRAND MASTER.

Jan. 27.—Although the absence of his Royal Highness the M. W. G. M. was predicted on account of his peculiar situation, the natal day of the illustrious Duke was celebrated with those accustomed marks of affectionate veneration which the circumstance always creates. Many had understood that the festival would have been postponed; and the accident which befel Lord Rancliffe, by depriving the Board of Stewards of the aid of his anticipated services as Chairman, contributed to lessen the number. The Hon. William Twisleton Fiennes, however, very kindly accepted the office of Chairman upon the occasion, and was supported by upwards of one hundred Members of the Order, including many Grand Officers.

"The King, as Patron of the Order," "her Majesty the Queen, Patroness of the Female Charity," and the "Royal Family," were given, and enthusiastically received. After the removal of the cloth, the Chairman then rose and stated, that he had received a letter from Lord John Churchill, announcing the sudden death of Lady Dinorben at Kimmel Park, where his Royal Highness was on a visit; that the loss of her ladyship had plunged the family and neighbourhood in deep distress; and that the noble Lord (Dinorben's) state of mind might be well imagined. The hospitality of Lord and Lady Dinorben were, on that very day, to have been extended on a most enlarged scale, by a public fete to be given to his Royal Highness, whereas, by this severe dispensation of Providence, the mansion of joy and festivity was now

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the house of mourning. Mr. Fiennes then commented upon the character and conduct of the W. G. M., and concluded by proposing his health. It is superfluous to add, that the toast was received with lively enthusiasm. The usual routine of toasts then followed, and among them, of course, the Chairman's health was drank to, with the warmest feelings of satisfaction.

The evening passed in a very happy manner; the Stewards paid the utmost possible attention, and the company separated mutually gratified.

FEMALE SCHOOL.

Jan. 8.—QUARTERLY GENERAL COURT.—No circumstance of importance occurred. The repairs of the School-house are nearly completed, and the children all healthy.

The festival in aid of the funds of this charity will be held on the 13th of May, when the attendance and support of the Governors and the Fraternity at large is earnestly solicited: indeed, unless a very general liberality is evinced, we fear that the heavy expences incurred in the repairs of the establishment will lead to a curtailment of the objects of the charity. The sympathy of Freemasons will, we hope, arrest our fears.

ROYAL MASONIC INSTITUTION FOR BOYS.

Jan. 12.—QUARTERLY GENERAL COURT.—Present, T. Moore, Esq., Treasurer, in the chair. After the confirmation of the minutes of the monthly committee, Messrs. Gilbert and Birnie were appointed scrutineers of the ballot for the election of ten children into the institution, who subsequently reported the ten following to be duly elected by a majority of votes.

Kerrod	236	Burgess . . .	166
Cox	196	Burn	142
Deacon	193	Wade	117
Bushell . . .	184	Wright . . .	107
Mitchell . . .	170	Howell . . .	96

It was moved, seconded, and unanimously resolved, that in future it is desirable that all donations or subscriptions, of whatsoever amount, that may be paid into the Grand Secretary's office on account of this charity, be paid into the hands of the Treasurer as soon as possible, that the same may be acknowledged without delay. After the thanks of the meeting were respectfully moved to the Chairman, the general court adjourned.

THE FESTIVAL.

March 11*th.*—The festival in support of this excellent charity was held this day in Freemason's Hall.

The R. W. Brother Lord John Churchill, P. S. G. W., in the chair.

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His lordship prefaced the first toast on the list by reading a letter from the Earl of Durham, regretting his inability to preside on the present occasion. It appeared that the indisposition of the Deputy Grand Master had been so increased by the fatigue he encountered at the last Grand Lodge, as to compel him to leave town for change of air. Under which disappointment, observed his lordship, the meeting will be pleased to accept of my humble services.

" His Majesty, as Patron of the Order, and of this Institution," and " the Queen, Patroness of the Girls' School," were given and received with loyalty and respect.

The noble president then rose and stated, that as long speeches were not his *forte*, he should, in the course of the evening, not detain the company long. He had the happiness to state, that his Royal Highness the M. W. G. M. was in most excellent health, and only prevented from meeting the company by the gradual advancement of the peculiar complaint in his eyes, which was an insuperable bar to his attending any public festival; that his Royal Highness anticipated with feelings of pure delight the moment when he should, under Providence, be enabled to resume his festive duties, and, on the part of that illustrious prince, he was desired to express his anxiety for the welfare of the Boys' School. The president concluded by proposing " the health of his Royal Highness the Duke of Sussex, M. W. G. M." The toast was received with (if possible) more than the usual demonstrations of affection.

" Lord Dundas, the Pro. G. M.," absent also from indisposition, and " Lord Durham, the D. G. M.," were then separately noticed, and a bumper to the better health of these respected noblemen drank with acclamation.

On " the Vice-presidents" being proposed, Brother Cabbell returned the compliment in a very appropriate manner.

The boys were then introduced by the stewards and some members of the committee. It was doubtful which were most pleased, where all performed a part in the interesting scene—the children supported by their patrons, the committee with a child in each hand, the governors and friends, who applauded what their hearts approved, or the ladies in the gallery, who added a graceful charm to the happiness of the moment. John Hallam, the boy who had obtained the prize for writing, stood on a chair, and was addressed by the treasurer. " Prosperity to the Institution" was then drank with enthusiasm, and the children retired, gratefully impressed with the pleasing manifestation of benevolence with which they had been welcomed.

The subscriptions were then reported, and, considering the very limited number present, was certainly liberal.

The Treasurer, by permission of the chair, proposed " the Nore

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Committee for 1835." Brother Lythgoe, as the president, returned thanks.

"The Stewards of the day" was next given, and the compliment acknowledged by Brother Graeffe, president of the board.

The concluding toast was, to use the chairman's words, the happiest one on the list—"The Ladies."

On the retirement of the ladies from the gallery, his lordship, attended by the Grand Officers, left the hall.

The evening passed to the satisfaction of all who were present. The frankness of the noble president was particularly felt, and, indeed, created amongst all, one general wish that his lordship will, upon future occasions, occupy the chair which he this day so admirably filled.

The musical brethren, Brothers E. Taylor, C. Taylor, Hobbs, Goulden, with the juveniles Howe and Allen, were very effective.

The company, as we have already noticed, was considerably less than last year, and among the Grand Officers the want of support was particularly observed. The three Grand Masters were all absent from necessity, but no excuse was offered for the absence of several Grand Officers of the YEAR, who, in accepting the dignity, in our humble opinion, should not neglect to observe the courtesies which grace it.

The account for 1834 was distributed in the hall, from which we make the following abstract:

Receipt.

	£	s.	d.
To balance brought forward from last account . .	38	6	6
His Most Gracious Majesty, the King—Patron of the Institution . . . . . *a*	10	10	0
H. R. H. the Duke of Sussex, M. W. G. M., 20th donation	10	0	0
The United Grand Lodge, moiety of one year's payments on Register Fees to Christmas 1834 . .	90	8	9
The Grand Officers' Subscription Fund . .	10	10	0
Proceeds of the Excursion to Chatham on Tuesday the 17th June, 1834, per Br. Coe, treasurer . .	9	17	6
One year's dividend on New 3½ per cent. Stock . .	156	0	0
Money found, and presented by Br. Kenyon Parker, of the Prince of Wales' Lodge	2	5	0
Moiety of a collection after a Sermon preached by the Rev. Br. Gilmour Robinson, before the Prov. Grand Lodge of Lancashire, at Preston, (transmitted through Br. Lewis Samuel, Prov. Grand Treasurer of the Western Division of Lancashire)	5	17	6
General Subscriptions and Donations . . .	519	15	0
	£838	10	3

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Expenditure.

	£	s.	d.
By amount paid for Education and Books to Christmas 1834	154	19	1
Apprentice Premiums and allowance for Clothing .	20	0	0
Clothing—Mr. Dolan, Tailor	86	18	8
Mr. Oldham, for Caps . . .	6	15	0
Messrs. White and Greenwell for Linen .	13	10	6
Freemasons' Girl School, for making Shirts .	6	14	0
Mr. Floyd, for Stockings . . .	6	5	6
Mr. Hopkins, for Boots . . .	31	0	0
Messrs. Cuff and Co. for Meetings . . .	3	13	0
Printing and Stationary	19	14	6
Secretary—One Year's Salary to Michaelmas 1834 .	40	0	0
Allowance for Office ditto . . .	10	0	0
Petty disbursements, &c. . . .	10	15	6
Collector—One Year's Commission to Lady-day 1835 .	25	0	0
Messenger—One Year's Salary and Allowance to Christmas 1834	16	10	0
	451	15	9
By purchase of £380 New 3½ per cents. . . .	381	0	6
Balance in Treasurer's hands	5	14	0
	£838	10	3

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEBRUARY 4.

Present.

E. C. Ramsbottom, M. E. Z.
" M'Gillivray . H. as Z. N. I.
" Goff . . . J.

The various Reports from the late Committee of Enquiry into the Ceremonies, &c., were read for information. The Minutes of the last Grand Chapter (Nov. 5,) were unanimously confirmed.

A Warrant from H. R. H. the Duke of Sussex, M. E. Z., was read, embodying a Committee for the purposes of promulgating the amended regulations in the ceremonies, such Committee to meet forthwith, to become fully acquainted with their duties: the following is the list of members—

M.E.C: H.R.H. the Duke of Sussex, M.E.Z.
E. C: Rt. Hon. Lord Dundas . H. } The Three Grand Prin.
E. C: J. Ramsbottom, *M.P.* . J.

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E. C: The Earl of Durham . .	Pr. G. Superintendant for Durham.
" C. K. K. Tynte . .	" " for Somersetshire
" Rev. Geo. A. Browne . .	" " for Cambridgesh.
" William H. White . .	Grand Scribe E.
" John C. Burckhardt . .	Past G. Prin. Soj.
" Thomas F. Savory . .	Past G. Standard Bearer
" Simon M'Gillivray . .	Prov. G. Superintend. for U. Canada
" Lord H. J. Spen. Churchill	" " for Oxfordshire
" David Pollock . . .	Grand Assistant Soj.
" William W. Prescott . .	Grand Treasurer
" Richard Percival . . .	Past Grand Assistant Soj.
" William Shadbolt . .	Past G. Sword Bearer
" John Bott	" "
" Sir Fred. G. Fowke, bart. .	" "
" Philip Broadfoot . .	Past G. Standard Bearer
" W. R. G. Key . . .	Chapter No. 7.
" Benj. Lawrence . . .	" 8.
" John Fortune . . .	" 12.
" Charles Baumer . . .	" 21.
" A. L. Thiselton . . .	" 49.
" Henry Phillips . . .	" 109.
" L. Thompson . . .	" 196.
" Saml. Staples . . .	" 218.
" Saml. M. Briggs . . .	" 580.

It was then agreed that the first meeting of Principals of the Order shall take place on the 17th, and the second meeting on the 18th.

A resolution passed that application be made to H. R. H. the M. E. Z. soliciting that a copy of the Warrant be distributed to each member of the Committee, and also to every Chapter under the Constitution.

The report of the Committee of General Purposes was read and approved. Among the recommendations of the committee were:—to grant a warrant to hold a Chapter at Baildon, ———, and that an annual sum of 20*l.* should be paid to Companion Miller, as Grand Janitor, in consideration of his services, and of his advanced years, which compel him to decline attending any private Chapters or Lodges.

It was unanimously resolved that in conformity with the appointment of Prov. G. M. in the Craft, it is expedient that the Rt. Hon. Lord Dundas be created Prov. Grand Z. of the Order of Royal Arch Masonry. The Grand Chapter then formally closed.

Feb. 17 *and* 18.—The promulgation of the ceremony of exaltation was made on these evenings: there being, however, some variation, it was arranged that the committee should meet together and then finally determine upon further general promulgations, so as to suit the probable convenience of provincial principals.

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QUARTERLY COMMUNICATION.

[The circular of the December communication is still due.]

March 4.—Present, the 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: B. B. Cabbell, Esq. as J. G. W.

R. W: John Ramsbottom, Esq., M. P., many present and past Grand Officers, and about two hundred Masters, Past Masters, and Wardens of Lodges. After the confirmation of previous minutes, the Earl of Durham announced that the election of Grand Master should be proceeded with; and that his Royal Highness had expressed a wish that the proposal should emanate from Masters of Lodges instead of the Grand Officers; whereupon the proposer, Bro. Palmer, and the seconder of the nomination of his Royal Highness in December, now repeated the expressions of their attachment and loyalty, and, amidst the acclamations of their Brethren, moved and seconded the election of their much loved and illustrious Brother, H. R. H. the Duke of Sussex, as Grand Master for the ensuing year. The Grand Lodge simultaneously rose in respectful tribute to the sentiment.

A recommendation from the Lodge of Benevolence to grant 50*l.* to the widow of the late Brother Whitford of the Grand Stewards' Lodge, was unanimously agreed to. The minutes of the monthly Boards of Benevolence were all confirmed. There was no report from the Board of General Purposes.

An animated discussion then took place upon the subject of a motion by Brother Dr. Crucefix, for an alteration in the constituency of the Boards of General Purposes and Finance, recommending the addition of four Past Masters to each Board. The Earl of Durham, Brothers Ramsbottom, Easthope, Lythgoe, E. Wilson, and Philipe, addressed the Grand Lodge, and the mover having replied, the motion was carried by a very considerable majority.

Brother Dr. Crucefix then withdrew his motion for the revisal of the Constitution, with an intimation, that as the Board of General Purposes would be altered by the previous motion, it would (in his opinion) be a proper Committee to consider of the necessary amendments. Some other matters were then referred to the Board of General Purposes, and the Grand Lodge was closed.

The Royal Ark Mariners mustered on the 20th ult. under the veteran Goldsworthy: some additional members joined the Order.

The Knights Templars' encampment (No. 20) was held on the 20th of this month, for the installation of members. The E. C. Baumer was also re-installed. Meetings were appointed to admit those who were properly qualified, into the higher degrees.

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Feb. 25th.—DINNER TO BROTHER ALDERMAN THOMAS WOOD.—A number of gentlemen connected with the ward of Cordwainers, and the corporation of the city of London, dined together at the Albion Tavern, Aldersgate-street, to celebrate the unanimous election of that gentleman to the civic gown, as alderman of the ward; Sir William Henry Poland in the chair. About ninety gentlemen were present.

After a dinner of more than ordinary good quality, the usual toasts were given, and the worthy Chairman proposed the health of the newly-elected Alderman, amidst great applause.

Mr. Alderman Thomas Wood expressed his thanks for the honour conferred on him. It was one not of his own seeking, as he, from his humble capacity in life, had never sought so distinguished an honour, but having been so conferred, he should endeavour to discharge its duties to the best of his abilities. He had been long resident amongst them as a neighbour. The ward appeared to appreciate, from their former election, the advantage of having a resident magistrate amongst them, accessible at all times, and willing to promote their interests. He (Mr. W.) might fail in talent and ability to equal his predecessor, but he trusted a concession would be made on the ground of his infirmities, and he should, by his exertions and constant attention, attempt to merit their general approbation, in every sense deserving the distinguished manner in which he had been elected.

After other observations, "the health of the worthy Chairman," "Mr. Alderman Lainson," and several other members of the corporation, were drunk amidst general applause.

The festivity of the occasion was promoted by the vocal exertions of Brothers Broadhurst, Jolly, and Fitzwilliam, and the company separated shortly after ten o'clock.

Our esteemed Brother, the newly elected Alderman, is a Past Grand Steward, Past Master of the Tuscan Lodge, No. 14, and Past First Principal of the Cyrus Chapter. His masonic services have been felt and appreciated by his Brethren in the Order, who hail his advancement in civic dignity as an assurance that he will steadily pursue the course which is naturally expected from his well-regulated mind and admirable character.

BROTHER JOYCE.—Among many interesting circumstances that have been lately elicited, was the re-appearance in Masonry of a Brother upwards of eighty, after an absence of twenty years from a Lodge of which he was the founder. Brother Joyce, in 1788, with other zealous Freemasons, obtained a warrant of Constitution for the Bank of England Lodge, now 329, conducted its concerns, saw it flourish, and retired after an active service of many years. Some occasion required his attestation, if living, to a masonic document for the relief of a Brother, and led to a request that he would honour the Lodge

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he had founded with a visit. The veteran remembered past years of happiness; and although no face upon which he could fix his attention remained in a Lodge of the original Members of which he was the last representative, he came to the installation of the W. M. on the 8th of January, and came early. The Brethren, as they entered, saw a healthy, venerable friend seated in the room; his grey hairs bespoke age; age, however, had not impaired the power of his mind. He saluted all, and in every portion of the ceremonies Brother Joyce vied with the juniors in regularity and precision. He was much pleased to observe that many valuable presents he had made the Lodge, had been so carefully preserved. This acknowledgment from him was hailed with extreme satisfaction by the Brethren. Those presents will now be considered as more precious: his visit will mark their value, and be long remembered by every one who had the happiness to be present. The graceful manner in which our elder Brother acknowledged his thanks at the banquet, for the compliment shown by the Brethren on his health being proposed by a Past Master of the Lodge, was very striking, and his conclusion given in the most touching manner.

"Twenty years, my dear Brethren, have passed since I have entered the Bank of England Lodge. I can hardly hope to live another year to greet you. If time, as my Brother Past-Master has observed, has forgotten me hitherto, he is inexorable, and will claim his due. At all periods of life we are uncertain of our tenure; but for myself, I ought to be, and I hope I am ready. I left the Lodge a happy one, twenty years since, and I find it still more so now—may it ever continue thus. I know not how to express my thanks—you have rejoiced the heart of an old Mason."

At the British Lodge, on the 16th of February, we had the pleasure to listen to a very feeling, indeed eloquent, address by a junior member, Brother Jones, who, in acknowledging the compliment of his health being drank, reminded the company of the peculiar advantages he possessed in having constantly before him the example of his uncle, the late Brother Stephen Jones, a contemporary of the celebrated Preston, whose Illustrations of Masonry he afterwards edited. Our young friend, in a felicitous manner, quoted several beautiful passages from his uncle's work, which he delivered very impressively.

Upon another occasion, an elderly Brother had rejoined his Mother Lodge after an absence of upwards of thirty-five years, during which he had married, became a widower, was childless, and had outlived the circle of his acquaintance. Although, like Brother Joyce, he saw not the same faces, still it was the same Lodge—there were the same circumstances of duty and pleasure—memory revived him to many past scenes, and he appeared to be renewed in spirits, by the revival of natural cheerfulness.

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Jan. 13th.—Masonic Ball.—The Members of the Bank of England Lodge, No. 329, were, on this evening, honoured by a numerous assemblage of fair friends, who testified, by their cheerfulness and vivacity, that Masons were never happier than in endeavouring to prove themselves deserving the good opinion of the ladies. The ball was admirably conducted, and the music of a superior character. The supper arrangements evidenced the attention and liberality of the stewards, and the W. M., Brother Watkins crowned the evening by the graceful and courteous manner in which he presided.

PROVINCIAL.

Cambridge.—"Sir and Brother,—I herewith send you a few particulars of some interesting proceedings which took place at the last anniversary meeting of the Brethren of the Scientific Lodge in this town; if you think them at all likely to contribute to the gratification of the members of our Order, and worthy of insertion in the Masonic Quarterly, I shall feel pleased at having ventured to obtrude myself upon your notice.

"I am, Sir and Brother,

"P. M. of the Scientific Lodge."

The Brethren met very numerously in their Lodge-rooms on the 27th December as early as eleven o'clock A. M., and after the W. M. (Bro. Henry Francis Rowe) had proceeded with some initiations, Lord John Beresford, of Trinity College, C. H. Parnther, Bowles, &c. &c. being of the number, the W. M. rose to present, in accordance with an unanimous vote at a previous Lodge, to Brother Francis Fisher, the Secretary for the past year, a handsome Royal Arch Mason's jewel, having at the back the following inscription elegantly engraved:—"Presented to Brother Francis Fisher, by the Worshipful Master, Officers, and Brethren of the Scientific Lodge of Freemasons, No. 105, Cambridge, in testimony of their high respect and esteem. H. F. Rowe, W. M. A. L. 5834."

Brother H. F. Rowe, on presenting the jewel, addressed himself to the Acting Provincial Grand Master, the Rev. George Adam Browne, who honoured the Lodge with his presence on the occasion, and to the Brethren nearly in the following words:—

"I have now, Right Worshipful Sir and Brethren, to perform one of the most pleasing duties which it has fallen to my lot to discharge throughout the whole of the past year that I have had the honour to hold the chief office in this Lodge. It is, Right Worshipful Sir, to present to Brother Francis Fisher, our late Secretary (who, it is generally

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known, has recently received a most honourable appointment, and is on the verge of leaving his native country to take upon himself the duties of Crown Solicitor in New South Wales), it is, sir, to convey to him, in some more substantial form than in the expression of mere words, the very high sense we as a Lodge, and as individual members, entertain of his character and worth, both as a private gentleman and as a member of our Masonic Institution, and also of the very kind and effective manner in which, during the past year, he has discharged his very arduous duties as Secretary to this Lodge. And whilst, Right Worshipful Sir, I feel persuaded that this little memorial will, with pleasurable emotions, frequently recall to his mind, although at a distance of some thousands of miles, his early associates and companions in Masonry, and convince him of the sincerity of our wishes for his welfare, and the interest we take in his happiness and prosperity; it will also, when placed on his bosom, proudly designate him as one of the Sons of our fair Science—as a citizen of the *Old* World as well as of the *New*, and as a most worthy and very excellent Brother to every upright and honest Freemason throughout the habitable globe.

"Having, Right Worshipful Sir, felt it my duty, in justice to our worthy Brother and Companion, to say thus much, I shall now present him with this small token of our regard and attachment, at the same time preferring an humble but sincere prayer, which I feel assured will meet with a fervent response in the hearts of the Brethren, that it will please the Great Architect of the Universe to watch over and to protect our Brother from every danger in his passage over the boisterous deep, that having arrived at the point of his destination, he may set his foot firmly and safely on *his* promised land, and may there, in possession of his new dignity, enjoy the full blessings of health, of happiness, and of prosperity, with an occasional and an affectionate thought for the Brotherhood, and for those whom he shall leave behind.

"Brother Francis Fisher, I present to you, in the name of the Worshipful Master, officers, and Brethren of the Scientific Lodge, and with the most sincere pleasure, this Royal Arch Mason's jewel, which has been awarded to you by the unanimous and spontaneous vote of the Lodge, in testimony of their high respect and esteem for your person, and for the services you have rendered to the cause of Masonry since your initiation and your connexion with this Lodge."

Brother Fisher replied to the fraternal compliment in a speech full of feeling and pathos, and concluded by observing, that the pleasure he felt in receiving such a mark of the affection of his friends could not be described, to part from such friends was a serious effort, and that in a distant horizon, this incident and their kindness would cheer him with grateful recollection.

This was not the only circumstance of a gratifying nature which we

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witnessed on the occasion. It was not only pleasing to observe the kindly feelings which were manifested by the Brethren of this highly respected and flourishing Lodge, but it was equally so to witness the very kind and handsome manner in which the Worshipful Master-Elect (Brother John Rickard Barker, Esq., Barrister-at-Law) came forward and presented the Lodge, as a mark of his affectionate regard, with a very handsome folio Bible, splendidly bound in purple morocco, with a profusion of chaste and elegantly gilt ornaments; and to make the present, if possible, more complete, it was accompanied with a pair of silver compasses and a richly chased silver square, prefacing the presentation with a feeling and energetic address.

Nor was this all; for the Brethren of the Lodge, determined to evince the feelings of generous kindness which animated their breasts, and to show their sense of services rendered to the Lodge for a period of nine years, during which the W. M., Brother H. F. Rowe, had filled the offices of Secretary, Junior Warden, &c. and had been thrice elected to fill the chair as W. M., proposed that he should be presented with a Past Master's jewel, as an acknowledgement for those services, and for the exertions which, in conjunction with others, he has incessantly made to advance the interests and to promote the prosperity of the Scientific Lodge.

These are some, among the interesting features of the past anniversary; but I cannot lay my pen aside without mentioning the very handsome manner in which the Acting Prov. G. M. expressed himself towards the Brethren; he was also pleased to observe, that he had never seen a Lodge with more splendid furniture and decorations, nor better conducted than the Scientific Lodge.

After the business of the morning, the Brethren assembled at half-past five, to the number of about forty, to dinner. The whole passed off in a most excellent and pleasing manner, and did much credit to the kind host (Brother W. Mitchell) of the Red Lion, and to the Steward of the Lodge, Brother A. Fitch, sen. Among the company, we were pleased to notice the Rev. G. A. Browne, Acting Prov. G. M., the Rev. Professor Henslow, Lord John Beresford, the Hon. O. W. Forester, the Hon. J. Sandilands, Captain Coe, *R. N.*, Mr. Alderman Abbot, Mr. Alderman Favell, J. R. Barker, Esq., W. M., H. F. Rowe, P. M., H. Hudson, P. M., J. W. Baxter, P. M., — Crisp, P. M., Rev. C. Eyres, Secretary, Rev. A. Fitch, Chaplain, F. Fisher, Esq., — Rance, Esq., Treasurer, &c. &c.

On Wednesday the 27th of January, the Brethren gave a Masonic ball in honour of the birthday of his Royal Highness, the G. M., which was attended by a very highly respectable company of about one hundred and twenty ladies and gentlemen of the town and neighbourhood. The Acting Prov. G. M. was prevented being present by his necessary

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attendance at the festival held in London in honour of the natal day of the Grand Master.

We are pleased to find the Brethren of the Scientific Lodge going forward in this spirited manner; it is calculated to do away with those feelings of prejudice which are occasionally found to exist against the members of our venerable institution, and we feel quite assured that the ladies of Cambridge will take this as an evidence of the anxious desire of the Brethren to set aside any system of exclusiveness, by contributing to their amusement without infringing upon the ancient landmarks of the Order.

SUNDERLAND, *Dec.* 29.—The Brethren of the Palatine Lodge, No. 114, one of the most numerous and respectable Lodges in the Order, (consisting of upwards of eighty members) held their anniversary festival at the Golden Lion inn, in Sunderland, on Monday the 29th day of December last.

The W. M. Sir Cuthbert Sharpe was in the chair, supported on the right by the Right Hon. the Earl of Durham, D. G. M., and Prov. G. M. for Durham. The Rev. George Townsend, Prov. G. Chaplain and Prebendary of Durham, the Rev. Charles Grant, Chaplain of the Lodge, and the Rev. Thomas Shepperdson; and on the left by Hedworth Lambton, Esq., M. P., Sir William Chaytor, Bart., M. P., and Lieut. Col. Beckwith. The company, consisting of nearly seventy persons, sat down to a most excellent entertainment provided by the hostess for the occasion.

Immediately after dinner the orphan boys of Masons educated at the expence of the Lodge, were, according to custom, introduced and examined as to their progress in learning during the year, and gave most gratifying proofs of the proficiency they had made.

After the usual preliminary toasts had been drunk, the W. M. proposed the health of their noble visitor, the Earl of Durham, and in the name of the Brethren expressed their grateful acknowledgments for the honour conferred on them by his presence, as well as by his becoming a member of the Lodge.

This toast was received and drunk with the most rapturous applause.

The Earl of Durham, in an elegant and feeling speech, returned thanks to the Brethren for the kindness they had shown towards him on the present and on all previous occasions, and took the opportunity of testifying his marked approbation of the manner in which the duties of Freemasonry were uniformly performed in the Lodge, adding, that he esteemed it an honour to any one to become a member of it. He also, with great feeling and energy, expatiated on the advantages and excellency of Freemasonry, declaring that one of his greatest pleasures was to attend the meetings of the fraternity.

The Brethren of the Lodge having purchased by subscription a

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valuable gold snuff-box to be presented to their late W. M., Hardy, (now the immediate P. M.) upon the occasion of his leaving the chair; it was presented to him by the W. M., who, in a neat speech, expressed the grateful feelings of the Lodge towards him, as well as the high sense they entertained of his merit and abilities.

The box bore the following inscription:—

"Presented to their W. M., Thomas Hardy, by the Brethren of the Palatine Lodge, No. 114, as a testimony of fraternal gratitude for his invaluable services during the period of forty years.—*Sunderland, 27th December*, 1834."

Mr. Hardy, in an eloquent and impressive address, replied to the remarks of the W. M., returning his thanks for the great kindness and honour the Brethren had shown him, and concluded by forcibly recommending the younger Brethren to observe that line of conduct laid down for their pursuit in the invaluable precepts of Freemasonry, the following which, had enabled him to obtain so highly flattering a testimony from the Lodge.

The healths of the other visitors and many other toasts were drunk; many excellent songs were sung, and the evening was spent in the greatest harmony.

The noble Earl expressed his regret at leaving the Lodge, and (at 11 o'clock) retired amidst the acclamations of the company.

CHESTER-LE-STREET.—The Provincial Grand Lodge took place at Chester-le-Street, in January. The Lodge was formed in the hall of the Mechanics' Institution, at 12 o'clock, Sir Cuthbert Sharp, D. Prov. G. M., presiding; at which a congratulatory address to the Earl of Durham, on his appointment as D. G. M. of England, was agreed to with acclamation. The noble Earl entered the Lodge a little after one o'clock, wearing the splendid insignia of his office, and was received with all the honours due to his high masonic station. The business of the day was then proceeded in, and the following officers were appointed for the ensuing year:—Brother John Fawcett, Esq., S. G. W.; Sir H. Williamson, Bart., M.P., J. G. W.; John Coull Carr, G. T.; William Mills, Esq., G. R.; J. P. Kidson, G. S.; Rev. G. Townsend, G. C.; Thomas Gainforth, S. G. D.; Christopher Bainbridge, J. G. D.;—J.G. Boss, Esq., M. P., G.S.W.; Thomas Hardy, G.D.C.; Thomas Small, G. O,; Robert Parkinson, G. S. B.; Robert Robinson, P. G. S. B., George Walker, G. P., William Robinson, G. T.; and John Turner and W. H. Hardy, of the Palatine Lodge, G. C. Dixon and G. Wilkinson, of the Granby, George Spurrier and J. T. Wawn, of St. Hild's, G. Wheatley and Henry Blackett, of the Restoration, Dennis Corcoran and R. Smith, of the Phœnix, and M. Laidler and W. Barwick, of St. John's, Grand Stewards. The Lodge was then adjourned to the Lambton Arms Inn, where 130 Brethren, including a number of visitors from the Provincial Grand Lodge of Northumberland, sat down to an

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excellent dinner at three o'clock, Lord Durham in the chair. His lordship was supported on his right by Sir C. Sharp, Sir W. Chaytor, Capt. Boss, W. Lorraine and T. C. Granger, Esqrs., and on the left by the Hon. Capt. Yorke, M. P. for Cambridgeshire, Sir H. Williamson, J. Fawcett and W. Mills, Esqrs., and the Rev.G. Townsend.—After dinner, the usual masonic, and various local and appropriate toasts, were drunk, and several most eloquent and impressive speeches were delivered by the Prov. Grand Master and different Brethren. Some delightful amateur singing enlivened the festivities of the evening, which were prolonged till nine o'clock, when Lord Durham retired amidst deafening cheers. Without exaggeration it may be stated, that no Prov. Grand Master in England can be more justly popular amongst his Brethren than Lord Durham is in this province, for his zeal in promoting the interests of the Craft in general, and for the kind and endearing qualities which he displays in his intercourse with all classes of the Fraternity. As another indication of that zeal it may be mentioned, that some inconvenience having been felt from want of sufficient accommodation for the Brethren attending the Grand Lodge, his lordship stated his intention of providing, at his own expence, a more suitable place of meeting at Chester-le-Street, against another year. The future Provincial Lodges will, we understand, be held at that place, which, from its central situation between Durham, Sunderland, Gateshead, Shields, &c., is considered the best adapted for the purpose.

Wolverhampton.—The Brethren of St. Peter's Lodge of Free and Accepted Masons held their first anniversary on the 5th of January, at their Lodge-room, in Cock-street, it was well attended; and the members congratulated themselves on the progress this most ancient and laudable institution is making in the town of Wolverhampton; a progress that will doubtless be marked by the same results with which it is always attended where its true principles are studied and reduced to practice—for they have uniformly constituted the basement of a superstructure of peace, harmony, and brotherly love. After dinner several Masonic toasts and sentiments were proposed by the W. M., without any reference to political feeling; for religious and political discussions are altogether excluded from a Mason's Lodge. A Mason is a citizen of the world, and being in possession of an universal language, he recognises a Brother, of whatever distant nation or tongue he may chance to be, and receives him as a friend, without inquiring what are his principles, religious or political. The first toast was "The King, our Grand Patron," then followed "His Royal Highness the Duke of Sussex, Grand Master," "Lord Durham, Deputy Grand Master," "Earl Ferrers, Provincial Grand Master for Staffordshire," "The Rev. George Oliver, Deputy Provincial Grand Master for Lincolnshire," "Prosperity to St. Peter's Lodge," &c. &c. The proceedings were

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enlivened by some excellent songs, and the party separated at an early hour, after an evening spent with the utmost good feeling, cemented by mutual endeavours to promote each other's happiness, and an emulation to excel in the knowledge and practice of science and virtue.

BILSTON.—"We had occasion last week to notice a Masonic celebration in Wolverhampton, and it is with pleasure that we record a similar meeting in another part of this extensive parish. The Brethren of the Noah's Ark Lodge, at Bilston, held their Annual Festival on Monday, the 12th of January, which was well attended, not only by the Members themselves, but by several visiting Brethren who have been in the habit of joining this Lodge on similar occasions for a number of years. The Noah's Ark Lodge has been established nearly a century, and has had the distinction of several Masonic visits from many of the nobility and gentry of Staffordshire, who have the honour of being enrolled as Brothers of the Royal Craft, and the privilege of girding themselves with the royal badge, which has been for ages the distinguishing characteristic of their profession, and the emblem of innocence and purity. The Brethren dined in their Masonic clothing, which is peculiarly picturesque, and adds a grace to these meetings which we look for in vain elsewhere. After dinner several Masonic toasts and sentiments were proposed by the W. M., and received with those demonstrations of applause which always accompany the mention of such names as Masons "delight to honour." The festivals of these Lodges follow each other too closely; but we understand that an arrangement is about to be made, by which the season of the Wolverhampton festival will be changed to the day of St. John the Baptist, in June; thus enabling the Brethren to visit each other without inconvenience, and to maintain that intercourse of sociality and brotherly love which is said to be the foundation and copestone, the glory and cement of this ancient and honourable institution. We are glad to see any society flourish which professes to improve the mind and enlighten the understanding; and as the object of Freemasonry is stated to be the cultivation of the intellect, and the study of science and morals, we heartily wish it success." —*Wolverhampton Chronicle.*

LYMINGTON.—The Masonic Brethren of this town have recently contracted for the purchase of the mansion on the banks of the River, formerly the residence of Lord Howard of Effingham, which they intend to open in a few weeks as their Masonic Hall. The correct proportions and convenient arrangement of a spacious suite of rooms, will secure to the Fraternity one of the best constructed Lodges in the Province, and afford that ample accommodation which an increased number of members has rendered most desirable.

CHATHAM, *28th Jan.*—"Sir and Brother,—Having been much pleased with the perusal of your valuable work, and conceiving that the more

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numerous your correspondents are, the better you will be able to select matter for insertion in the Freemason's Quarterly Review, I have ventured to take up my pen, in order to give you what little information I may be able to collect concerning the Craft in this neighbourhood. There are only two Lodges, but, I am sorry to say, some lukewarmness has lately existed; but, from the circulation of your laudable exertions, there is a degree of improvement, by the prospect of a united *Lodge of Instruction* being formed, to be held, for the convenience of the Brethren, alternately at the Chest Arms, Chatham, and Queen's Head, Brompton, both of which houses being kept by Brethren of the Craft, they are considered the most proper to select for that purpose: to meet on the second Wednesday of all the winter months, including spring and autumn, leaving the summer for recreation.

"It has been the usual custom with the Brethren of the Royal Kent Lodge of Antiquity, No. 20, for many years, to celebrate the festivals of St. John; the last happening upon a Saturday, being an inconvenient day, the Lodge assembled on the Monday following, viz. 29th Dec., and being opened in due form, Brother Henry James was declared duly re-elected W. M. for the ensuing year, and a visiting Brother (from the Grand Master's Lodge, No. 1, who was initiated in No. 20,) was raised to the sublime degree; after which, the Lodge being closed with the usual ceremonies (to meet on the third Wednesday in February), the Brethren, amounting to about twenty, sat down to a most sumptuous dinner; on the cloth being removed, many appropriate toasts were drank, and the conviviality of the evening was much increased by the vocal efforts of several Brethren, who, in their best style, kindly amused the Brethren with many excellent songs, glees, &c. &c.

"I will endeavour occasionally to let you know how Masonic matters prosper in this neighbourhood; in the mean time, permit me to subscribe myself, with every wish for the prosperity of your exertions,

"Yours fraternally,

"An Ark Mason."

EDINBURGH.

[Our Edinburgh friends must for the present be content with the general apology made in our leader for not reporting a general list of subscribers; we cannot, however, take a more favourable opportunity to acknowledge a letter from a correspondent, than by stating the great pleasure we feel in knowing that among our new adherents we can number the Canongate Kilwinning Lodge.—Sir John Hay, bart., substitute G. M., and James Bartram, esq.]

Letter from the Ettrick Shepherd to one of the Committee of the Canongate Kilwinning Lodge.

Altrive Lake, Jan. 25, 1835.

"Dear Forbes—I am sixty-five years of age this night. I am not a Mason, and never have been, having uniformly resisted the entreaties

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of my most influential friends to become one. Iam, however, intensely sensible of the high honour intended me, which coming to my hand on the morning of my birth-day, has, I feel, added a new charm to the old shepherd's life. My kindest respects to the Hon. Master and Members of the Lodge, and say that I cannot join them, nor be initiated into the mysteries of the Art, for I know I should infallibly * * * * * * * * *. And, alas! my dear John, I am long past the age of enjoying Masonic revels. I shall, however, be most proud to become nominally the Poet Laureate of the Lodge, to have my name enrolled as such, and shall endeavour to contribute some poetical trifle annually.

"I remain your and the honourable Brotherhood's

"Most affectionate

"JAMES HOGG."

Nov. 28, 1834.—The Brethren of the Ancient Lodge, Canongate Kilwinning, held their first great winter meeting on the evening of this date, in their elegant hall of St. John's Chapel, Alexander Mac Neil, Esq., Advocate, R. W. M., in the chair. The business of the meeting was opened by the Right Worshipful reading a motion which had been duly lodged at a previous meeting, to the following effect:—"That for the better information of the Secretary regarding the affairs of the Craft, both at home and abroad, a knowledge which his frequent correspondence with stranger Brethren renders requisite, it be resolved and ordered by this meeting, that the Secretary to the Lodge Canongate Kilwinning, do immediately, and for his especial use, procure the Masonic periodical intituled '*The Freemason's Quarterly Review;*' the same to be regularly taken in by him in future, and to be retained in trust with the other books of the Lodge, as a book of record and reference in all time coming." Which motion being cordially recommended from the chair, was carried by universal acclamation. The Brethren afterwards spent a convivial evening.

February—The Canongate Kilwinning Lodge held a private festive meeting, previous to which a distinguished young nobleman, the Right Hon. Lord Ramsay, late candidate for the representation of the city of Edinburgh, was initiated, as an apprentice, into the mysteries of our Order. About one hundred Brethren of the Lodge sat down to an elegant repast, R. W. Brother Mac Neil in the chair, supported by the official dignitaries of the Lodge, and a number of distinguished Members, among whom were Sir Patrick Walker, Mc. Donald of Staffa, &c. &c. Brother Deans, late R. W. M. of the Lodge of Emulation of London, and Brother Charles Doyne Sillery, who appeared in the splendid costume of a Knight of Malta, were also among those conspicuously present. Although no deputations from the Sister Lodges were expected on the occasion, Brother Deuchar, R. W. M. of the Lodge

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Mary's Chapel, honoured the C. K. with a visit and deputation. Many excellent toasts and speeches were delivered during the evening. The eloquence and truly masonic feeling of the youngest Mason there present, Brother Lord Ramsay, excited general admiration and applause, especially in his speech returning thanks to the Brethren for dedicating a bumper to the health of his father, the Earl of Dalhousie, an old Member of the Canongate Kilwinning. With great propriety also, his lordship drank the healths of a little band of Polish Brethren who were present, who had been forced to fly from their homes by the edict of the northern autocrat. One little anecdote he mentioned in the course of the evening, which may not be out of place in these pages.

When Lord Ramsay was walking with a clergyman, some years ago, under whose tutelage he then was, a wretched beggar, apparently a foreigner, entreated his charity. The clergyman turned round to question the supplicant, and in a moment grasped his hand with the most cordial kindness. Lord Ramsay was surprised. The stranger was a Freemason—he was fed, clothed, and supplied by the generous Englishman, with means of transport to the coast of Syria, where he stated he originally came from. The circumstance made such an impression upon Lord Ramsay, that he determined, as soon as he could, to join an association so pregnant with good works.

Major Watkins and Captain Walter Rutherford of the Bengal army, as well as Robert Blackwood, Esq., our distinguished townsman, were also entered on the same day, into the Canongate Kilwinning Lodge.

IRELAND.

Our Dublin Correspondent does us a serious injustice: we have cheerfully inserted the letters and communications received from that city, and other parts, without any curtailment whatever. It would be most grateful to us to insert reports of all the interesting circumstances that may occur, but if such be not furnished how can we divine them.

We solicit our correspondent to wait upon the Dep. Grand Secretary, Brother Fowler, and to urge his compliance with our request, to be furnished with the printed communications, list of the Grand Lodge, &c.; and we further suggest that an annual festival of the Grand Lodge in Dublin would probably tend to considerable advantage.

Installation Dinner, Masonic Lodge, No. 50, Dublin.—On Tuesday, the 21st day of January last, the members of this Lodge (which is considered the leading branch of the Masonic Institution in Ireland) assembled in due form at the New Grand Lodge Rooms, Commercial-buildings, the W. M., Thos. Welsh, Esq., Barrister-at-Law, on the throne, where he presided with his accustomed talent, urbanity, and ability. Nearly all the members of the Lodge (No. 50)

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were present, and the visitors included the *elite* of the military, mercantile, and professional Brethren of the metropolis, a circumstance which shows the value in which Captain Baldwin's services are held by the entire Fraternity, it being understood that a valuable piece of plate was on this occasion to be presented to that indefatigable promoter of Masonry, good fellowship, and universal benevolence. The newly-elected officers having been "installed, invested, and proclaimed," according to the forms prescribed by the ancient Constitution of Masonry, the assembly adjourned from labour to refreshment, when a splendid dinner was served up in Bro. Radley's best style—Madeira, claret, champagne, and other wines in profusion. The cloth having been drawn, the Rev. George. Kelly, A. M., Chaplain to Lodge 50, said grace, after which the Master gave the customary toasts—"The King, G. P. O.," "The Queen," "The Grand Masters of England, Scotland, and Ireland," &c.

Counsellor Tenison, P. M., having obtained permission from the W. M., then rose and addressed the Brethren to the following effect. He said, that having held the honourable and responsible station of Master of that Lodge, when a tribute to the merits and services of Bro. Baldwin had been unanimously and deservedly voted by the members of No. 50, it then became his pleasing duty to present it, and at the same time to propose his health. In Bro. Baldwin they had witnessed a rare devotedness and a singular attachment to the illustrious institution of Masonry, an institution whose ordinances and regulations, whose solemnities and ceremonies were in perfect accordance with those duties and virtues inculcated under the solemn sanction of religion and morality. He had known Bro. Baldwin to be ever ready to assist the distressed widow, and to relieve the impoverished orphan of his deceased Brother, and they had seen him as the promoter of "those kindling, benevolent sympathies which light the genial flame of charity in the heart," and which he (Bro. T.) trusted were burning brightly in the bosom of every Mason, because they taught him not only his duty towards himself and to his fellow man, but above all, they instructed him in his duty to the benign Architect of our creation. Every office in Lodge 50, from the Junior Deacon to the dignity of Master, had been filled by Bro. Baldwin, who discharged the duties of each department with fidelity and firmness, moderation and brotherly love; ever anxious to preserve the efficiency, the consistency, and dignity of the Craft, and displaying, under a variety of circumstances, considerable candour, competent knowledge, and those conciliating courtesies which characterise the gentleman. He, therefore, in the name of Lodge 50, begged Captain Baldwin's acceptance of a piece of plate, which was presented to him as a small but sincere token of the gratitude of its members, for the indefatigable industry

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and zeal he had evinced in the discharge of the onerous duties of their Treasurer and Secretary during the last nine years, and for the meritorious and important services he had rendered to the most ancient and honourable Fraternity of Free and Accepted Masons in Ireland.

After Bro. Baldwin's health had been drank with every demonstration of respect, he was led to the foot of the throne by Deacons T. F. O'Connor and M'Nally, when Past Master Tenison presented to him a richly-embossed silver salver (value sixty guineas), bearing an appropriate inscription, and ornamented with emblematical devices, chastely and correctly displayed in gold, Irish diamonds, &c. This magnificent tribute was furnished by Bro. Stewart, of Dame-street, and, both as a manufacture and design, reflects the greatest credit on him.

The following song, by Bro. John Hazlett, S. W., the symphonies and accompaniments arranged by Bro. W. T. Couran, was then sang by Bro. Brough, and chorussed by Bros. G. Stansbury, Allew, Signor Sapio, and Geo. Horncastle:—

AIR—"Hail to the oak, the Irish tree."

"When first the Architect divine,
Creation's mighty fabric plann'd,
He caused the glorious sun to shine,
And spread his rays from land to land.
Hail to the *Light* which Craftsmen see,
The mystic sun of Masonry!

"And thus may Masonry extend
O'er every clime, from pole to pole;
Till man with man shall cordial blend,
And form *one* grand harmonious whole.
Hail to the time we hope to see,
When all mankind shall Brethren be!

"Still foremost in the work of love,
Still leading proudly in the van,
Our *number* shall unwearied prove,
Till perfect is the heavenly plan.
Hail to our Lodge! may '50' be
'Mongst Masons cheer'd with three times three!"

Chorus.

Hail to our Lodge! may BALDWIN be
'Mongst Masons cheer'd with three times three!

The W. M. then proposed "Bro. Tenison's health, who, as Master, had tempered wit with wisdom, judgment with discipline, and courtesy

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with impartiality." "Our visiting Brethren;" "Past Master Thos. Wright's health;" "the Wardens, Brs. Hazlett and O'Shaughnessy;" "the W. M., Bro. Welsh's health" (received with great enthusiasm); "the Deacons, Brs. Ellis and O'Connor," &c.

At half-past eleven o'clock the W. M. vacated the chair; soon after the Brethren separated, highly delighted with that unanimity and good feeling, which are the results of this singularly harmless society, which has the power of effecting a reconciliation amongst persons of all creeds and politics, who, without the assistance of such an institution in the sister country, might, we regret to say, have remained at almost perpetual separation and variance.

Jan. 27th.—This being the anniversary of the birthday of his Royal Highness the Duke of Sussex, G. M. of England, &c., it was observed by a numerous assemblage of that respectable metropolitan Lodge, No. 4, at Radley's Hotel, College-green, the W. M., J. Hyndman, Esq., High Sheriff of the City of Dublin, on the throne, whose conduct as chairman cannot have failed to gratify the most fastidious.

At their last monthly meeting, the spirited members of Lodge No. 50, mindful of the merits, and sensible of the services of their late Masters, Thos. Joseph Tenison, Esq., Barrister-at-Law, and Dr. Thos. Wright, Surgeon to the Masonic Female Orphan Schools, &c., presented to each of them a handsomely embossed silver snuff-box, bearing an appropriate inscription, and ornamented with Masonic devices. Such a compliment, emanating from such a body, must, indeed, be truly gratifying to the feelings of those gentlemen, who (we understand) have so strenuously and laudably exerted themselves to uphold the dignity, to promote the prosperity, and to advance the reputation of Masonry in Ireland.

Viscount Forbes, *M. P.*, Lord-lieutenant of Longford, and eldest son of the Earl of Granard, will be the new Grand Senior Warden of Ireland, the Marquis of Sligo remaining Governor of Jamaica.

A full-length portrait of William White, Esq., dressed in the costume of D. G. M. of Ireland, and painted by Bro. Drummond, R. A., has been placed in the Grand Lodge Rooms, Commercial-buildings.

HOLLAND.

Prince Frederick is the Grand Master for Holland: His Royal Highness is punctual in attendance at the Grand Lodge: the Wardens' chairs are filled by the Senior Masters present. The prince also presides regularly once a month in his private Lodge, and regulates its affairs himself, an example which the Fraternity are naturally emulous to follow in Amsterdam and the provinces.

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MASONIC CHIT CHAT.—St. James' Chapter: a warrant has been issued by the M. E. Z., authorising the members to wear the Arch medal surmounted by a ducal coronet, but to whom the order for supplying the medals is given, we are not yet informed.

It is rumoured that Sir John Jeffcott will be appointed Prov. G. M. for Sierra Leone. Sir John will prove a bold man if he ventures a second time; the appointment can be made without his returning to that country of pestilence.

SUBJECTS UNDER CONSIDERATION.

Annals of Lodges.
On the Office of Grand Steward.
Parthian Glances.

We have incurred a serious and too palpable a charge of inattention to the manuscript of "*Janus,*" at page 393, No. IV., where we have betrayed more ignorance in classic geography than is pleasing to acknowledge; it is better, however, to make the *amende* as clearly as possible—the word *Phœnician* (TWICE repeated in the same article!!) should have been *Phœacian.*

At page 419, in the paragraph referring to Mr. White, instead of—"*no conversation with,*" it should have been, "*no commands from,*"—we regret the inadvertence of our reporter.

The Editor will feel himself especially obliged by the communication from the various provinces of any general information respecting encampments of Knights Templars, chapters of the Rosicrusian Order, and other convocations attached to them. Several Correspondents are anxious for an early notice of the places where such meetings are held, and the editor solicits the means of giving the necessary intelligence.

TO CORRESPONDENTS.

THE EARL OF DURHAM'S directions have been attended to.

BRO. ANTHONY COMPTON'S communication is thankfully acknowledged.

QUERIST.—We have noticed his letter generally elsewhere. The names of the Brethren need not be given—the reproof will reach them in a kinder manner.

A. A.—We differ in opinion. It is true, the circumstances were unpleasant, but it is better for all parties that the separation took place. After all, it was attended with some courtesy.

A GRAND OFFICER is mistaken; the affair has been satisfactorily explained, and we will not, on any account, recur to it.

A SERVING-MAID.—A letter from a female is always acceptable, but we cannot interfere. Sally is an *arch* one, and evidently wishes to know more of Masonry than we are inclined to allow her; indeed, if she had not read this Review, it would have been as well! there is no satisfying the curiosity of some ladies.—Sally's letter is inadmissible.

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A CORRESPONDENT.—We refrain from any comment upon the circumstances both of the 22nd Jan. and 3rd Feb., and sincerely recommend the good old adage, "to forgive and forget."

BRO. J. W. PASHLEY.—Arrangements are in progress, but some time will be required to render the necessary information perfectly correct.

AN ARK-MASON will perceive he has been attended to; his promised contributions will be very acceptable. Instead of claiming his privilege however, the usual "ne varietur," would have been preferred.

L. L. is rather too severe upon us. We are not answerable for the negligence of other parties, but willingly make the explanation he requires of us. The sermon alluded to in our last, was preached at Preston, in Lancashire, on the 15th of May, 1834, before the Provincial Grand Lodge, by the Rev. Gilmour Robinson, Prov. Grand Chaplain.

A PAST GRAND STEWARD.—See the proceedings of the present board, p. 47.

A GRAND STEWARD ELECT.—Enquire of some Grand Steward of the year; we would rather *not* answer the question.

H. R., Cambridge.—We hail his promise with considerable interest.

BRO. F. C. HUSENBETH, P. D. Prov. G. M. (Bristol).—His valuable communication came safe to hand, and when we shall be favoured with the series *complete*, it shall, with great pleasure, appear: serious inconvenience has been sustained by commencing incomplete articles; our esteemed Brother will, we are sure, both excuse and understand us.

Our Rev. BRO. RICHD. BUCKERIDGE, P. G. C. (Staffordshire), will accept our grateful acknowledgments for the kindly spirit in which he has addressed us; we feel confident of his co-operation.

AN ENQUIRER.—The time is not fixed for the trial of "MASONIC SKILL." Either Lodge can boast of some excellent workmen, and the umpire's decision, we hope, will be an ample justification to both parties. "An Enquirer" is altogether incorrect in the view he takes; —the match will come off well.

EXAMINER.—A gold medal was voted to the Rev. Dr. Barry, in Grand Lodge, on the 7th Sept., 1808, with a vote of thanks, as a mark of respect for his long and faithful services to the Craft.

A GRAND OFFICER.—Many thanks for the MS.

AN OLD P. M.—We perfectly agree, but regret that his communication (being unaccompanied by his name and address) is inadmissible.

REV. T. T. HAVERFIELD.—Our publisher, Bro. Churchill, has communicated that which is very grateful to our feelings.

QUIZ is pretty near the mark; the *semi-lunar* arrangement on the platform is a decided improvement.

ARGUS will perceive that in our "leading article" we have anticipated even *his* foresight, otherwise we should have availed ourselves of his very commendable diligence. It is, however, singular that we should so *exactly* agree.

BRO. EALES WHITE.—Has he forgotten us?

REV. H. R. SLADE.—His second communication has reached us, but press of matter compels its postponement.

BRO. WHITMORE will perceive we have availed ourselves of his kind attention.

BRO. FIELD deserves more than our thanks—will our praise be acceptable?

BRO. LAZARUS.—The papers, &c. are entertaining; we had made some extracts and comments, but have inadvertently mislaid them,

PHILO-MASON.—The affair has been attended to by the Board of General Purposes; but it would not be prudent to advert more pointedly to the subject at present.

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FORGET ME NOT.

Amid each varied changing scene
  Of life's uncertain chequer'd lot,
Though mountains rise, seas roll between,
  Friend of my youth, forget me not.
Forget me not.

If prosperous on the sea of life,
  Thy buoyant bark glides gaily on;
The winds and waves no more at strife,
  When every threatening cloud is gone,
Forget me not.

When pleasure, with her witching hand,
  Lures to the bacchanalian shrine,
Where beauty and thy native land
  Are deeply pledged in ruby wine,
Forget me not.

Whate'er thy fate, in peace, in health,
  Or laid beneath the chastening rod,
In poverty, in boundless wealth,
  Or at the altar of thy God,
Forget me not.

TO * * *.

There is a star, a brighter star
  Than ere did seraph's pathway guide;
There is a thought—ah, dearer far
  Than dreams of wealth, of power, or pride.

There is a beam of softer light
  Than every other light I feel,
Its piercing ray steals through the night
  When darkness other lights conceal.

There is a heart—a brighter gem
  Than ere Golconda boasts, to me;
There is a smile—earth's diadem
  Were poor to one sweet smile from thee.

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SCENES IN AMERICA.

BY A NATIVE.

In one of the south-western sections of the United States of America, there is a large district of country called the Barrens;—so named, because the greater part of the earth is covered only with a species of tall coarse grass, interspersed with myriads of flowers and occasional clumps of dwarf oak, having the expressive name of Black Jack. The heavy forest trees appear only along the larger streams of water. The soil is generally of a reddish clay, covered by a few inches of dark mould from the decayed leaves and the burning of the long dry grass in the autumn. But this deposit is soon worn off the highways, and the red clay becoming exposed, makes a strong contrast with the green grass through which the road winds, revealing its course to the traveller, sometimes for miles a-head, as it passes over the eminences in the distance.

On a hot afternoon in July, I was riding along one of these roads; my sweating horse moving heavily under me, whilst I was suffering intensely from the heat, notwithstanding a large umbrella over my head. I could see for miles around me, and there was no sign of a habitation any where; nothing met my gaze but the pale blue sky over my head, the immense masses of white, fleecy, bright clouds piled up above the horrizon, and the sea of green grass spread out around me, over which arose the dancing appearance of the air, like that above a kiln.

After travelling some miles under these circumstances, I perceived at the distance of about half a mile to the left of the road, the tops of several trees, which seemed to rise but a few feet above the ground. I knew at a glance that they stood in one of those basins, or sinks, peculiar to this region; and that I should find a cool refreshing shade, if not, as was very probable, the mouth of a cave. I therefore bent my course through the grass to the spot; my horse making his way as through a grain field, and nipping now and then some attractive herb much to the annoyance of my bridle hand.

As I approached the basin my horse elevated his head, pointed his ears forward, first moving with increased animation, and then suddenly stopping. These movements gave me a little uneasiness, lest there should be some large wild animal in the thicket below; I therefore stopped for an instant on the margin of the sink, and looked down into it to discover, if possible, what had alarmed my faithful beast. The sink was about thirty yards in its greatest diameter, of an oval form, full forty feet deep at its centre, and was filled with beautiful trees and under-growth, almost alive with birds. As I perceived nothing which could account for my horse's alarm, I attempted to urge him down the sloping side of the basin; but he pricked his ears and stood stiff in his tracks. I laid on the whip; but he wheeled suddenly round and dashed off some yards before I could pull him up. Fixing myself firmly in my saddle, and tightening my reins, I lashed the alarmed animal again to the margin of the basin; but no exertion could induce him to make one step down the declivity. While contending with him, and just as I was thinking of dismounting, I heard a voice cry out—"Get off, and lead him down." I stared in the direction of the voice, but not being able to see the person, I called out in the tone and manner of that country—"Halloo, there!"

"Get off; get off;" answered the voice in a very familiar way.

"Where are you?" asked I.

"Here;" replied the voice. Then the bushes began to crackle with the passage of some one through them; and in a moment there emerged from

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them a gigantic-framed bare-headed old man; dressed in a light-blue hunting shirt and leathern leggins; his hands covered with blood, and in one of them a large butcher-knife. My hair stood on end, and my horse, still more alarmed, sprang back and nearly threw me.

"Get off, man;" said he in the most familiar and careless manner imaginable.

"What have you been doing there?" I demanded.

"Hitch your nag thar' to that saplin, an' come down here, an' I'll show you as fine a fire prong as ever h'isted tail."

"You have killed a buck then?" said I, as I dismounted.

"But we had a tough time aft'r him, not happ'nin' to have a dog along."

I tied my horse securely to a limb of the sapling indicated; and then penetrated the bushes with the old hunter, to the spot where the immense buck lay, still bleeding from a large wound in the throat—such as are inflicted, by these men of the wilds, to reach the animal's heart; an operation which they term *sticking*.

"That is a fine buck:" said I.

Giving a grave look of satisfaction, as he shook the head by one of the deer's horns, he answered with a slight pause between each word.—"You may say that. It an't every day, in these Barrens, you'll down sich a fellor."

"Is there any water in this sink? I am excessively thirsty."

"Thar' an't, not a drop of runnin' water nearer this spot, than the grove."

I found some consolation, however, for the want of water, in the refreshing coolness of the sink. The spot where we were was an open space of ten or twelve feet, free from under-growth, and so protected by the thick foliage of the overhanging trees, that the direct rays of the sun had not, perhaps, for years entered it. It was, consequently, as cool almost as an ice house. I took off my hat to enjoy it more fully, and sat myself down on a stone; while the old hunter was deliberately preparing, with the aid of his belt, to hang up the buck by the hind feet to the limb of a small tree, in order that the blood might fully escape.

"I thought you said—'*We* had a tough time with the buck?' You are alone."

"Oh? why they're gone back for a horse; an' Jack 'ill soon be back, for he's a tearer runnin' an' ridin'. You see,"—pulling up the buck—"he'd make a body's back ache a spell to toat him over the grove sich a day as this."

"Shall I assist to hang him up?"

"Why I don't keer if you do gi' me a bit of a lift—he's a whapper. Take keer of the blood; jist hold on to the limb. A dead, limber animal makes an unhandy lift—you can't get no purchase."

We presently had the buck swinging from the limb. I resumed my seat upon the stone; and the old hunter, after wiping his bloody hands with leaves, threw himself full length upon the grass and weeds, to wait leisurely the coming of the horse. There he lay, with a countenance immovable as an Indian's. His face was remarkably large, wrinkled, and tanned; with bright blue eyes, overhung by enormous gray eye-brows, which were almost continuous with thick hair of the same colour, hanging so as to cover nearly the whole forehead. Looking carelessly up at me, he began the usual introduction of such persons to a regular attack of inquisitiveness—one of the attributes of a back-wood's-man.

"Trav' lin' fur, stranger?"

"To Nashville."

"That's over in Tenessee, an't it?"

"Yes."

"Well; now, how fur do you call it from here abouts?"

"It is, perhaps, a hundred miles."

"Your nag's purty wild, an't it?"

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"Yes! he's a young traveller."

"You'll have to be keerful ridin' too fast sich hot weather; you'll do him up."

"I am."

"Well; now, that's what one ought, to a dumb beast; though it an't every body that is. Some folks an't got no feelin' for nothin' only jist themselves."

With the hope of cutting short his string of interrogations I asked if sufficient time had not elapsed for the return of his companion. "Not yet," carelessly uttered, was his reply; whereupon he retured to the charge, evidently determined to satisfy himself fully before he stopped.

"Come from the upper counties, I reckon?"

"Yes."

"Well; if it's no offence, what mought your name be?"

"Jones."

"You an't no kin to Hugh Jones, that went to the legislatur, may be?"

"Not at all."

"I've seed him many a time at the musters. He's staunch for Ball; and thar's a good many in these parts that is. Who are they goin' to vote for, for gov'nor, in your parts?"

"Indeed I am not able to tell."

"I an't for Ball myself: for all we 're purty much namesaked: he an't jist over loaded with sense for a gov'nor."

"Then your name is Ball, is it?"

"Why, in these here parts, I go by it any how, Peter Ball 's the name my daddy gave me, and I never used no other."

"You are very fond of hunting, I should think."

"I like a good hunt.—Only, I was jist a' thinkin', may be you staid last night at the Knob?"

"No."

"Bill Todd's, may be, o' this side?"

"Yes; I staid at Todd's."

"I nevor was up that way much; I've hearn talk about Todd's. Good 'commodations for trav'llers thar', they say."

"Yes; pretty good,"

"Bill 's a clever fellor, I expect?"

"No doubt."

"Only, some thinks he an't altogether the straight thing in dealin'."

I made no reply. He took up his gun from his side, threw it over him, and sitting upright, began to examine the lock; while he continued talking, with his attention equally divided between the gun and my late host.

"Ned Saunders, when he lived up by the Knob, had a suit with Bill Todd, 'bout a cow; and they say, they'd some mighty tough swearin' atween 'em." Here he threw out the priming, and carefully wiped the pan of his gun-lock. "Ned knows our Sam, an' he tol' him a great pack o' stuff about Bill." Having reprimed his rifle, he proceeded to examine the triggers and sights. "Ned's a 'cute fellor himself, tradin' or swoppin' of a horse: and may be it an't jist all gospel." With a piece of tow he wiped the barrel of his rifle from one end to the other. "Dick Todd, down here in the Grove, is a man as straight as a shingle, an' as first rate a shot as ever pulled trigger."

The old hunter now raised up his head in the attitude of intense listening, and then told me that Jack was coming—he heard the horse. In a few moments I myself could distinguish a singular sound which I knew to arise from the galloping of a horse through the grass. As it approached us, all of a sudden we heard a crack like the snapping of a large stick—then the snort of a horse—and in the next moment the sound of an animal dashing through the bushes, and into the grass. "It's your nag broke loose;" said the hunter, as we both sprang out of the thicket. My horse was gone. We ran up out of the sink, and discovered him, head and tail up, bounding through

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the grass, with the long legged Jack in chase after him, mounted, bare back, with a rope halter in place of a bridle, upon a little raw boned, long tailed, spradling gaited colt; whose galloping approach had the moment before startled my fugitive beast.

"Stop thar', Jack," bawled out the old hunter with the voice of a trumpet, "let him be, you fool!"

"Let us surround him," said I.

"No, no; you stand off thar'. You Jack! hitch the colt to that saplin' on the edge of the sink; and then keep off roun' that side. We'll go," addressing me, "jist keerless like off a bit this a way. He'll make up to the colt, if we let him be a leetle, and then we kin easy ketch him."

Matters were arranged accordingly, and the result was as the hunter had anticipated. My horse, after kicking up his heels, curving his neck about, and snorting a few times, gradually became composed, and making a circle, went up to the colt. After putting their noses together and squealing two or three times, the two animals made each other's acquaintance, and my horse was secured. But my saddle bags had fallen off in the grass, which required some search before they were found; but the headstall of my bridle was not to be found; I was therefore compelled to use the reins (which had remained attached to the sapling) as a halter to lead my horse while I walked home with the hunter and his son. For, upon grave deliberation, this was determined to be the wisest course; as Ball had a neighbour who owned a real stylish plated-bit bridle, that "he'd be sure to sell when he seed the silver:" whereas, in the thinly settled open Barrens, it was a considerable distance on my road to any cabin, and there was little probability of arriving before night-fall at a "house of entertainment"—travelling on the hot road on foot as I should be compelled to do.

The buck was fastened over the colt's back, who being accustomed to such portering, was led quietly on after Jack in the van, the old hunter took the centre, and I brought up the rear, leading my jerking troublesome steed, who would not suffer me to hoist my umbrella. Ball had quite as much occupation in pushing up the buck, first on one side and then on the other, to preserve the necessary equipoise. So that there was little or no conversation between us, as we went wading along through the grass, one after the other like so many Indians, exposed to the direct rays of a burning sun. Now and then however, by moving in a zigzag course, we found some refuge from the heat under the clumps of Black Jacks; without whose occasional shades I could not have borne the fatigue of the walk. After making several miles, the ground gradually ascended for five or six hundred yards: and we found ourselves on the top of a ridge, from which we beheld the Grove scarce half a mile distant. I shall never forget how beautiful it appeared to me. Wearied, scorched in the sun, parched with thirst, and worn out with my walk through the hot and dreary open plains, I looked to the far-spreading woods as to a promised land; and, with a good deal of impatience, repeatedly urged the leisurely moving Jack to quicken his gait.

At last we entered the Grove, and bade farewell to the plains of grass and intense heat; for the scene had at once changed to the very reverse. Here in the deep woods the sun was so completely secluded that the moist ground was only covered with short green sward, while the crowded trees limited our prospect to a few yards.

Taking off my hat, I expressed the extreme delight I felt at finding myself in the change.

"Well, its not jist so hot as comin' up that ridge:" said the old hunter, with almost a smile.

"But when shall we come to water?"

"Why, if you don't min' the brush, we kin bear a leetle off to the right, an' git to the creek considerable quicker.

"I shall not regard pushing through the undergrowth; let us take the

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shortest course to the water, for I am really suffering very much with thirst."

"Agreed;" said Ball, in his usual slow and indifferent manner. "I'm purty dry myself; for I an't tasted a drop since the sun was n't near straight, (long before 12 o'clock), we was n't a huntin' when we seed the buck this mornin', an' had n't no canteen, nor nothin' 'long with us."

Presently we came to the clear rapid little stream, running hurriedly over its gravelly and sandy bed. My poor horse was ungovernable—he plunged at once into the water; holding to the reins, I dipped my leathern cap into the delicious fluid, and drank to my full satisfaction. The old hunter turned up the brim of his old wool hat, and filling the space between it and the crown, by immersing it in the stream, soon satisfied his thirst. As Jack's hat was not stiff enough to serve the purpose of a cup, he threw himself flat upon the gravelly margin, and resting with his hands in the stream itself, put his mouth to the current at no great distance from that of the colt.

"Water's a capital thing when a body's real dry," said Ball.

"Yes; I'll be durned if it an't;" uttered Jack, as he rose to his feet with many a drop trickling from his fore top, nose, and chin; all of which had come in contact, as well as his lips, with the water.

After due praises of the goodness of water under our circumstances, we took up our line of march. I trusted to my halter for riding my horse the few steps over the creek; Ball and Jack both took off their shoes, rolled up their trousers, and waded across. It was now, the old man "reckoned," about a mile to his habitation.

Not long after leaving the creek we fell into a small path-way, which, after a while, lead us through a remarkably dense thicket; when Jack, who had not spoken but once before, since our departure from the sink, suddenly halted, and in a voice of great agitation—his eyes staring open—cried out—"Daddy! I'll tell ye what—if I did not see Tom Hinkle, this here an't no buck."

"Where abouts?" demanded the old man very coolly, but with very evident concern.

"Don't you see yan shell-bark?"—pointing to a large hickory tree—"Well, jist by it I seed his powder horn movin' along."

The old hunter leisurely but instantly examined his gun lock, saw that its pan was well filled with priming, shouldered his gun again, and ordered Jack to keep a good look out and go on.

I felt somewhat disturbed at all this, and inquired of Ball what it meant. Keeping his eyes perpetually moving in every direction, while he was speaking in broken sentences, he enabled me to gather—that Tom Hinkle was one of those foreign wretches, who find their way here and there into, and infect many of the newly settled parts of this country—a sort of men who, reared in pauperism, and educated in armies or piratical vessels, are filled with the worst passions, and the lowest impulses of our nature; depending chiefly upon fraud for support, defying all restraint, and spending most of their time in the vilest dissipation. It seems that Hinkle had defrauded a neighbour of Ball out of a horse; that this neighbour had prosecuted Hinkle for a forgery committed in the transaction; that Ball's evidence had nearly proved sufficient to convict Hinkle of the crime, which would have caused him to be imprisoned in the Penitentiary; that Hinkle had sworn to take Ball's life, for "his interference;" that "he was devil enough to do it;" and indeed that he had, upon two occasions, when Ball's two grown sons were from home, as was now the case, attempted the diabolical act.

"Do you really think," I inquired, "that Hinkle will make another attempt upon your life now, when your son and I are both with you?"

"You've both got no guns, an' Hinkle an't a goin' to come too close. If it's him, an' he's after me, he'll take a shot an' split for it. He's as big a coward as ever run."

"Are you sure that Jack saw any one?"

"That's no doubt, an' I reckon it was Hinkle. Jack's got a sharp eye,

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an' Polly thought t'othor day she had a glimpse of him prowlin' roun' the tobaccor pen. His powder horn can't easy be mistook, for its striped of a blue an' red."

"Would it not be your best plan, to——"

"By Jingo that's him now!" cried Ball, and instantly I saw the flash and heard the report of a gun from the bushes not twenty steps distant. Hinkle had fired at Ball but missed him.

There stood the sturdy old hunter, planted firmly on the earth; his cheek to his rifle, his eye pointing along its barrel directly at his enemy, and his finger ready to spring its hair trigger—the slightest touch of which would have caused the deadly ball to fly at his enemy's head. Rigidly maintaining his position and his aim, the old man called out in a distinct and composed voice,—"Come out, Tom Hinkle, or I'll fire." Looking closely at the spot from which the smoke of Hinkle's gun was still rising, I could plainly discover, amidst the leaves, his head and breast.

"Shoot him, daddy:" cried Jack.

"Come out from the bushes;" repeated Ball.

"Fire, daddy——"

"For God's sake," cried I, don't disturb your father," for, strange now to think, I felt at that moment willing that the fiendish scoundrel should be shot.

There passed a moment of intense and anxious suspense—Hinkle standing petrified in the bushes, glaring like a wild animal at the old hunter, whose deadly aim rested immovably upon him—Jack holding the halter of the colt, laden with the dead buck, on one side of his father; and I, near my horse, on the other—all facing the devoted skulker.

"Are you comin' out?" demanded Ball in a voice of slight impatience.

"If t'other two will keep off, I will:" answered the desperate and alarmed Hinkle.

"You need n't be a feard of them, they sha'n't interfer'."

"But how do I know that?"

"Are you comin'?" said Ball, decidedly.

"Yes, I am. Let them two hold up their hands and make oath they'll keep off."

Jack, having the utmost confidence in his father's ability to compete with Hinkle, especially under existing circumstances, instantly raised one hand, and bawled out—"I'll be durned if I go near you." I called out to him that I could not take an oath for such a wretch; but that I gave him my word not to interfere.

He then came slowly and timidly out of the bushes, into a more open space, holding his gun in his left hand with its butt near the ground; Ball raised his head, but still kept his rifle pointed at him. Catching a glimpse of hope from this state of affairs, he addressed the old man in a loud voice, and with a manner half assured and half conciliatory. "Ball, do you think if I had n't wanted just to scare you, I could n't hit you easy enough? You've seen Tom Hinkle shoot at a mark." And he halted for a parley within arms length of a tree, about thirty feet distant from the path-way in which our party stood.

"Drop your smooth bore," said Ball, taking no notice of Hinkle's subterfuge.

"What! an empty gun?" replied Hinkle, with affected surprise and carelessness.

"You'd better drop it;" said Ball dryly, as he replaced his face to regain his aim.

"She's empty, I tell you, what are you feared of?"

"I an't afeard of Tom Hinkle, nor no such a coward; but that an't the rifle you fired at me; its another gun, and she's got a load in her."

"Yes, has she"—interrupted Jack. "She's crammed with slugs for a scatt'rin' shot; for if that an't Hugh Fry's smooth bore, I never seed a gun."

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"Now you know, Ball"—said Hinkle, about to remonstrate against Jack's interference.

"Hol' your gab, Jack," bellowed Ball, in a tone that effectually checked both. "Now, down wi' that gun;" he added, in a manner that showed there was to be no further delay.

"Well—then;" uttered the scoundrel, with apparent resignation; and then lowering his hand half way to the ground, he suddenly sprang behind the tree.

"Now, Ball," he exclaimed, in tones of defiance, "keep off, or you are a dead man."

Jack and I looked at each other in utter amazement; for we had considered Hinkle completely in the power of his antagonist. Now, as if by magic, he had the advantage in the conflict; for besides being much the younger and the more active man, he was behind a tree, while Ball stood in the pathway unprotected.

"Make for the tree, daddy, behin' the colt," cried Jack.

"No, I sha'n't, you fool;" with feigned disdain; and quick as lightning gained the very position indicated by Jack. For a moment after this movement not a syllable was uttered. Each of the combatants seemed undetermined what to do.

Fearing that Hinkle might take it into his fiendish head to shoot Jack, who stood now in the direct line between the other two, I beckoned to him to remove to my safer position, which he did. As he joined me, comprehending my motive, he said, "He's too big a coward to shoot at me; he knows if he was to empty his gun at me, daddy would have him certain."

Ball and Hinkle, with their guns elevated ready to be levelled at the first advantage, were engaged peeping and drawing their heads back behind their respective trees; both no doubt still undecided as to further steps, should their present position continue much longer.

"I wish," said Jack, in an undertone, "he was a leetle bit furder from where he shot at daddy, I'd git his rifle."

"You really think he had two guns?"

"May be he had n't! that's jist like a coward; for fear he could n't load quick enough, if he did n't hit first time."

They were still watching each other; peeping, drawing back, half levelling their guns as they thought some advantage existed, and then shrinking suddenly back as it passed away; while Jack, whose solicitude for his father would not allow him to be an idle spectator, put the colt's halter into my hand, and then throwing himself on his hands and feet, stole, noiselessly as a cat, towards the spot where he supposed Hinkle had left his rifle.

I began to reflect that two guns in the hands of brave men, ought not to be opposed to one in the hands of a coward, however criminal, or fiendish he had been; and I felt gratified with the conviction that the brave old hunter would not give Jack the means of loading the gun if he should find it.

At last, Hinkle, worn out with fruitless watchings to gain some advantage, or to escape from his adversary, and hearing something moving behind him, from the spot where he had fired, called out, in a voice that rang through the woods—"Ball; promise me you won't touch me with your rifle, and 'pon the honour of a man, I'll give up fair." The old hunter took not the least notice of this overture; thinking, perhaps, how little confidence was to be placed in the words of so perfidious a wretch.

The next moment Jack, with a face flushed to crimson, dashed out, bearing the rifle uplifted in his hand; and, filled with vengeance at the sight of the gun which had just been discharged at his father, he exclaimed, as he made his way to the old man, "here daddy's the lyin' coward's rifle, gi' me a load."

Hinkle not doubting that he was to have two armed adversaries, dashed off—and at the same moment Ball's gun was discharged after him. But the bushes continued to crackle, and I saw Hinkle making his way with prodigious strides. Ball was already in pursuit, reloading his gun as he ran,

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with Jack close behind, bellowing for a "load." In a moment they were all out of sight in the thicket. I hitched the horses as quietly as possible, and followed on. I immediately found evidence that the old hunter's aim, suddenly as it was taken, had been unerring; for I found blood every few yards on the bushes. When I had made my way through the thicket, the woods were comparatively free from undergrowth; and I could discover the fugitive and his pursuers close upon him, near an hundred yards in advance of me. They gained on him every instant. At last when he found he must inevitably be overtaken, he turned upon his pursuers; and he and Ball, at the same instant, levelled their guns and fired. Jack fell to the ground, and Ball and Hinkle were the next moment clasping each other in a desperate personal conflict.

As I gained the scene of action, Jack sat up and pressed his hands below his knees, where he had received the ball. Almost out of breath, and without any definite aim in the confusion of the moment, I approached the wrestling and gory combatants—for they were both besmeared with blood.

"Keep off—if you're a man;" cried Hinkle, in a hoarse altered voice; fearing my co-operation with his deadly antagonist.

"For your life—stand off;" cried Ball, equally unwilling to be assisted or separated.

Their guns, hats, and parts of their torn clothing lay scattered around; while, panting—their faces flushed—and staring at each other like demons, they continued their furious combat. Hinkle made a desperate effort to throw Ball on the ground, but he kept his feet—and throwing his head and shoulders forward, gave Hinkle a violent shove, which forced him several steps back before he recovered his balance. Hinkle now snatched the handle of his butcher-knife, which hung in his belt; Ball jerked him forward to counteract his design, but the blade escaped from the scabbard, and Hinkle thrust it at Ball's breast—who griping its sharp edge in his naked hand, with one act slung it from his own breast and Hinkle's grasp. As if this had added to his rage, Ball gave one furious lunge, and he and his enemy rolled upon the earth—yet clinched in battle.

Sick at the horrid spectacle, I moved towards them to draw them asunder; but Jack, who had crawled up to the spot, stood on one knee, holding a gun butt uppermost, and with the look of a fury, threatened to knock out my brains if I touched the combatants.

They were becoming excessively exhausted, but they fought on—sometimes one above—sometimes the other. At last Hinkle was unable to extricate himself from beneath Ball; but he suddenly got both hands around Ball's neck, and made a fiendish effort to choke him—but he was too feeble for the act. Ball jerked up his head, and without difficulty disengaged his clutched throat; then putting his knee on Hinkle's breast, he drew his butcher-knife, pointed it to his heart—when I grasped his arm.

Jack held the gun over my head menacing a blow—Ball glared his wild blood-shot eyes in my face—and poor Hinkle was closing his for ever.

"Let go his arm;" cried the strange looking son.

"Let me go," said the desperate father.

"The man is dead," I replied.

Jack lowered the gun. And Ball, looking in the face of his dying enemy, with a countenance in which surprise and horror were newly mixed with almost demoniacal ire, arose slowly off his body. Then, rough as was his nature, and furious as had just been his passion, the old hunter dropped upon the ground and fainted away.

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REVIEW OF LITERATURE, THE DRAMA, &c.

Sermon, by the Rev. Geo. Oliver, D. Prov. G. M., preached on the 23d October, 1834, before the Provincial Grand Lodge. (See p. 439. 1834).

1 *Cor.* xiv. 40.—"Let all things be done decently and in order."

Our Reverend Brother commences his discourse by observing that innovations had been made in the ceremonies of the church—that those ceremonies were needful even in a church divinely founded—and that in a system like that of Freemasonry, they were essentially required to confer "beauty and solidity." The situation of the Lodge—the rising and setting sun, are commented upon with forcible energy, and the Christian Fathers carefully quoted in their position with ancient authorities. The cloudy canopy is scripturally explained, and the processional movements deduced from the highest authority.

"But," says the preacher, "I will bring forward such a cloud of witnesses from the sacred records in favour of this practice, as shall silence all objections to its antiquity and usefulness. To establish the point, I need not mention the solemn procession of Adam and Eve out of Paradise, though it forms a prominent illustration of Royal Arch Masonry. It will be unnecessary to adduce the procession of angels on Jacob's ladder; or that splendid procession—the most numerous, perhaps, ever witnessed in the world—which took place at the deliverance from Egypt, when the people came out with a mighty hand, and were conducted through the wilderness by the rod of Moses."

We must not be unjust to our esteemed Brother by commenting upon what every Mason should read, and shall therefore now thank him for the zeal he has shown, and conclude by an extract from his valuable discourse.

"Such, my Brethren, is the high ground which, as Masons, we assume, from the extreme purity of our system. You are therefore bound to reflect, that as your station is exalted, your conduct must be exemplary; for the world regards you with a scrutinizing eye: and, which is of more consequence, you are under the constant inspection of the all-seeing eye of God. If you would adorn the Masonry which is your pride and boast,—nay, if you would not expose it to obloquy and contempt,—you must discharge the relative and social duties of life with a precision, at least equal to any, even the most virtuous of your fellowmen: for, as the science you profess may be ornamented by your rectitude of demeanour; so will it infallibly be disgraced, and subjected to reproach, should you be found deficient in any of the obligations which are incumbent on you, in your respective characters of husband and father, citizen and subject, neighbour and friend.

"I address you plainly and pointedly on the subject of morals. And why do I thus address you? Because I am equally *your* friend, and the friend of Masonry—the guardian of every virtue:—because I am anxious for the extension of its principles,—because I would have every good man to become a Mason, from a solemn conviction of its purity, and its decided influence over the character of its professors, evinced by their propriety of conduct, their industry, sobriety, and public usefulness,—because I would have your Faith, and Hope, and

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Charity, like the pentalpha, or triple triangle of Masonry, mutually assist each other. * * * * * * * * * *. Shall I, who am unable to charge myself with having ever omitted a single opportunity of furthering the interests of Masonry, now hesitate to raise my voice against the indiscretion of those who are satisfied with a mere profession of Masonic zeal, without uniting with it the practice of Masonic virtue? No, my Brethren in the mystic tie, let it not be said by the uninitiated, that you are deficient in those practical characteristics of the order, which, when firmly and systematically adhered to, cannot fail to distinguish you from the rest of mankind."

Sermon, by the Rev. John Graham, preached before the Panmure Lodge of Freemasons at Arbroath, Dec. 27th, and dedicated to Lord Panmure, M. W. P. G. M.

Numbers, xxiv. 17.—"There shall come a star out of Jacob, and a sceptre shall rise out of Israel."

Our reverend author is a preacher of considerable power: his discourse is eloquent; his scriptural research shows the vigour of a powerful mind, and his subject matter is singularly impressive. Indeed, in the scriptural examinations he evinces the mighty force which he possesses, and discriminates upon the legitimate applications with a diligence that renders his discourse natural and effective. The present sermon is on the hieroglyphical representation of Messiah. The preacher traces the subject from Genesis with the most careful attention: he seems to testify of what he has indeed felt to be true. His devotional spirit pervades the whole discourse with a sincerity which renders it pre-eminent in its character. We extract the following passages, with which our author concludes his sermon.

"But, my Brethren of the Ancient and Honourable Masonic Order, we hope 'better things of you, and things that accompany salvation, though we thus speak.' Rise, my Brethren, to the dignity, the contemplative dignity, to which, by the Masonic science, you are so justly and pleasingly invited: frequently reflect upon the Great Architect of the Universe, who arose from his Eternal Throne in all the splendour of his high attributes, mounted his glorious chariot, and rode through the regions of immensity 'far into chaos,' followed by a dazzling host of dignified attendants, consisting of Angels, Archangels, Cherubim and Seraphim, with all the armies of heaven, marching, in bright procession, to behold more demonstrations of his might and wondrous skill. The First, the Last, the Beginning, and the Ending, being pregnant with creation, 'stayed the fervid wheels;' and, from the store of his Masonic Jewels, he took the Massy Compasses and Line 'to circumscribe this universe and all-created things: one foot he centered, and the other turned round through the vast profundity obscure, and said, Thus far extend; thus far thy bounds; this be thy just circumference, O world!' He established the pillars of Wisdom, Strength, and Beauty, whirled the pondrous globe round on its axis, and caused it to float in the pure expanded ether. And God said, Let there be light, and light shone in its native *east;* and by separating the light from the darkness, he appointed the proper seasons of labour and refreshment. The higher and the lower regions of the atmosphere were formed, and the waters under the firmament were gathered together into one place, and the dry land appeared, so that the clouds became a garment for the new-born world,

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and the distant shores a swaddling-band. At the all-powerful command, plants and fruitful trees sprung up in all their adorning grandeur and variety, from the hyssop that springeth out of the wall or the lowly acacia, to the tall and stately cedar, or the spreading oak; he furnished the air and water with their feathered and scaly inhabitants; the earth also with four-footed beasts. In every part of this magnificent structure was seen a regular gradation ascending through each species of animated nature; yet a lord was wanting, endowed with superior powers of intellect, to hold in subjection the inferior animals; then 'God said, Let us make man after our image; so God created man after his own likeness, male and female created he them,' and endowed them with the use of speech and immortal souls, with soaring capacities, capable of improvement and eternal expansion; and God blessed them, and gave them the vast empire of the world for their dominion. The Mighty Builder constructed this beautiful fabric without the assistance of axe, hammer, or metal-tool; and after his all-seeing eye had reviewed every thing he had made, he pronounced it 'very good;' and being dedicated with loud songs of praise, the Seraphic Host shouted Him again to his imperial throne in the Grand Lodge of Heaven. But, Brethren, however grand the work of creation may be, and who will doubt its grandeur, yet the 'Star' and the 'Sceptre' infinitely surpasses the whole of the magnificence of the six days' works of the Almighty Architect. 'Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.' Therefore let every Lodge on earth—and well may the Grand Lodge in heaven exclaim, 'Blessed be the Lord God, the God of Israel, who only doth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and amen.'"

A short Statement on behalf of those who profess the Jewish Religion. (Richardson, Cornhill).—This pamphlet is written in a temperate manner and with peculiar modesty. It advances an honest advocacy in favour of British Jews, subjects of the realm, to a participation in the rights and privileges of their fellow-subjects. The various oaths and declarations, which form an appendix to this little tract, is not the least important; they carry a moral conviction that their grievance safely admits of redress, and we hope their prayer may be heard.

Military Maps and Plans.—Our attention has been drawn to the prospectus of a most elaborate work, consisting of maps and plans of the operations, movements, battles, and sieges of the British army from 1808 to 1814. The author (a Brother Mason) we know, is possessed of indefatigable perseverance (and well he need be), and has, by the authority of the Commander-in-Chief and First Lord of the Admiralty, been permitted full access to every documentary aid which can be afforded him to render his design complete. The work will be published by Mr. Wyld, Geographer to the King.

Speeches of the Earl of Durham. (Ridgeway).—Wholly abstaining from the expression of any opinion on the political tenets of the noble Earl. Sensitively avoiding the remotest approach to political discussion, it is still open to us to treat of the orations of his lordship as matters of literature. Cicero is not now criticised as a partizan, but as an orator; the side on which he pleads is merged in the consideration of the elo-

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quence with which he seeks to advance it. By the like light have we considered the speeches before us; and as pieces of composition abounding with high and nervous thoughts, with arguments closely knitted and adroitly put; with the happiest illustrations, and with the taste and purity of an elegant and highly educated mind, we recommend them to the perusal of our readers, who will not, whatever their creed may be, admire them the less for their unity of purpose—a purpose unchangingly pursued through changing years. They will perceive from these speeches, that Mr. LAMBTON has not lost himself in a coronet.

Masonic Allegorical Engravings. By Br. Bevan.—If this almost unexampled proof of diligence and perseverance be viewed simply as a work of art, it would attract the notice and receive the commendation of the curious and intelligent. The Mason will view it with intense interest: he may wonder at the application that has been bestowed upon a subject so interwoven with his feelings, but his delight will exceed his wonder, for he will find graphically placed within his reach the gradations of his mystery; while admiring this illustrated synopsis (for such it is) of the past, present, and future, he will feel, that howsoever gifted in our noble science, he has still much to learn. The work is perhaps somewhat costly, but the engraving is so creditable to the designer as well as to the artist, that we trust it will find a sale to remunerate our Brother, who, we regret to hear, requires the support of the Fraternity. "*Nil nisi clavis deest.*"—Messrs. Sherwood and Co., Paternoster-row, and Mr. Churchill, Princes-street, Soho, are the publishers.

THE DRAMA (*or rather The Theatres.*)

Queen Mab, at COVENT GARDEN, although it abounded in the way of tricks, and was really a better pantomime than we have had lately, was soon confined to oblivion. The getters up of pantomime now consider that the derivation of a word means nothing, and they therefore will give us lovers of pantomime in reality nothing. Mr. Farley, it was not thus in Grimaldi's best days; he would have made something out of recent events—with what a *gusto* would he have chuckled in the business of cabinet-making—well we remember thee, Joe, 'in the days of thy youth'—and our memory thanks thee.

"The spirited lessee," (to take the cant phrase,) has, since our last, caused much money to be expended on various novelties at the twin theatres, Drury Lane and Covent Garden: whether the money might have been more worthily employed—whether the hundreds (some say, thousands,) laid out in gew-gaws, might not have been better devoted to the encouragement of dramatic literature; we shall not now pause to enquire. We must frankly own that great patronage has been awarded to the inmates of Mr. Ducrow's stables—and that the sleek and pampered sides of the principal actors in *King Arthur,* bear glossy evidence of the liberality of Mr. Bunn. It is, however, with horses as with dogs—each have their day; and the day of the piebalds seem, for this season, at least, past. They have doubtless been attractive, and so long as the present system endures, they may endure for a year or two more; until a stud of unicorns, or the veritable phœnix, "engaged at a great expense,"—"caught expressly for the occasion," shall cast into the shade the pawings and the curvetings of the Astley's troop. In fine, *King Arthur* is a showy piece of nonsense, quite worthy of the management.

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Weiland must, however, have justice done him; there was much *naivetè* in his manner, he infused such a silent but effective interest into his part as incline us to think he might be *promoted* to the character of clown—he possesses activity, and the peculiar mischief with which he annoyed his bumkin-victim, gave earnest of *higher* qualifications. Can he speak? A word or two—only a chuckle—would ensure success—we are certain he could pilfer a tart or pick a pocket (on the stage we mean) —do Mr. Bunn, try him next year.

Mrs. Gore's *King's Seal*—a meagre translation—made but a weak impression at the time, but being played with the horse-piece, managed to keep the bill.

The Kings Word—another translation—by the illustrious author of *Tam O'Shanter*, pithily teaches a thinking public this loyal lesson—If any yeoman be desirous of becoming duke, marquess earl, or baron, he has only to hold a loaded carbine to the breast of majesty, to frighten the king into giving his *word* for such promotion—and the elevetion is secured! This questionable romance has been played some half dozen nights.

The Misers Daughter—another translation—by Doctor Millingen, was played but twice. Farren utterly failed in the *Miser;* and when he fails, no man fails so signally. The piece, however, was crudely concocted, was coarse and unsatisfactory.

At Covent Garden, the principal novelty, since *Queen Mab*, has been *Lestocq*. Like the Speaker's coach, it is very fine, but very lumbering; it is carved, and gilt, and painted, but is still somewhat heavy in its progress. The translation is said to be from the pen of Mr. Bunn, if so, as Sheridan says, "the manager writes himself!"

Miss Romer, who so ably sustained the new Lyceum (English Opera House), attempted (and succeeded) in the *Sleep Walker*, at Covent Garden; to have done this, while we can recollect Malibran and Grisi, is no mean effort. We have now two first-rate English singers.

The Olympic has added to its stock of light and agreeable novelties. We wish the gentlemen managers would condescend to take a lesson from Madame Vestris: the style in which her dramas (though in themselves but trifling) are produced, leaves nothing to be wished: the illusion is perfect. Let the gentle reader see the stage details of the *School for Scandal* at Drury-lane, and then witness the "getting up" of some little burletta at the Olympic, and he will own that "the women are the best judges after all." And then the lessee of Drury-lane calls upon the town to blush for not paying him seven shillings for a material which, at the next shop, may be obtained for four!

At the Adelphi, Bulwer's *Last Days of Pompeii* has been turned into a speaking pantomime, and with great success! this has been followed by *Celestia*, another pantomine; and this has been succeeded by a translation of *l'Auberge des Adsets*, and called *Robert Macaire*. In the French piece, Mons. Lemaitre is inimitable: in the English version Mr. Yates contrives to make the part nearly disgusting. The Lent season concludes with the frolics of African Sal and Dusty Bob.—*Heu Drama!*

The Surrey has advanced in reputation. A very clever production, translated from Schiller's *Wallenstein*, and called *The Avenger*, has, with the aid of some good acting on the part of Mr. Butler, been highly successful.

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The VICTORIA has done nothing but badly imitate what has been done by others.

The QUEEN'S THEATRE, under the nominal management of Mrs. NESBITT, flourishes. Various novelties have been produced, and though the company is not quite first-rate, have succeeded: thus, the conclusion is, that more depended upon the intrinsic value of the piece than upon the actors, who in some instances may have misrepresented it.

The company of the STRAND THEATRE have played their last drama before the magistrates at Bow-street: summoned upon an information of playing without a licence, three of them have been fined, and the house closed. There are, however, we understand, hopes of mollifying the Lord Chamberlain. Certainly there was no theatre where a better hour's amusement might be obtained than at thee, prohibited Strand!

Brother Rayner, whose misfortunes have arisen from disappointments attending his connexion with the ill-fated Strand Theatre, will take a benefit at the Surrey in April. The severe affliction of his wife, will prove an additional claim upon the sympathy and support of the Masonic fraternity.

We would conclude our theatrical remarks by offering a tribute of gratitude to Jerrold, for endeavouring to arrest the decadence of the drama, but find that, to act fairly by him, would be to devote an article exclusively to the subject, which just now is impossible. Mr. Jerrold will believe us when we state, that the *Hazard of the Die*, if it has not proved a lucky throw for Drury-lane, is owing to the caprice of the manager, who interrupted its success, for purposes best known to himself. The plot was excellent—the soul-stirring interest was most intense—and the performers generally, but Mr. Wallack in particular, did the author that justice which marked their full conception of his spirit. *The School Fellows* at the Queen's, and *Hearts and Diamonds* at the Olympic (both by Mr. J.), are mentioned not merely as being successfully performed, but because each in its way deserves unmixed commendation. We do not hesitate to affirm that the *School Fellows* at either of the larger houses would have assisted the treasury.

THE NOSEGAY.

I SEND to my Elizabeth a nosegay fresh and fair,
Of Nature's artless flowrets formed: the modest daisy there—
The wild-thyme with its pleasant scent—the wall-flower in its glow,
Entwines with the sweet-brier sprigs and heather of the snow;
And oh, when placed upon that breast, how will they image thee!
Breathing the soul of every charm—divine simplicity!

NORVAL.

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THURLOGH, THE MILESIAN.

Continued from page 484.

CHAPTER VIII.

NIGHT had passed away in the alternation of these perplexities, and it was not until dawn of the next morning that he could finally resolve upon any decided course of conduct. He at length determined upon a manly declaration, which, after vainly essaying for some regular channel whereby to usher it into light, he thus addressed formally the young lady's father.

"*Hotel, Antwerp, May* 12, 17—.

"SIR—Though this letter will probably be received with some surprise, yet I trust its contents and the earnestness of its purport, will meet at your hands an indulgent consideration. I shall not, therefore any longer detain you in suspense, but enter at once upon my subject.

"To be candid, then, I must apprise you of the interest which I feel for your daughter. I love her, in the strictest and purest sense of the term; and however incredible it may sound, in as much as I have never had the honour of being presented to her acquaintance, or even of beholding her but once, yet can I not avoid thinking that my happiness depends upon, and is inseparable from, the possession of her.

"With these sentiments, then, which, you will admit, are as upright as they are freely offered, I trust you will have no objection to allow me the opportunity of cultivating her good opinion, and thereby giving her and yourself to see whether I be worthy of aspiring to the honour of her hand.

"As, however, I am a stranger to you otherwise, and as all men are very properly looked suspiciously upon from home who do not come duly introduced, may I beg, in the absence of any such good fortune, to enclose for your perusal, and in honourable trust, the accompanying notes, which I select from my desk as the most applicable to the occasion, as containing in them nothing of a private stamp.

"These documents will show you my intimacy with the writers, and they being all persons of the very highest consideration, you will not refuse at least, being satisfied as to the question of respectability.

"For other matters I beg leave to remind you, that all I require is the privilege of visiting at your house. This will enable you to judge as to my further eligibility; and I humbly flatter myself, that in every progressing stage you will find my conduct disinterested and honourable.

"I shall therefore most anxiously wait your reply, and in the interim have the honour to subscribe myself,

"With very great respect, Sir,

"Your very obedient humble servant,

"WILLIAM O'NEIL."

It would be difficult to picture the astonishment of the "Aged of days," at receiving an application so unprecedented as the above. "I have attended," he would exclaim, "in courts, and I have served in camps; I have seen the simple wooing of the hamlet and the artificial manœuvring of the palace; I have observed the ceremony of polished states and the blunt nationality of uncivilized societies, but never, in the whole compass of my diversified experience, have I encountered any one thing so queer, so *outré*, so romantic, so irregular, as the character of the paper which I now survey!"

"And yet offensive," he would add, "I cannot call it. Let me read it again." And so having perused it once more, and finding every expression to be fraught with feeling, and every sentiment breathing at once delicacy

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and attachment, while an air of honesty diffused itself throughout every line, he, at last, thinks whether the question may not admit of a rational entertainment.

With this view he examined most particularly the nature of the vouchers which O'Neil had submitted, and finding their contents satisfactory, and bearing the signature besides of persons with whose parents he had himself been intimate in early life, he summoned to his presence his beloved and only child, with a view that, if by her sanctioned, he should give the applicant a legitimate trial.

Eloise had scarcely appeared when he playfully chatechised her as to "who were her lovers?"

"I am not aware that I have any, papa," was the reply.

"Look at this, and confess if it has had your approbation?"

It was in vain that Eloise protested her ignorance as well of the letter as of the author. Her countenance, while she read it, betrayed the symptoms of her consciousness; and the scene in the garden, despite her efforts to the contrary, broke out in all the fulness of maiden innocence, as she explained the interview of the day before; and added, "my dear papa, encouraged, perhaps, by my natural unreserve, he ventured upon some compliments, which, irrelevant though they may have been, and obtrusive as I have ever before considered the like, yet, as uttered by him, I acknowledge, they sounded otherwise."

A tear accompanied the final sentence of this *naive* disclosure; overcome by which, no less than by her frank ingenuousness, the venerable exile addressed his daughter in the following terms.

"In the veins of him who has indited that epistle, flows the current of vitality kindred to that whence you have derived yours. The same hall received my fathers and the ancestors of O'Neil carousing together in national festivity; and though destiny hath long severed me from the earth where their bones recline, yet have I never ceased to cherish an ambitious hope, that I should at some day, however distant, myself behold her shores —nor intermitted my supplications to the citadel of heaven, for the abridgment of the penalty which retards her own as well as her sons' regeneration. Of the latter branch of this prayer I foresee with pleasure the gracious evidences of accomplishment; but as to the former, the almost exhausted flame of my lamp precludes the possibility of its literal fulfilment.

"Time was, Eloise, when you leaped with rapture on hearing the name of Ireland expressed. I remember the streams which moistened your glowing cheeks on reciting to you the miseries of that ill-starred nation; and I cannot forget the vow which you once childishly registered on the fly-leaf of your memoranda, viz., that you would never unite yourself in marriage to a husband but who could prove connexion with the high blood of Irin.

"In full reliance upon these qualities, I now appoint you the sole arbiter of this romance. Your wish is my law, your happiness my ultimatum."

Won by this display, instead of having her enthusiasm more excited towards the object in whom, it was plain, she felt interested, she was, on the contrary, impelled to disclaim him at once, intimating, with a sob, that "she had been hitherto happy under the roof of her infancy; and that she was not at all anxious to exchange a certain for an uncertain condition."

The father, however, having discovered, as he imagined, the inclinations of his child, and conceiving them averse, or at least indifferent, to the proposal, dispatched an answer to O'Neil, intimating to him his "sense of the high honour which he had intended his family, but which, however, he must reluctantly decline, not having had the advantage of any preceding acquaintance with the individual who would impose upon him such a favour; and his advanced age denying him the facilities of that tiresome etiquette which the rules of society had made customary."—The same envelope inclosed his credentials also.

Feeling the prosecution of his canvas thus abortively cut short, and the

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associations of his bewilderment now wearisome and debilitating, O'Neil makes a vigorous effort for his spiritual emancipation, and tears himself off, in all haste, from Antwerp and its enchantments. Then the bustle of locomotion and the divertisements of novelty, soon reconciled him to a doom which he judged impossible to countermand.

Not so Eloise: debarred, by the conditions of her sex, from those resources of diversion which the "lords of the creation" monopolise, her sensitive and gentle spirit languished in private at the result of that declaration which her delicacy, not her heart, had extorted from her. The noble mien, the eloquent address, the fervent yet modest and respectful importunity of the stranger—but, above all, the generous self-devotion with which he strove to combat his fate and gain access to her acceptance without the technicalities of an introduction, recurred, ever and anon, to her repentant thoughts, and spread a gloom over a visage which had been ever before lighted with joy. Superstition, too, which had previously, with reverence, stood aloof from her strength of mind, finds the outposts to her reason now more easily stormed, and gives the whole tenor of her deportment a kind of melancholy tinge.

Under the operation of this despondence her health pined away, and then it was that the mother, who from a lingering malady had long absented herself from the light of day, and confined herself strictly to the privacy of her chamber, observing the lamentable defalcation in her daughter's wonted spirits, and missing that hilarity with which she used to rattle into her room and lull her by her flippancy into an insensibility of her sufferings, began at last to suspect that love had been at his work, and that the moral deadness of her house was solely attributable to his inexorable domination. Yet, had Eloise

> . . . . "Never told her love,
> But let concealment, like a worm i' the bud,
> Prey on her damask cheek."

A conference with the father on the subject of their child's alteration, soon satisfied the invalid as to the decay which she had observed; and having learned, by inquiry, that the object of this estrangement, though he had withdrawn himself from their city, and without prospect of returning, had yet left an address at his hotel whereby a letter might reach him, she hastened to remedy the blythe of this tragedy, and, to this end, had recourse to a piece of finesse. The adroitness of a woman is known to a proverb. True to this remark, in ascertaining the permanency of O'Neil's regards, the mother, without any compromise of the daughter's sensibility, contrived to intimate to him at the same time, "that no aversion to his acquaintance had existed on the part of the family, but that their diffidence arose from an apprehension of a mistake on his part as to the identity of the young lady."

Nor was this the only item in which the outline of the letter fell short of truth; for, notwithstanding that several months had now elapsed since the interruption of the negociation, she dated her present letter as if written on the day subsequent to her husband's refusal! Yet, what will not a mother do to forward the virtuous and rooted attachment of a daughter.

The flame, however, in O'Neil, was only suppressed, not extinguished. It smouldered still within the recesses of his unconscious breast; and now, that a gleam of success opened a vista to restoration, it broke forth in all the vivid and resistless impetuosity of an absolute volcano. This was his answer.

"Madam—In reply to the favour which I have just had the honour of receiving, and which, though written at the period of my departure from Antwerp, it was not my good fortune to be blessed with before this day, I must respectfully beg leave to say that there has been no 'mistake.'

"The young lady who had so deeply interested my affections, I have but once laid eyes on, a year and five months ago, in front of her father's house, on a May morning, while admiring the flowers that decorated the shrubbery, and which, in truth, yielded in loveliness only to herself.

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" The inmates of the adjoining lodge left me not long in ignorance as to the name of the fair one; and strenuously and earnestly did I bestir myself in every experiment to procure an introduction—but as certainly did I fail! Nobody who knew me, knew your family: and the usages of society being so constituted as not to admit of violation, I found myself as distant, at the end of my canvas, from my fondly cherished hope, as when first I beheld its object in the garden.

" At length, to remove all grounds of self-reproach, and emboldened by the singleness and integrity of my intentions, I addressed a letter to her father, which I thought should satisfy him as to my solicitation. He, however, in his reply, insinuated my infringement of that 'etiquette which the rules of society had rendered usual;' which, I confess, so overwhelmed me with despair, that many a time since have I laboured, in consequence, to wean my mind from its fruitless fascination—but in vain—indelible and vivid, it retains its hold; and I might as well attempt to new model my constitution, as to obliterate that image once imprinted within my soul. It may be weakness—it may be romance—but it is true as to fact; and I thank you for the opportunity you have allowed me to explain it.

" With respect to the insinuation above quoted, severe as it was, and disheartening to my desires, on cooler consideration I must freely admit it was strictly correct. The position which I assumed, the ground upon which I intruded, was certainly delicate, and a parent's feelings are sacred. But now that all misconceptions are removed on both sides, I may perhaps be allowed to indulge an humble hope, that the favour which I before requested may still be granted.

" Should such fortunately be my lot, a line, as before addressed, will reach me here; and then, the space which intervenes will no longer be an obstacle—I shall fly before the wind. In the interim, I beg permission to subscribe myself, with respect,

" Madam,
" Your most dutiful
" And obedient servant,
" WILLIAM O'NEIL."

The receipt of this epistle infused a new vitality into every organ and nerve of the old lady's constitution. Eloise, I need not say, participated in the delight. The father, too, was infected with the general hilarity, and nothing now remained but to atone, by a graceful acquiescence, for the many lacerating pangs which their caution had before produced.

An invitation was accordingly dispatched to O'Neil, and the third day after his arrival, in pursuance of its purport, saw him the happy consort of the happiest and most virtuous of women, enriched by the treasures of which she was sole heiress, but still more beatified by the purity of her love, and cheered by the benedictions of her enraptured parents.

CHAPTER IX.

Such was the individual whose friendly proffer of his presence had prevented the *denouement* of the library scene enacted between Thurlogh and his host; and the singularity of the case, at variance with his otherwise monotonous stoicality, and proving, that a spirit however naturally sober, may be inflamed by the tender passion to the very paroxysms of romance, is my apology to the reader for the length of the digression.

O'Sullivan, meanwhile, was much agitated by the variety and the colour of his emotions. Involuntarily, but perpetually, did his mind return to the extraordinary exhibition from which he had been called off in the morning.

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It so happened, that on his return home his guest had disappeared. The freshness of the day and the loneliness of his situation, had tempted him beyond the limits of the small demesne; and when, in the evening, again they met, they were mutually so occupied in the civilities of the table, as to allow no reference to escape them as to the wished-for exposition.

The reading-room, next morning, was once more the platform for a fresh rhetorical exhibition; at the close of which, Thurlogh recollecting that he had a debt of candour, at all events, to perform to his benefactor in giving an answer to the question which he had put him on the day before, turns suddenly around, and bespeaks his attention as follows:—

"Before I reply, sir, to the question which you were pleased to propose yesterday, I will readily declare that I very much apprehend, that a sense of oppression and wrong may have given impulse to the warmth with which I delivered myself upon the occasion. Deprived by adversity of the rights which I should inherit, independently altogether of those which were swept away from me in my forefathers. I now go adventuring for a new road to fame; and in the ascent of the ladder have all the difficulties to encounter arising from want of experience, want of interest, want of friendship, and want of wealth. My name, sir, since you have expressed a wish to ascertain it, is Thurlogh; son to ——, of the house of *O.* on the one side, and to ——, of the house of *Mac.* on the other."

"Thurlogh!" repeated O'Sullivan, "Thurlogh! the son of ——. Is it possible? Heavens! thanks! praise! mercy! forgiveness! Am I not the most favoured of mortals in having under my roof, at this very hour, the son of my early friend, the true Milesian, the last of the Romans! Well did I know him, when, in the storm of public broils, we ran our career of school discipline together—sharing in the same sports, and partaking of the same recreations; and though diversified avocations of life made us diverge as we grew up, never did I lose remembrance of the happy interval of our boyhood, nor shut my mind to the affection with which I venerated his worth. Oh! the vigour of my youth returns fresh through my veins on beholding before me the son of my school companion, the adviser and promoter of the most sterling of my early joys! But how is he? tell me—and how does he enjoy his old age?"

The contentions, above alluded to, were those which we have before noticed as arising upon the expulsion of the House of Stuart from the British throne: and which, sanguinary as they were, and in their consequences fatal to many of the ancestors of Thurlogh's name, were yet studiously concealed and kept from his knowledge by his father, lest that air of chivalry which distinguished every thing about the Pretender, and that sympathy with his fortunes which endeared him to every noble mind, should excite an imagination already too susceptible, and superinduce, perhaps, delirium where there was no prospect but despair.

O'Sullivan observed, "that, notwithstanding her own distresses, Ireland could not withhold either her sympathy or her support to repress encroachment in any instance; but, least of all, in one where the issue of the combat was so identified with, and likely to determine her own. But these ebullitions have to me long since lost their charms, and my province now is more tranquil to preach 'Glory to God on high, and on earth peace, good will to men.'"

"No one, sir, can gainsay the philosophy of the observation; nor withhold the homage of his approval from the wisdom of your choice. But who, that has any regard for the common order of society, could brook the brutalization of the human form and mind, by making it a crime in the followers of a specific creed to evince even a desire to cultivate their understandings, to frequent an academy or have in their possession a single book?

"Our language, too, the sweet repository of our thoughts, the burning vehicle of our affections, those blind tests of a blinder policy, would fain obliterate by intercepting its resources, and attaching obloquy and disgrace to its study and its professors! A jargon they would call it. A jargon!

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Let them tell me where, in the whole circle of languages, will they find another so sweet, or so energetic as it is.

"Take, for example, any of our ordinary terms of familiarity—suppose *gra-ma-chree*—where will you find another so fraught with those endearments which gave zest to life. Translate it into English—*love of my heart*—how meagre! how imbecile! how strikingly deficient in all that rich, that unctuous freshness of cordial and sustaining mutuality which exalts and vivifies the other.

"Or this, *cushla-ma-chree*—put that into an English garb. You cannot, I defy you. *The pulse of my heart.* Yes; but do you feel the throbs of emotion there which the other resuscitates? Do you feel the current of your existence bubbling forth from its spring, and identifying you and your happiness with the interests and the happiness of the beloved object? No—then it does not convey to you the conception which the Irish imparts—that indefinable idea evoked by the original.

"*Sullis-ma-huil*, or *light of my eyes*, is another of those blandishments which evaporate in the transfusion;—and though last, not least, where, in the catalogue of tongues, can you find any thing so omnipotent either to express our raptures at the sight of a friend, or to remove the doubts of the timid stranger, by the assurance of a welcome as in that *cead-meile-fealthe*, or *hundred thousand welcomes*, which you have yourself shown in your recognition of my call, at a very unseasonable moment, but two days since. Methinks I hear every door of the dwelling, whether cottage or court, fly open at the inspiration of its encouraging sounds.

"And yet these are, as it were, but semitones, semiclauses, or but scraps of phrases. Go to our literature—but I forgot—alas! that is no more. Go, then, to the few fragments that have survived the wreck, and if you do not find in them the very genius of poetry, stalking with noble ease, and wielding your emotions with absolute magic, why you may then concur in the fashionable outcry, that our language is a jargon, and its votaries barbarians and savages."

CHAPTER X.

O'Sullivan, all this while, swallowed with ecstacy every syllable that escaped from the youthful speaker.

"Yes, Thurlogh," says he, "they knew well it was no jargon; nor did their aversion to it arise from any over delicacy of their ears. No, it was all policy, a mistaken, misguided, and unprincipled policy—they disliked our creed not less than our pride; and knowing how intertwined with, and inseparable from our language these were, they thought to extirpate all at once by subjecting them and their advocates to degradation.

"The fact, however, is that it is the old system still under a new and more deceptive shape. Conversion and proselytism were of old and are still the object. Experience has shown them that the Irish character was too buoyant to succumb to benightment; and having witnessed the elasticity with which they recovered from the constraint, they come now in the morning of our light, to cheer our re-ascending sun by the evanescent glimmer of their meretricious tapers.

"Tracts! tracts, indeed! No, it will not do! Our injured, our famished, peasantry understand well their crusading. Did St. Patrick, think you, when he planted his holy footsteps upon our 'sacred isle,' to transmit to us that faith which we have since retained inviolate,—did he, I say, bring with him a load of tracts for the purpose? or did he not rather confide in his credentials and the simple evidences of the *Word*? And is not his memory with us too reverential not to perpetuate his example?

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" Yes, the ' Isle of Saints,' will show them, that though robbed of its power, it still retains its virtues, and that amongst those, the least prominent is not the purity of her doctrine, and the determination of her children to stand by and support it. So long as Ireland has a name, so long will she exert her energy to rally round the standard of her religion and her honour. The soil on which we tread, elastic as our spirits, while it soothes the eye by its verdure, rebounds to the step as if impatient of the load, nor is its fertility debilitated by——"

Then checking himself as if alarmed for his warmth, he adds:—

" My heart, after all, is in the cause, and the recollections of my youth crowd upon me additionally when I see before me the son of my valued school-fellow. It was he whose heart burned for his country, and whose words glowed with the eloquence of his feelings. A splendid scholar! A prodigy in those days of the church's persecution; nor in physical advantages was he less conspicuous.—he who, of all men, could wield the lance or fling the stone—whose single arm uplifted sustained, in my presence, what those of forty others refused to bear—and whose prowess was more usefully displayed in restraining, like a second Hercules, the inroads and depredations of that fell monster of iniquity, Donel Darrig, as he was called, the Causs of of modern days.—But how is he? You have not told me—and how does he enjoy his old age?"

Thurlogh could no longer evade a question that seemed to be the pivot upon which all the reminicences of the old gentleman turned. He strove long and anxiously to parry its drift, but in vain.

The good old man perceiving he had touched upon a wound, and recollecting the circumstances under which he had harboured the stranger, took at once the alarm ,that all was not right, and as he had an instance in his own person, that bodily power and vigour were no security against Time's ravages, he was the less slow in apprehending what may have occasioned this weeping. " The days of man's life," thought he, " are but three score and ten, and if, peradventure, he should even reach seventy: yet, after that, are his days but sorrow, and his nights but pain."

Thurlogh having by this time recovered somewhat from his grief: and fearful lest suspicion should ascribe it to a wrong motive, disclosed the circumstance of his father's death without farther reserve.

" God is gracious," cried the good-natured priest, relieved from the emotions which this announcement had revived, by the air of resignation with which it was accompanied. " But were there no masses offered up for his soul? No incense from the altar of sacrificial devotion, to the throne of Omnipotence, to mitigate the chastisment of temporary purification, which even the purest, must undergo before they can be admitted into the presence of that Being, before whom no impurity can stand, and at whose nod the whole creation shakes with reverence?"

"As to that, sir," replied Thurlogh, " though educated a Roman Catholic, my father did not, I imagine, consider this formulary, to which you allude as at all essential to the soul's salvation. I have not, however, his express opinion on that point: but surely if it be so very necessary ,as your question would imply, you will not refuse the benefit of your own intercession."

This last remark, though it may appear to be suggested by a wounded spirit, and meant, from its approach to irony, to convey something like a sting, was not, however, either so intended or so received. Thurlogh spoke it in the sincerity of entreaty, and his manner showed it: the "man of God" received it with acknowledgment of commendation, and promised accordingly.

On being asked what plan he proposed to himself, Thurlogh replied, " Whatever capabilities, sir, I possess, I intend to make them subservient to my future advancement. Immature they must now be, and of little available utility; yet, such as they are they must be employed, and develop themselves, every step, as I proceed upon my journey. Nor shall I conceive that any such application in imparting instruction, for instance, to others,

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who may be younger or more deficient than myself, can lessen me in your eyes, or derogate, in the sight of others, from the consideration of one who otherwise deports and conducts himself as a gentleman."

"Most certainly, not; but, on the contrary, raise it in the estimation of all discerning persons."

"Nor is it only in individuals who have risen from obscurity, but in the case of some also who have fallen from eminences, that personal exertions have been the sole instrument of support, for to omit others of the kind, it must be familiar to you as to every Irishman, how that the Duchess of Tyrconnell, the wife of Richard Talbot, Lord Deputy of this country, in James the Second's reign, having been driven by distress, after that monarch's abdication, to keep one of the stands in Exeter Change, then a fashionable place of resort, sold millinery there by day, which she laboured with her own hands at night, in a miserable little apartment, which served her for all the purposes of kitchen, parlour, drawing-room, and bed-chamber."

"Time, sir," resumed Thurlogh, "is ever variable, as well in the aspects which it wears, as in the effects which it produces. Yet, ready as I am to accord that the present which we enjoy is more favourable to civilization than that whence we have just emerged: and willing as I am to hope that it is pregnant with elements which no very distant day will fructify, I must notwithstanding withhold my assent from any proposition which would go to obscure the past, for the fashionable aggrandizement of the modern eras."

"Surely, my young friend, your years and narrow intercourse with the world could not allow you such an acquaintance with the manners of the ancients as to affirm a contrary position. You are too young, too, I should have thought, to find pleasure in the memorials of a by gone age; or to appreciate the feelings that link us by nature to the invisible worthies of a former existence."

"For myself, sir," replied our hero, "I can affirm that I view them not in that regard, as they carry my mind back to a period when freedom was more general and tyranny more circumscribed: when the arts flourished, and ignorance repined; when the whole world, in short, was one blaze of literature and enlightment: and Ireland—our once favoured, though now wretched Ireland—the proud scene of Apollo's praise, the very centre and focus of the general illumination."

CHAPTER XI.

What must have been O'Sullivan's raptures, when, in the mysterious young personage with whom he now conversed, and whom he secretly contemplated with anticipation of *eclat*, he saw his natural aspirations so identically reflected as to leave him in doubt as to whether they had originated from the speaker or been borrowed by hearsay from himself.

Bursting at last from his abstraction, he says—"You and I, Thurlogh, are perfectly agreed upon this subject, though, probably, we have arrived at the conclusion by two different ways. But you, Thurlogh, have had facilities for the investigation, such as few others have been blessed with. Presiding over your education you have had a parent whose profound insight into these matters was equalled only by his readiness to communicate and impart it.

"It so happened, however, sir, that my father, though conversant with much antiquarian lore, instead of encouraging in me a taste for the study of such pursuits, strove all that he could to repress and subdue it. I remember well the hour when, as I pressed upon him my importunities for something like an insight into those *Round Towers* to which, I suppose, you have a

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little while ago referred, my intreaties were met with the following answer. —' My child, do not ask me for information upon that head: there they stand venerable and almost as old as the land that bears them. They are not for war, signal, sound, or observation. The old people have told me so, as they have heard from others who were still older than themselves. They belong to some religion of deep and awful mystery, but the date and character of which are long lost in the recesses of time.'—I was, however, too much his own son not to be impregnated with his tastes; and, in absence of every other inheritance, it is some consolation to reflect that in spirit, at least, if not in corporeality may be preserved some resemblance."

"My own opinion, Thurlogh, ever was, that those hankerings after antiquity which so characterises the natives of this isolated region, must have had some solid principles for their groundwork; and I exult in the hope that the day has already dawned when in the fulness of its light, the proofs of this idea will be triumphantly established, and literature at large benefited, so far as history is concerned, by the regeneration of that of Ireland. To you, Thurlogh, shall I look for the ratification of this hope."

"The havoc, sir, inflicted on our literary records would make this to any scholar a difficult achievement: how much more then, to one, who is a mere novice in books. Yet, while deploring the injury which violence or decay have effected upon the annals and literary monuments of the Irish, I am far from thereby acknowledging that the remnant is so meagre as not fully to substantiate the antiquity of our origin, and demonstrate even to the most incredulous the irrefragable proofs of former fame as a nation."

"True, very true, Thurlogh, but you must remember, that to remedy, in some sort, the disasters of this melancholy defalcation, a distinguished officer and antiquarian of the 'sister isle,' actuated solely by a reverence for abstract truth, and a desire to rebut the defamations which intolerance had spread abroad, has entered the arena in defence of a people, who had no other claim upon his pen, than that which identifies the philosopher at all times, with the cause of innocence aggrieved."

"You mean Vallancey?—I presume."

"I do mean Vallancey: the old general who has triumphed in the vindication of our ancient history, and put to silence for ever the sneers of our traducers. Has he not nobly traced our Phœnician descent, and proved that those edifices, to which you have some time ago alluded, had been erected by that people as temples for the preservation of their sacred fire?

"No one, sir, can appreciate the services of the general more cordially than I do; nor more gratefully record the benefits which we have derived from his literary trophies. But while thus lavish of my gratitude to him as a stranger, I am bound withal to observe that his view of our origin was altogether wrong! that his tracing it to the Phœnicians was a delusion tenfold! that those temples which he would associate with the preservation of the fiery element, had no sort of connexion with that worship at all! that his inferences from etymology are not only forced but inaccurate—in a word, that he possessed not the clue, and that he knew not the access to one single approach of the innumerable cells of the complicated labyrinth of our ancient history!"

"Do you forget his proving the Carthaginians' speech in Plautus to have been pure Irish?"

"I remember his attempting it, and failing in the attempt. The truth is, that our country had no one particle of identification with the Phœnicians whatsoever. Long ere they were ever spoken of as a nation, we blazed as a meteor. Nor, indeed, did they ever attain to any thing like nationality. being merely carriers or transporters on the highways of the sea; for proficiency in which profession they exerted every sinew, and neglected, in consequence, every one department of letters. Now the Irish have, on the contrary, ever cultivated literature with an energy and zeal characteristically their own. And it could scarcely be imagined, that were they a colony of

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the Phœnicians they could, insulated here from commixture with all other states, have so foresworn their ancestors as to adopt a line of conduct diametrically opposed to all their settled usages. But the adjustment of the dispute is, that our language is not the Phœnician at all, but the primitive Persic, still perpetuated in *Iran* by the title of *pahlavi*, as it is in our *Irin* by *pahlaver*; that of this the Phœnician is but a ramification, yet, as a ramification, retaining some resemblance. That our forefathers, by way of distinguishing our mother-tongue from this dialect, had appropriated to this dialect a name of scorn or disrepute *; and, lastly, that no country, whither the Phœnicians had resorted, such as Cadiz, Spain, or Cornwall in England, &c., has ever had a structure in it akin to our *Round Towers*, whereas in Persia you will find them kissing the stars, as with us, and built there by the same people who built them with us, our Tuath-de-Danaan ancestors, before their migration hither."

"You astonish me, child!—these announcements are most strange!—yet do I expect still greater things from you in time to come. At present I hear the dinner-bell sound; let me therefore accompany you to our frugal board; and remember, that to-morrow the monotony of our *tete-a-tete* will be relieved by the accession of a very pleasant and agreeable old gentleman."

CHAPTER XII.

The long-expected hour at which O'Neil had promised to favour O'Sullivan with his company, at length arrived. Having satisfied himself that O'Neil was already conversant with all the family history, as well as the pecuniary reverses which Thurlogh's father had encountered, O'Sullivan summoned forth the young enthusiast, and introduced his guests to each other with as much gravity of deportment as if they had been senators and coevals.

After a moment's pause, O'Neil, laying hold of Thurlogh's two hands within his own, said to him, "The descendant of —— needs no other passport than his name, to the heart and the protection of a legitimate Milesian."

The viands had been scarce removed after a cheerful and seasonable repast, when the "gude master of the house" bid his guests fill a bumper, as he had a toast to propose. "which, he doubted not, would be as acceptable to them as to him who offered it. You will drink, gentlemen," says he, "to the happiness of youth: and may the observers of its innocence always be the guardians of its purity."

This toast gave a tone to the subsequent topics that diversified the evening's entertainment; during the whole progress of which O'Sullivan's meditations were continually reverting to the days of his own boyhood.

"By the way, Con.," says O'Neil, interrupting the thoughts of his host, "I have been often astonished at hearing of the marvellous escapes, and almost incredible adventures, of Charles Edward, after his untoward encounter at Culloden. Are they founded on truth? You, of all men, must best know."

"Alas! but too well founded. To omit other instances, I will relate to you an anecdote of what passed under my own inspection, and which would in itself be enough to the Chevalier's name to rank with that of any one of the heroes of antiquity.

"After the memorable battle to which you just alluded, the insurgent army, as we were called, sought shelter in every quarter where they thought it attainable, never hoping, from the issue of the late defeat, that they would ever again be able to muster to the combat.

* See "The Round Towers of Ireland," by O'Brien.

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"In the general consternation the safety of the Prince was imminently imperilled. The loyalists knew, that could they once lay hold on him their victory was established; and to this end, accordingly, every effort of their zeal was indefatigably strained.

"Charles was not less active to frustrate their endeavours, nor less firm in his determination to put his measures into execution. No sooner would they proceed upon any information as to his hiding-place, than he would fly from it in an instant, and, as if by magic foresight, taking shelter at one time in the enemy's rear, at another in their front, personating to actuality the character of a Proteus, and baffling the most practised tactitians that would explore his haunts.

"On one of these occasions an entire regiment of the government troops marched through a little village in the north of England, on their way to a certain locality where they had understood he was secreted. The Chevalier having been apprised of their intended route, at once changed his abode; and not content with evading the severity of their vigilance, resolved to fix himself in a position so as to enjoy their disappointment.

"He dressed himself, accordingly, in the disguise of an old woman, with a high coul cap and a red flannel petticoat; and thus secure, he placed himself at the door of a miserable little cabin situated in the very village through which the soldiers had to pass, spinning a wheel, with a child in his lap, and soothing it to rest with the hum of his lullaby."

"Upon my word, Father Corney, if that be as you assert, the story of Achilles concealed amongst the daughters of Lycomedes, or of Hercules flogged by Omphale as he carded her wool, sink into insignificance compared with this of your knight-errant. And when we take into consideration the different motives by which the three were actuated, Achilles skulking to evade a war to which he had been pledged by all the laws of honour, Hercules debasing the prerogative of nature's standard by a truckling subserviency to whining lewdness, and Charles Stuart encountering all the horrors of blood and carnage, courting difficulties in the struggle in every step and in every shape, exercising upon his person privations of every description, as well physical as otherwise; and doing all from a high-wrought and ennobling devotedness to justice and legitimacy, there is nothing wanting, in my opinion, so far as manhood and courage are concerned, to constitute the Christian chief a hero of romance incomparably superior to either of his pagan rivals!"

"Well said, O'Neil, I always thought there was in you a latent spark of warmth which required but the application of a suitable match to make it ignite into a blaze. I am not much disposed to superstition, yet cannot I conceal it from myself as an incident of unusual surprise, that in the course of a dream which flitted through my fancy on the night preceding the conflict which blasted the hopes of our ill-omened enterprise, my thoughts should have run along the same mournful channel which the patriotic Claragh once pursued, and immortalised afterwards in the spirit-stirring accents of his pictorial plaintiveness. You do not remember his words, O'Neil?"

"I do not."

"Then I shall repeat them for you."—And so he did, in all the mellifluous intonation of his native raciness.

I had hesitated whether I should not display my Irishy by inserting here, at full length, the very words of the original as now quoted by O'Sullivan. But as it would be so much labour thrown away on the great mass of general readers, I have judged it better to substitute a translation of the passage extracted from Hardiman's Irish Minstrelsy.

"'Twas night and buried in deep sleep I lay,
Strong visions rose before me, and my thoughts
Played wildly through the chambers of my brain,
When, lo! who sits beside my couch and smiles

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With soul-subduing sweetness? 'Tis the Banshee!
I saw her taper waist, her raven tresses,
Waving, in wanton ringlets, to her feet;
Her face fair as the swan's unsullied plume.
I viewed her—oh! her mien of angel meekness,
Her soul-enchanting eyes, her delicate lips,
Her white, round breast, her soft and dazzling skin;
Her sylph-like form, her pale transparent fingers,
Her ivory teeth, her mild and marble brow,
Proclaimed her immortality! The image,
Though dream-born, fascinates my fancy still.
Thrilling with deepest awe, I spoke and asked,
From what bright dwelling had the spirit come?
She answered not, but swift as thought evanished,
And left me to my dark and troubled solitude.
Methought I called her, but she heeded not
My sighs, my cries, mine anguish; and methought
I left my home to seek her. Northwards, first
My steps I turned, and came to Guagach's palace,
Far distant from my dwelling—forth away
I speeded on to Croghan's fairy hall;
Hence to the Palace of Sernaro, the grand,
The grand and gorgeous fairy mansion of Ardroe,
On whose broad summit mighty hosts assemble;
I visited that glorious dome that stands
By the dark rolling waters of the Boyne,
Where Ongus Oge magnificently dwells.

Enough—I reached Mac Lei's colossal pride—
Departed thence to Creeveroe, and onward
To Teman, and the wondrous fairy structure
That stands in power on Knockferin's airy peak.
To Aobhil's palace wall at length I came,
Which rise below the rock's gigantic brow;
And here mine eyes were feasted with the sight
Of loveliest damsels dancing to the tones
Of soft voluptuous music; and I saw,
By Aobhil, Thomond's chieftains, mighty spirits,
Beautiful, splendid, cased in armed mail,
Whose sports were battle-feats, and tilts and tournaments.

And here, too, seated modestly and mildly,
Her long dark tresses loosely flowing round her,
I saw the heaven-like being whose bright eyes
Had made me thus a wanderer. Glancing round,
She saw and recognised me: and she spoke.
'Mortal,' she said, 'I pity thy lone wanderings;
Approach and hear my melancholy tale.
The guardian spirit of this land am I:
I weep to see my people fallen—to see
My priests and warlike heroes banished hence
To alien shores, where, languishing and pining,
They groan beneath the iron yoke of slavery!
And, oh! my child, my son, my lineal heir!
He, too, is far far away from me—an exile!
I mourn for him, for them, for all departed.
Pity!—Oh, Heaven, look down upon me!'—Here,
The cloud that sleep had cast around my senses
Departed, and along with it departed

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The towering domes, the palace halls, and all
The chiefs and dames, and glittering decorations.
But o'er my spell-bound soul there hung a gloom,
And there, even now it hangs, in spite of reason."

"Beautiful! beautiful!" says O'Neil. "and pathetic! But who was this Claragh?"

"He was a man of the name of Mac Donnell, who had obtained this designation from his family residence in the county of Cork. His poetical talent was of the very first order; and his literary acquirements in proportion: impelled by which, he ventured even to render into Irish verse his great prototype, the Mæonian bard, and made some progress in the Iliad with great success and vigour, when the inviduous hand of time cut short his ambition."

"And who was the *child* apostrophised towards the close of the Banshee's address?"

"The Chevalier—the Pretender—the darling Charlie."

All this while Thurlogh listened with the most absorbing application. The recital was nectar to his soul. Nor was his attention at all slackened, nor his materials for reflection abated, when the priest, looking stedfastly in his face, and in a tone of prophetic significancy, accosts him as follows:

"Heu miserande puer, si qua fata aspera rumpes
Tu Marcellus eris."

"Surely," says O'Neil, "you do not mean to induct our young friend into the mantle of the Chevalier, and make another Pretender of him?"

"What I have said, I have said

'Tis not for mortals to command success,
We shall do more—deserve it.'

Things are progressing, and we are all but puppets. Let me now only beg to remind you, that you must not quit this house to-night. The storm outside is boisterous and inclement, and the moon obscured by the overcharge of the elements. I have given directions, also, in anticipation of this circumstance, for the outfit of your bed-chamber."

This was received with suitable feeling. The guests then interchanged civilities with their host and each other, and retired, for the night, to their respective apartments.

(To be continued).

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MISCELLANEOUS.

Society of British Artists, Suffolk-street.—We have seldom enjoyed stronger feelings of pride and pleasure than those which we have derived from the view of the twelfth exhibition of the Society of British Artists.

First in rank is a very classical, historical work, Haydon's "Cassandra, predicting the murder of Agamemnon on his arrival at Mycenæ."

There are several other compositions of a high character; and we would especially direct attention to those by Fisk, Buss, and Zeitter.

The illustrations of Scripture, "David sparing Saul," and "Judith attiring," by Martin, possess all the grandeur, as well as the eccentricity of this really great master.

Walker's Eidouranion, Strand Theatre.—Amidst all the professors of astronomy in the present day, we have heard none whose illustrations are so simple, yet so clear and striking, as those of Mr. Walker; to whose father, it will be remembered by some of our elder readers, the public were indebted for the first splendid transparent orrery upon a large scale. Availing himself of all the modern discoveries and improvements in astronomical science, Mr. Walker has made various useful additions to his machinery since we had last heard him.

An account has just been published of the net public income of the United Kingdom, for the year ending 5th January, 1835; together with the balance of public money remaining in the Exchequer; from which it appears that there is a surplus of revenue over expenditure to the amount of 1,608,155*l.*

Polish Society for Mutual Instruction.—A meeting of this society was held on the 26th March, at the Mechanics' Institute, Southampton-buildings. M. Stanislaus Viozmian addressed the meeting, and said that the society had now been ten months in existence, and although by one of their rules the report should be made half-yearly, they, however, deferred it, in the hope of giving a more explicit detail of their plans and prospects. He then read the report, which stated the objects of the society to be the gratuitous instruction of English children and mutual information: for the attainment of that end a number of Poles had united their funds of industry and talent, and hoped in time similar schools would be found extensively spread throughout the metropolis. The meeting was addressed by M. Reitzenheim, Lord D. Stuart, Mr. Bailes, and Dr. Epps; all of whom spoke in favour of the objects of the society.

Communication with Russia.—It is calculated that a canal may be dug between the Trave and the Elbe, or from Hamburgh to Lubeck, which can be completed in two years, and cost about a million of marks. By means of this canal the passage of the Sund may be avoided, and the distance of the voyage to Russia diminished by 200 miles.

FOREIGN.

Canada.—This country is still in a very unsettled state; public opinion demands a very careful consideration of its interests.

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West Indies.—Accounts from the Leeward Islands state that there is a considerable improvement among the negroes, who are much disposed to conform to the new regulations. Schools for the young have been established.

Sydney, New South Wales.—*Murder of Dr. Wardell.*—It is with extreme regret we announce the melancholy death, by murder, of Dr. Wardell, the eminent barrister, of Sydney. Later accounts state that the murderers have been discovered. The savage occurrence must have happened on Sunday, the 7th of September. He had invited a few friends to dinner on that day, at his villa at Petersham, about eight miles from Sydney, and had rode out before the dinner-hour, but not returning when expected, some uneasiness gradually sprung up, and a search was ultimately instituted in all directions, the alarm being much increased by a threat having been industriously conveyed to the doctor's ears, some time ago, by some of his own servants, that his life would be sacrificed. His intimate friend, Mr. Wentworth, hearing the circumstance on the Monday morning, immediately joined in the pursuit, and the body was found in the forenoon of that day, in a secluded part of the bush, about three-quarters of a mile from the house, with two gun-shot wounds, either of which was apparently sufficient to extinguish life; the one, a quarter of a musket-ball, which had been cut with a knife, having entered the head directly below the ear, and another similar piece in the side. The melancholy event, as might be expected, produced a lively sensation in Sydney, and, indeed, throughout the whole of the colony. The talents of Dr. Wardell, as a skilful lawyer and an able political writer, were of the very first order.

Cape of Good Hope.—*Graham's Town*:—"The Caffres, amounting to nearly 20,000, made a bold sudden interruption on the colony, committing devastation, outrage, and murder, on their advance, driving the flocks and herds into the interior as they seized them; small parties have met with a slight repulse from our troops, and some portion of the cattle have been re-captured, but they have succeeded in securing 30,000 head of black cattle, 18,000 sheep, and 1,000 horses. The towns of Salem and Theopolis were abandoned. By the last accounts (15th of January) the Caffres were within eighteen miles of Graham's Town; Macona, their chief, declaring death to the traders (including all the white inhabitants), but to spare the missionaries; Lieutenant-Colonel Smith had arrived at Graham's Town, and had taken command of the forces on the frontiers, where a burgher guard had been formed, and placed themselves under the command of Captain Smith. Every preparation was made for defence, and martial law had been proclaimed in the colony. Rear-Admiral Sir Thomas B. Capel, K.C.B., sailed in his Majesty's ship Winchester from Simon's Town on the 9th of January, with the governor, Sir Benjamin d'Urban, K.C.B., accompanied by his Majesty's ships Trinculo and Wolf, with troops, arms, and ammunition, for Algoa Bay; and all the disposable force had been ordered to the same point. Rear-Admiral P. Campbell, C.B., was expected to arrive in his Majesty's ship Thalia at the Cape in the latter part of January or early in February."

Portugal.—The Queen of Portugal's marriage, with the Duc de Leuchtenberg, was celebrated on the 30th January, amidst public re-

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joicings. The constitutional system is working well. The Duc, now prince Augustus of Portugal, has become very popular with all parties; and the happiness of the royal couple will, it is hoped ensure a peaceful and prosperous reign.

SPAIN—Zumalacarregui, and Mina, have as yet effected no definite result in their antagonist commands. Valdez, it is said, has superseded the latter.

AUSTRIA.—The Emperor Frances II. died at Vienna on the 2nd of March, in his 67th year; and his remains were deposited in the imperial vault at the Church of the Capuchins. The new Emperor has been found to possess the quality which all the world, who know his weakness, had thought he was most wanting in—ductility. Whatever his private views in politics, or personal prepossessions against individual ministers, he finds himself in a situation which, as he cannot controul, he has brought himself to comform to. Prince Metternich is continued in his high trust; no appointments under him are to be disturbed; and no change whatever is to be made in the administration of public affairs. The emperor has written with his own hand to the prince, expressing his satisfaction for past services, and approbation of a zeal for the public behalf, which he desires may be continued.

RUSSIA.—It has been determined to authorise the Imperial Academy of the Fine Arts to educate, at the expense of the government, fifty young men, to serve as architects to the country for a term of years. The candidates must have reached fourteen years of age, and will have to undergo an examination on religion, Russian and French languages, history, drawing, &c.

PERSIA.—The death of the Shah threatened to disturb the eastern politics, as it was feared that the apparently strongest party might succeed without regard to legitimacy. However, the grandson of the late monarch has, by firmness and decision, assumed the diadem, and at present matters look fair. The Anglo-eastern authorities, must, however, be vigilant.

UNITED STATES.—The President's message, delivered on the 1st Dec., sustains the character of his government for dignity and sound policy. The claim against France for 25,000,000 dollars (one million sterling) was admitted by Louis Phillippe on the 4th July, 1831; to be paid in six annual instalments; first to be paid within one year, and four per cent. interest to be paid on the remainder. The fulfilment of the payment having been delayed, a bill was drawn, which became due in February 1833, and dishonoured. The President's message spoke fairly, and prudently left room for accommodation. Later advices, however, are unfavourable, and the message of 25th February from Washington, unequivocally states, that Mr. Livingston, with his legation, is to quit France, if the Chambers shall refuse the fulfilment of the convention. With Great Britain, it appears, the relations are declared to be in a satisfactory state, and the boundary arrangements are going on.

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PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

Thursday, 19*th Feb.*, being the day appointed for the meeting of the new Parliament, both Houses assembled at the hour of twelve. Shortly after one, the doors of the strangers' gallery of the House of Lords were opened; at that time but few peers were present; the number, however, gradually increased until two, when the Lord Chancellor, the Archbishop of Canterbury, the Earl of Rosslyn, the Earl of Jersey, and Lord Wharncliffe, took their seats as Lords Commissioners in front of the throne.

The Lord Chancellor having directed Sir Augustus Clifford, the Usher of the Black Rod, to summon the Commons, addressed the members as follows:—

"MY LORDS AND GENTLEMEN OF THE HOUSE OF COMMONS,

"His Majesty, not thinking fit to be present here this day in his royal person, hath been pleased, in order to the opening and holding of this Parliament, to cause letters patent to be issued under the Great Seal, constituting us, and several other lords therein named, his Commissioners, to do all things in his Majesty's name on his part necessary to be performed in this Parliament. This will more fully appear by the letters patent themselves, which must be now read."

Mr. Rose, the Reading Clerk at their lordships' table, then read the letters patent, after which the Lord Chancellor addressed both Peers and Commons as follows:—

"MY LORDS AND GENTLEMEN,

"We have it in command from his Majesty to let you know that his Majesty will, as soon as the Members of both Houses shall be sworn, declare to you the causes of his calling this Parliament; and it being necessary a Speaker of the House of Commons should be first chosen, it is his Majesty's pleasure that you, Gentlemen of the House Commons, repair to the place where you are to sit, and there proceed to the choice of some proper person to be your Speaker; and that you present such person whom you shall so choose here to-morrow at three o'clock, for his Majesty's royal approbation."

The Members of the Commons then withdrew, and the Lords Commissioners quitted their seats.

The Lord Chancellor shortly afterwards took his seat on the woolsack, and prayers having been read by the Bishop of Hereford,

The Lord Chancellor advanced to the table, and the oaths were administered to him. The roll of the sixteen Peers of Scotland, viz. Marquess of Tweedale; Earls Morton, Home, Elgin, Airlie, Leven, Melville, Selkirk, Orkney; Viscounts Arbuthnot, Strathallan; Lords Forbes, Saltoun, Gray, Sinclair, Reay, was next presented, and read by the Clerk at the table. The peers present then took the oaths, and subscribed the parliamentary roll.

It will be remembered, that the representative peers for Ireland are peers of Parliament for life.

20*th.*—Three o'clock being the time appointed by the Lord Chancellor for the presentation of the Speaker of the House of Commons to

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the Lords Commissioners, there was a large assemblage of peers present to witness the ceremony. The peers, as they entered the House, took the oaths. Lord Fitzgerald and Vesey was introduced in his robes in the usual form. His lordship having taken the oaths, the ceremony of marching round the House and bowing to the throne was performed. The Usher of the Black Rod having been commanded to summon the attendance of the Commons, in a few minutes returned, attended by the Right Hon. J. Abercromby and an immense number of the members. The right hon. gentleman, who was supported on his right and left by his proposer and seconder, announced to the House the selection the Commons had made in the appointment of a Speaker. The Lord Chancellor, as one of the Lords Commissioners, said, they had it in command from his Majesty to assure Mr. Abercromby that his Majesty had felt reliance on his fidelity, and that he duly appreciated his zeal for the public service; and that his Majesty did most readily concur in the selection of his faithful Commons. The right hon. gentleman said, that he most humbly submitted himself to his Majesty's will and pleasure. The usual privileges were then claimed by the Speaker for the Commons and their servants, which being assented to by the Lords Commissioners, the Speaker and the Commons, having bowed, withdrew, after which the House adjourned.

Feb. 24th.—At half-past one o'clock the Lord Chancellor took the woolsack, and at two o'clock the discharge of artillery and the clangour of trumpets announced his Majesty's arrival at the House. His Majesty shortly after entered the House, attended by the great officers of state. Being seated on the throne, the Gentleman Usher of the Black Rod (Sir A. Clifford) was directed to command the immediate attendance of the Commons in the House of Lords. A very numerous body of the Commons, headed by their Speaker, immediately after filled the space below the bar, when his Majesty read the following speech:—

"MY LORDS AND GENTLEMEN,

"I avail myself of the earliest opportunity of meeting you in Parliament, after having recurred to the sense of my people.

"You will, I am confident, fully participate in the regret which I feel at the destruction, by accidental fire, of that part of the ancient palace of Westminster which has been long appropriated to the use of the two Houses of Parliament.

"Upon the occurrence of this calamity, I gave immediate directions that the best provision of which the circumstances of the case would admit should be made for your present meeting; and it will be my wish to adopt such plans for your permanent accommodation of the two Houses of Parliament as shall be deemed, on your joint consideration, to be the most fitting and convenient.

"I will give directions that there be laid before you the report made to me by the Privy Council in reference to the origin of the fire, and the evidence upon which that report was founded.

"The assurances which I receive from my allies, and generally from all foreign princes and states, of their earnest desire to cultivate the relations of amity, and to maintain with me the most friendly understanding, justify on my part the confident expectation of the continuance of the blessings of peace.

"The single exception to the general tranquillity of Europe is the civil contest which still prevails in some of the northern provinces of Spain.

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"I will give directions that there be laid before you articles which I have concluded with my allies, the King of the French, the Queen Regent of Spain, and the Queen of Portugal, which are supplementary to the treaty of April, 1834, and are intended to facilitate the complete attainment of the objects contemplated by that treaty.

"I have to repeat the expression of my regret that the relations between Holland and Belgium still remain unsettled.

"GENTLEMEN OF THE HOUSE OF COMMONS,

"I have directed the estimates for the ensuing year to be prepared, and to be laid before you without delay.

"They have been framed with the strictest attention to economy, and I have the satisfaction of acquainting you that the total amount of the demands for the public service will be less on the present than it has been on any former occasion within our recent experience.

"The satisfactory state of the trade and commerce of the country, and of the public revenue, fully justifies the expectation that, notwithstanding the reductions in taxation which were made in the last session, and which, when they shall have taken full effect, will tend to diminish the existing surplus of the public revenue, there will remain a sufficient balance to meet the additional annual charge which will arise from providing the compensation granted by Parliament on account of the abolition of slavery throughout the British dominions.

"I deeply lament that the agricultural interest continues in a state of great depression.

"I recommend to your consideration whether it may not be in your power, after providing for the exigencies of the public service, and consistently with the steadfast maintenance of the public credit, to devise a method for mitigating the pressure of those local charges which bear heavily on the owners and occupiers of land, and for distributing the burden of them more equally over other descriptions of property.

"MY LORDS AND GENTLEMEN,

"The information received from the governors of my colonies, together with the acts passed in execution of the law for the abolition of slavery, will be communicated to you.

"It is with much satisfaction that I have observed the general concurrence of the colonial legislatures in giving effect to this important measure; and, notwithstanding the difficulties with which the subject is necessarily attended, I have seen no reason to abate my earnest hopes of a favourable issue.

"Under all circumstances, you may be insured of my anxious desire and unceasing efforts fully to realise the benevolent intentions of Parliament.

"There are many important subjects—some of which have already undergone partial discussion in Parliament—the adjustment of which, at as early a period as is consistent with the mature consideration of them, would be of great advantage to the public interests.

"Among the first in point of urgency is the state of the tithe question in Ireland, and the means of effecting an equitable and final adjustment of it.

"Measures will be proposed for your consideration which will have for their respective objects—to promote the commutation of tithe in England and Wales, to improve our civil jurisprudence and the administration of justice in ecclesiastical causes, to make provision for the more effectual maintenance of ecclesiastical discipline, and to relieve

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those who dissent from the doctrines or discipline of the Church from the necessity of celebrating the ceremony of marriage according to its rites.

"I have not yet received the report from the commissioners appointed to inquire into the state of municipal corporations, but I have reason to believe that it will be made, and that I shall be enabled to communicate it to you at an early period.

"I have appointed a commission for considering the state of the several dioceses in England and Wales, with reference to the amount of their revenues, and to the more equal distribution of episcopal duties; the state of the several cathedrals and collegiate churches, with a view to the suggestion of such measures as may render them most conducive to the efficiency of the established church; and for devising the best mode of providing for the cure of souls, with reference to the residence of the clergy on their respective benefices.

"The especial object which I have in view in the appointment of this commission, is to extend more widely the means of religious worship according to the doctrines of the established church, and to confirm its hold upon the veneration and affections of my people.

"I feel it also incumbent upon me to call your earnest attention to the condition of the Church of Scotland, and to the means by which it may be enabled to increase the opportunities of religious worship for the poorer classes of society in that part of the United Kingdom.

"It has been my duty on this occasion to direct your consideration to various important matters connected with our domestic policy.

"I rely with entire confidence on your willing co-operation in perfecting all such measures as may be calculated to remove just causes of complaint, and to promote the concord and happiness of my subjects.

"I rely also with equal confidence on the caution and circumspection with which you will apply yourselves to the alteration of laws which affect very extensive and complicated interests, and are interwoven with ancient usages to which the habits and feelings of my people have conformed.

"I feel assured that it will be our common object, in supplying that which may be defective, or in renovating that which may be impaired, to strengthen the foundations of those institutions in church and state which are the inheritance and birthright of my people, and which, amidst all the vicissitudes of public affairs, have proved, under the blessing of Almighty God, the truest guarantees of their liberties, their rights, and their religion."

The Commons then retired, and the House adjourned during pleasure.

At five o'clock the Lord Chancellor resumed the woolsack, and on the motion of the Earl of Shaftesbury, the Select Vestry Bill was read a first time.

The Earl of Hardwicke moved the address (which was, as usual, an echo of the Speech).—Viscount Gage seconded the Address.—Viscount Melbourne complained of omissions in the Speech, more particularly of the total silence on the subject of the late change of ministry, and concluded by moving an amendment, expressing a disapprobation of the dissolution of Parliament, and a desire that effectual reform might be introduced with respect to the state of corporations and to the laws relating to Dissenters.—The Duke of Wellington vindicated his own conduct, and entered into a long defence of the present Government.—Lord Brougham contended that there existed

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no necessity for breaking up the late ministry. He saw no pretence for placing confidence in the present.—After some further discussion, the amendment was withdrawn, and the Address agreed to.

26th.—The LORD CHANCELLOR read the following answer of his Majesty to the Address of their Lordships:—"I thank you for your loyal and dutiful Address. I receive with great satisfaction your assurances of willing co-operation in all such measures as are calculated to remove just causes of complaint, and to promote the happiness and concord of my subjects."

Lord ELLENBOROUGH gave notice of the introduction of a Bill of Indemnity for certain acts of official persons in the East Indies, and expressed his hope of being able in the next session to bring forward a measure for the elucidation and consolidation of all the laws in India.

Lord BROUGHAM moved for a return of all Commissions of Inquiry issued under the Great Seal during the years 1828, 1829, and 1830.—Agreed to.

Two Bills, the one for the prevention of pluralities in the church, the other for enforcing the residence of the clergy, which were introduced by Lord BROUGHAM in the last Session of Parliament, were read for the first time.

27th.—The Duke of RICHMOND moved the first reading of a Bill for the Abolition of Oaths and Affirmations now taken in the various departments of the State, which was referred to a Select Committee.

March 2nd.—The Duke of RICHMOND presented the report of the Library Committee.—Several petitions were presented for the erection of places of worship in Scotland, and in favour of the established church.

3rd.—On the motion of the Duke of WELLINGTON, a Select Committee was appointed to consider the plans for the construction of new Houses of Parliament.

The Marquess of WESTMINSTER asked whether it was the intention of the noble duke to propose poor laws for Ireland, and provision for the Catholic clergy.—His grace said that until the Poor Law Commissioners had made their report, no measure would be introduced. There was no intention to propose a provision for the Catholic clergy. —The Duke of RICHMOND presented a second report from the Library Committee.—Ajourned to Friday.

6th.—The Earl of RODEN inquired whether it was the intention of the Government to propose any estimate during the present Session of Parliament, for the purpose of supporting the national schools in Ireland.—The Duke of WELLINGTON said it was the intention of the Government to propose such an estimate in the other House, and that it should be greater this year than last, because of the necessity for new buildings.

9th.—An extension of time was granted for receiving the report of the Judges on the subject of the law of entail in Scotland until the 1st of April.

10th.—The Duke of WELLINGTON, in answering some observations of Lord Brougham, touching Malta, the Dardanelles, St. Petersburgh, the death of the Emperor of Austria, &c., stated that the movement of the British fleet from Malta had not arisen from any discussions with the Russian Court, nor had he reason to believe any such discussions would arise; that his Majesty had appointed a noble lord as his representative at the Court of St. Petersburgh, who will set out at the proper

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season; and that it could not be expected from him that the very day after the news of the decease of the Emperor of Austria had been received, he could be prepared to mention what were the subjects to be negociated with the present possessor of the Austrian throne.

13*th.*—Lord BROUGHAM moved the first reading of a Bill to Consolidate the Ecclesiastical Jurisdiction of England and Wales. The LORD CHANCELLOR suggested a postponement of the Bill, as a similar one was before the House of Commons, to which Lord BROUGHAM assented. ' In reply to the Duke of CUMBERLAND, Lord BROUGHAM said that the difference between his Bill and that of the House of Commons was, that the latter contained nothing about church-rates and wills.—The Abolition of Oaths Bill was read a second time, and ordered to be committed on the 16th.

16*th.*—The Marquess of LONDONDERRY, after alluding to the debate in the House of Commons on Friday night, respecting the embassy to St. Petersburgh, said, that without having had any communication, direct or indirect, with any one of the King's ministers, he had come to the determination, upon hearing of that discussion, that no consideration should induce him to accept the appointment of Ambassador to the Russian Court.—The Oaths Abolition Bill went through Committee.

17*th.*—The Earl of ABERDEEN, in reply to the Earl of Mulgrave, confirmed the statements with respect to the favourable working of the new system in Jamaica, and to the abundance of the new crops.—The East India Indemnity Bill was read a third time and passed.

18*th.*—The Earl of ABERDEEN, in reply to Lord Mulgrave, stated that a decision had been come to on the subject of Canada, and that Viscount Canterbury had been appointed commissioner to investigate the complaint.

19*th.*—The LORD CHANCELLOR presented the first report of the Church Inquiry (England). Ordered to be printed.—Lord BROUGHAM presented a petition from Canada, complaining of the Governor.

20*th.*—Royal Assent was given by commission to the Transfer of Aids Bill, the Exchequer Bills Bill, the Newspaper Stamp Regulation Bill, and the Chester Criminal Execution Bill.—The Duke of WELLINGTON laid on the table of the House the Report of the Committee on Lay Patronage.—Lord BROUGHAM held in his hand a petition. He would merely move that it be read, as he did not intend to make himself answerable for the statements in any petition he might ever present. The petition was to the same effect as was presented by Mr. Tooke in the House of Commons a few days since, praying that they would allow a sort of half-pay to unbeneficed and superannuated clergy.

24*th.*—The Earl of ABERDEEN presented a petition from Montreal, praying for certain amendments in the constitution of the Canadas.

27*th.*—The Marquess of WESTMINSTER inquired whether it was the intention of Government to confine the construction of those houses to one architect.—The Duke of WELLINGTON said that the House had not decided upon the plan, and it was understood that the matter was still open to competition.

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HOUSE OF COMMONS.

Feb. 19th.—At two o'clock the floor of the House was crowded with gentlemen, who appeared busily engaged in discussions and speculations as to the result of the approaching contest; and the public interest was manifested by the complete occupation of the gallery appropriated to strangers.

The business was opened by Lord F. Egerton. The members addressed the first Clerk at the table (Mr. Ley) whose duty it is, in this preliminary proceeding, to put the question, collect the sense of the House, and announce the result.

Lord F. EGERTON proposed that Sir C. M. Sutton should take the Chair. He supported this motion with adverting to the great experience of that Right Hon. Gentleman, and to the testimony of the present opposition, they having proposed him for the Speaker of the first reformed Parliament.—Sir C. BURRELL seconded the proposition.

Mr. DENISON moved, as an amendment upon this motion, that Mr. Abercromby do take the Chair. He defended this proposition on the great principle, that the Speaker ought to represent the sentiments of the majority.—Mr. ORDE seconded the amendment.

Sir C. MANNERS SUTTON then rose and addressed the House at considerable length. He stated, that of his qualifications to discharge the duties of the station to which he had been proposed, the public should form their judgment from past experience; and while, upon the one hand, he felt called upon to defend himself from the charges which had been brought against him, he would, upon the other, strictly refrain from any observation that would show him to be insensible to those feelings which he most prized, and by which he was sure the majority of that House felt actuated—he would not utter one single word in disparagement of the Right Hon. Gentleman who had been just proposed, for whose talent and for whose character he entertained the very highest respect—(hear, hear). While he refrained from saying any thing in disparagement of the claims of the Right Hon. Gentleman, he felt himself bound, out of respect to the House of Commons, and in justice to his own character, not to rest patiently and submissively under imputations and charges which had been brought against him—under those objections which had been made to the honour and integrity of a man whose loftiest pride it was, and ever would be, that for eighteen years he had been the servant of that House (loud cheers). The Right Hon. Member finally entered into a very elaborate explanation of his conduct during the recess.

Mr. ABERCROMBY rose and expressed his gratitude for the manner in which his name had been introduced; but felt that he was indebted for it rather to the partiality of his friends than his own merits.

Lord STANLEY strongly supported the re-election of Sir. C. M. Sutton.

Lord. J. RUSSEL defended the amendment; and contended that the late Speaker had so mixed himself up with the recent changes as to compromise the dignity of the House and of the office he then held.

Sir R. PEEL strongly supported the motion.

Mr. COBBETT said he would not vote for Mr. Abercromby.

After some further discussion the House proceeded to a division. The numbers were, for Mr. Abercromby 316, and for Sir C. M. Sutton 306, being a majority of *ten* in favour of Mr. Abercromby.

20th.—No business was done until three o'clock, when Mr. Aber-

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cromby entered, in full dress, having the Serjeant-at-Arms on his right. He bowed repeatedly as he passed up the House, and took possession of Mr. Leigh's chair, while waiting for the summons of the Lords. There were about a hundred and sixty or eighty Members present at this time, chiefly on the opposition benches. There were but few Members on the Ministerial benches. At five minutes past three Sir Augustus Clifford entered the House, and announced that he was commanded to summons his Majesty's Commons and Speaker to the bar of the House of Lords. The Speaker returned in about ten minutes, and ascended the chair. He then said that he had claimed all the privileges of the Commons, and that they had been graciously granted. That for himself he would always make every effort to merit their approbation. The Members continued to be sworn-in until near five o'clock, when Mr. Ley, the chief clerk, moved that the House do now adjourn.

24th.—The Speaker, Mr. Abercromby, attired in his state robes, entered the house shortly after one o'clock, when there were present upwards of one hundred members. The proceeding of administering the oaths to members who had not yet been sworn, was resumed, and continued until the appearance of the Gentleman Usher of the Black Rod at the door of the House. The members having returned from the House of Lords, several notices of motions were given; after which Lord SANDON moved, "That an humble Address be presented to his Majesty, thanking him for his most gracious Speech." Mr. BRAMPTON seconded the address. Lord MORPETH expected some more direct allusion to the state of the Irish church, and to the condition of that country. His lordship moved as an amendment to the effect, that the progress of various forms has been interrupted and endangered by the dissolution of the late Parliament, which was most earnestly bent on measures towards which the wishes of the people were justly and anxiously directed.—Mr. BANNERMAN seconded the amendment.—Sir R. PEEL justified the conduct of the present Government.—The House adjourned, at half-past one o'clock, to Wednesday.

25th.—The adjourned debate on the Address was resumed. Mr. ROBINSON declared that he would give the administration of Sir R. Peel a fair trial.—Lord STANLEY declared that he should not give his assent to the amendment.—Col. CHATTERTON said that he should vote for the Address. Mr. H. GRATTAN made a violent attack upon the Orangemen of Ireland, which was answered by Col. Perceval.—Lord J. RUSSEL addressed the House at great length in support of the amendment.—At a quarter to one, on the motion of Mr. Hume, the House adjourned.

26th.—The adjourned debate on the Address was opened by Mr. MULLINS, who spoke in favour of the amendment.—Lord Waterpark, Major C. Bruce, and Mr. P. M. Stewart, supported the Address.—Lord Howick was in favour of the amendment.—Sir. J. GRAHAM said that he considered it but fair to test the conduct of ministers according to the promises made in the King's Speech, which he thought they would adhere to.—Mr. O'CONNELL justified his coalition with the Whigs, and declared his intention of voting for the amendment.—The House afterwards divided, when the numbers were declared to be, for the Amendment 309—against it 302.—Majority against ministers 7.—The House adjourned at a quarter-past two.

27th.—Lord Grenville Somerset brought in the Great Western Railway Bill, which was read a first time.—Sir R. PEEL then rose, and said that it would be useless to detain the House any longer on the subject

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of the Address. If he had any doubt of the decision of the House being a fair one, he would put the vote of last night to the test; but he thought it only just to declare, that he thought it a fair vote, and with that impression he did not mean to try to subvert their decision.—Lord J. Russell said that the Right Hon. the Chancellor of the Exchequer had taken the proper course on the occasion.

March 2nd.—The Speaker acquainted the House that the King returned to the Address presented to him on Saturday, the following most gracious answer:—

"I thank you sincerely for the assurances which you have given me in this loyal and dutiful Address, of your disposition to co-operate with me in the improvement, with a view to the maintenance, of our institutions in Church and State.

"I learn with regret that you do not concur with me as to the policy of the appeal which I have recently made to the sense of my people.

"I never have exercised, and I never will exercise, any of the prerogatives which I hold, excepting for the single purpose of promoting the great end for which they are intrusted to me—the public good; and I confidently trust that no measure, conducive to the general interests, will be endangered or interrupted in its progress by the opportunity which I have afforded to my faithful and loyal subjects, of expressing their opinions through the choice of their representatives in Parliament."

The usual vote of thanks to his Majesty was then agreed to.

On the motion of the Chancellor of the Exchequer, a Committee was appointed to consider and report upon a plan for the permanent accommodation of the House of Commons.—Sir R. Peel, in reply to Lord J. Russell, said that he had not tendered his resignation. He was aware of the decision on the Address, but he did not consider it tantamount to a wish that he should resign.—Mr. Bernal was unanimously re-elected Chairman of Committees; and the House having gone into Committee of Supply, a resolution that a Supply be granted to his Majesty was agreed to without opposition, on the motion of Sir R. Peel.

3rd.—Mr. O'Connell gave notice of a Bill to amend the Libel Law, on Wednesday week.—Mr. O'Dwyer moved for a copy of the order recently issued to officers commanding troops in Ireland, directing that the troops, when ordered to fire, should always fire with effect. A long discussion followed, in which several members took part; but the motion was ultimately withdrawn, upon an understanding that a general order should be issued, containing the substance of the one alluded to, as a caution to the people of Ireland.—Mr. Gisborne brought forward his motion for the prevention of bribery and corruption. It was opposed by the Attorney-General, Mr. W. Wynn, &c., and finally withdrawn.

4th.—Mr. Robinson gave notice of a petition from certain Officers of the East India Maritime Service, who had been excluded from compensation,—In reply to Mr. Robinson, Sir R. Peel said that 4,000*l.* had been paid into the Exchequer on account of the pension of the King of the Belgians, but the absence of the trustees had prevented the payment of more.—Lord Stanley, in a subsequent part of the evening, stated, as one of the trustees, that 27,000*l.* were now at the bankers' ready to be transferred to the Exchequer. That in the course of the present year 34,000*l.* would be paid, and that in future years the payments would amount to 40,000*l.* per annum.—The House having gone into Committee of Supply, a sum of 28,384,700*l.* was voted to pay off Exchequer Bills, and another sum of 621,500*l.* for Public Works.—

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Sir J. Campbell brought in a Bill to amend the Law relative to Wills, which were read a first time.—The Select Committee on Colonial Military Expenditure was re-appointed.—The House adjourned to the 6th.

6th.—Several petitions were presented and reports brought up.—Colonel EVANS inquired of Sir R. Peel when it was his intention to bring forward his financial statement.—Sir Robert said he thought that this would be a most inconvenient course, by introducing the financial statements of the country before the estimates were passed, and the amount of revenue, and the general demands for the public service, were satisfactorily ascertained. This was the ancient course, and he thought by far the most convenient.—Mr. Hume thought the House ought to be made acquainted with the state of the revenue, as they might then be able to pass a vote for the actual sum required.—Sir Robert Peel said that the Government did not intend to postpone their measures, but the course he had stated was the adopted as well as the most convenient custom.

9th.—The Great Western Railway Bill was read a second time.—Mr. Tooke presented a petition from the Rev. T. P. Gurney, upwards of 38 years curate and officiating minister of St. Allen, Cornwall, complaining of not having been preferred by his Diocesan (the Bishop of Exeter) to that living; and praying that, in any Bill to be brought in for Church reform, a clause be introduced making provision in the nature of "half-pay" to superannuated poor curates, out of the surplus revenues of Cathedral and Ecclesiastical revenues.—Mr. Roebuck presented a petition from the Legislative Council and the House of Assembly of Lower Canada, complaining of grievances.—Sir R. Peel stated that the present government had appointed a gentleman to the Canadas to make inquiries into the several complaints of the assemblies, and as to the means of remedying the same; and upon that report he hoped the government would be enabled to bring forward measures that would give redress and conciliate the Canadas.—Mr. Bagshaw called the attention of the government to a recent attack made by the Caffres on the settlers at the Cape of Good Hope.—Sir G. Clerke promised that any information possessed by government on the subject should be communicated.—The House went into a committee of Ways and Means, and several votes were agreed to.

10th.—The Marquess of Chandos brought forward his motion for the repeal of the malt-tax, which led to a very extended discussion.—The Chancellor of the Exchequer resisted the motion, as closing him against the consideration of every other interest, and before the House could by possibility know the state of the finances. It would be his duty to make that statement as early as possible; he should do so, but he could not make it till after the close of the financial year. He contended that the estimates could not be reduced lower; that a property tax was the only resource; and that, he thought, the country gentlemen would hesitate about sanctioning. If, however, the House should sanction the motion, he had no alternative but to leave with the House the consequences of the responsibility which it would then have assumed.—The House eventually divided, when there appeared for the motion 192, against it 350; majority 158. Sir R. Peel in reply to Mr. Hume, said that he could not make his financial statement until after the 5th of April.—A motion of Mr. Shiel, that the addresses of, and the answers to, the Orange Lodges should be printed, was acceded to.

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11*th.*—A new writ was ordered for Cambridge University, in the place of Sir C. M. Sutton, now Lord Canterbury.—Mr. D. W. Harvey gave notice, that he should move for a call of the House on the 28th April, on which day his motion for the Pension-list comes on.—Mr. Robinson presented a petition from certain maritime officers, late in the East India Company's service, complaining of having been excluded from the compensation allowed by the Company to its servants. After some conversation, the petition was ordered to be laid upon the table.—Mr. Vernon moved for a new writ for Nottinghamshire, in the room of Viscount Lumley, now Earl Scarborough. The motion was objected to, on the ground that Viscount Lumley had not been summoned to the House of Peers, and subsequently withdrawn.—Mr. Ewart's motion that no new business should be commenced in the House, after 11 o'clock, was lost by a majority of 65.

12*th.*—Mr. Hume gave notice that his Amendment limiting the grants on the estimates to three months would not now be made; but a motion would be brought forward on a future day, expressive of "decided no confidence" in his Majesty's Ministers.—Mr. G. Berkeley gave notice that, on May 1, he would move that a portion of the Strangers' Gallery be set apart for the accommodation of ladies.—Mr. Gisborne obtained leave to bring in a Bill to regulate the payment of expenses in cases where an election is declared void on the ground of bribery, treating, intimidation, or violence.—Mr. W. H. Ord obtained leave to bring in a bill to indemnify witnesses giving evidence before Parliament in cases of bribery.—Mr. Dobbin renewed his motion for a series of Papers regarding the Police and Magistracy of Ireland.—Sir H. Hardinge replied that he could not grant the papers, because the transactions were so improper that the Government had directed prosecutions; the papers were now with the Crown Officers. Other papers would be granted. He and the Chancellor of the Exchequer both stated that directions had been given to prevent magistrates, who were clergymen, from interfering in the collection of tithes where measures of severity might be requisite, especially in cases where they were personally interested. The defence of the Government they would defer until the papers were before the House.—Colonel Leith Hay moved for a copy of a dispatch to the Governor of British Guyana, from the Colonial Office, dated the 29th of November last, announcing the dissolution of Lord Melbourne's Cabinet, with the view of establishing some motion on the subject. Ordered.

13*th.*—This being the last day for receiving petitions for Private Bills, a great number were presented to the House.—The Northfleet Pier Bill was read a second time.—Mr. W. Patten presented a petition from the Manchester, Bolton, and Bury Railway Company, praying for a grant to enable them to extend the railway they were originally appointed to construct; which was ordered to be laid upon the table.—Lord J. Russell said that it was well known to the House generally that he had given notice of a motion of very great importance for the 23rd. At the time he gave that notice, he was informed that the report of the Commissioners would be on the table of that House. He wished to know whether that was likely, for he had since been informed that such was not to be the fact. (Cheers.) He only wished to say that on whatever day he should fix his motion, he proposed to move a call of the House for that day.—Sir H. Hardinge said that if the Noble Lord had intimated that he intended to put this question he should be prepared to

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give him an answer. He was informed that the report would be made at the end of March or the beginning of April. When the report was received, the Noble Lord would be immediately informed of it.—Lord John Russell said if there was any delay, it was, he was sure, a delay of form, but not of intention. If it should be brought forward on an order day, he would move an amendment that the House should go into a Committee of the whole on the state of the Irish Church.—Sir E. Codrington asked if the Gallant Admiral now commanding the Jamaica station, and had been appointed a Lord of the Admiralty, received both salaries?—Lord Ashley said he was not intitled to both salaries, and would not demand them.—Sir J. P. Beresford could vouch for the Gallant Officer, that he would not receive it if it were offered to him.

16*th.*—Sir R. Peel announced the resignation of the Marquess of Londonderry as Ambassador at St. Petersburgh.—On the motion that the House resolve itself into Committee on the Navy Estimates, Mr. Hume moved an amendment, that the Navy Estimates be referred to a Select Committee. After a debate, the original motion was carried by a majority of 146 against 66.

17*th.*—Lord J. Russell postponed his motion regarding the Church of Ireland until the 30th inst., and moved that the House be called over on that day.—The Chancellor of the Exchequer moved for leave to bring in a Bill to alter the law of Dissenters' marriages. To prevent the intervention of the clergyman, the Bill would enact that Dissenters desiring to be married, should give notice thereof to a magistrate; that fourteen days after such notice, or any time within three months, they should present themselves before that magistrate, and, on signing in his presence a contract of marriage, after declaration that they were twenty-one, or had parents or guardians' consent, and that there existed no legal impediments, they should be entitled to have a certificate of such marriage from him; and that the adding to or withholding from such civil contract of marriage any *religious* ceremony should be left to the parties. The magistrate to forward a certificate of such marriage to the clergyman, for the sake of registration; the payment to be 7*s.* to the magistrate, 5*s.* of which is to be paid to the parochial officers or clergyman for registration. With respect to the members of the church, the law would remain what it now is; if relief were afforded to the Dissenters, they would have no right to attempt to interfere with what the church establishment deemed best for its members. The motion, after a very long discussion (in the course of which it was generally eulogised), was agreed to.—Sir J. Graham obtained leave to bring in two Bills, one for the encouragement of the voluntary enlistment of seamen, and to make regulations for more effectually manning his Majesty's navy; the other to amend and consolidate the laws relating to the merchant-seamen of the United Kingdom, and for forming and maintaining a register of all the men engaged in that service.

18*th*—Sir J. Campbell's Bill for the abolition of imprisonment for debt, was read a second time.—Sir R. Peel announced that Viscount Canterbury was about to proceed to Canada as Commissioner.—Sir J. Graham brought in his measures: 1st. for the encouragement of men voluntarily to enter the navy; and 2nd. to consolidate and amend laws relating to merchant-seamen. They were read a first time, and ordered to be printed.

19*th.*—Mr. Hodges presented a petition from Chatham, complaining that since the last election the Commanding Officer of the Marine

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Barracks had excluded persons from trading in the barracks, unless they obtained permission to do so, which permission had only been granted to those voters who had supported the Government candidate. A long discussion ensued, and eventually the Hon. Member gave notice that on Tuesday he should move that the petition be referred to a Select Committee.—Mr. H. Grattan inquired whether the Lord Chancellor of Ireland (Sir E. Sugden) having retired, he would be allowed the retiring pension?—The Chancellor of the Exchequer said, that in the only communication he had received from Sir E. Sugden, it was stated that no claim for the retiring pension would be referred.—Mr. D. W. Harvey postponed his motion relative to Queen Anne's Bounty, to the 28th of April; and his motion on the Pension List till May 7.—Mr. Hume moved for a series of financial and other accounts illustrative of the receipts and expenditure of the public departments, revenue, &c., which were agreed to.—A conversation ensued respecting the delivery of newspapers from the English colonies through the post-office, and also of partiality evinced in the charge of franked letters, which inconveniences Sir T. Freemantle said should be remedied.—Mr. Wallace made a complaint on the subject, and moved for various returns connected with the Post-office; ordered.

20*th.*—Mr. R. A. Oswald presented a petition from several places in Scotland, praying for the erection of new churches.—Mr. Ward presented a petition from the Rev. Maurice James, Rector of a parish in Bedfordshire, protesting against the maintenance of the Protestant hierarchy in Ireland, as part and parcel of the Church of England.—Mr. Poulter brought in his Bill for the better Observance of the Sabbath, which was read a first time, and ordered to be read a second time on Friday next.—Mr. Shaw presented a petition from the examiners of the election petition for the City of Dublin, that a further extension of time might be allowed them to inquire into the validity of the security tendered on that occasion. A long discussion ensued, and eventually Mr. Shaw gave notice of a motion for Tuesday, to refer the subject to a select Committee.

23*rd.*—Mr. Roebuck adverted to a letter sent by the Chancellor of the Exchequer to Mr. Hume, requiring explanation of the sense in which certain expressions were used; he noticed that letter as a breach of privilege, but after a short discussion, the matter was dropped.—Sir R. Peel, in reply to Mr. Hume, stated his belief that the illness of some part of the family of Lord Canterbury would prevent his lordship proceeding to Canada.

24*th.*—Sir E. Codrington, Lord Clements, and Mr. Grattan having complained of their speeches being mis-stated in the morning papers, Lord J. Russell gave notice that on Wednesday he should call the attention of the House to the subject, which he considered a breach of privilege—The Chancellor of the Exchequer moved a resolution for a Bill for the Commutation of Tithe in England and Wales. To ascertain the amount that ought to be charged, the average price of certain corn is to be the guide; and the amount so ascertained to be deemed the amount for seven years. There might then be a revision. The measure appeared to give general satisfaction, and, after a long discussion, was agreed to.—Mr. Hodges moved for a Select Committee to enquire into the merits of the petition he recently presented from Chatham, relating to the late election proceedings. The Chancellor of the Exchequer was very reluctant to the appointment of a committee. After a conversation, in which several members took part, a division took place for the appointment of a committee, when there appeared for the motion 161, against it 130.

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25*th.*—The question of breach of privilege, which stood for this evening, passed off. Sir E. Codrington expressed himself satisfied, and hoped the matter would go no further. Lord John Russell was willing to leave the subject with the House. The Chancellor of the Exchequer hoped, as an individual, that the noble lord would not press the case forward. Sir Henry Hardinge concurred with his right hon. friend, adding that, "as far as he was concerned, the attacks were so contemptible, that it was hardly worth while to notice them."—The order of the day for the House resolving itself into a Committee having been moved, Lord Ashley stated, that unless the House would allow him to take the vote that night, so as to be in possession of the money, notice could not be inserted in *The Gazette* of the evening. Eventually 819,115*l.* was granted for the half-pay of officers in the navy and marines, 522,635*l.* for military pensions and allowances, and 219,625*l.* for civil pensions.—The Lord's Day observance Bill was read a second time.—Mr. Hume obtained leave to bring in a Bill to consolidate, under one board of management, the several boards for the regulation of the lighthouses of Great Britain and Ireland.—The British Territories (India) Bill went through a committee. The resolutions on the subject of the Commutation of Tithes was brought up, and a Bill ordered to be brought in.

26*th.*—Mr. Tooke brought forward his motion, "That an humble Address be presented to his Majesty, beseeching him to grant his Royal Charter of Incorporation to the University of London, as approved in the year 1831, by the then law officers of the Crown, and containing no other restriction than against conferring degrees in divinity and in medicine."—Mr. Goulburn moved an amendment, "That an humble Address be presented to the Crown, praying that all memorials laid before the Privy Council with reference to granting a Charter to the London University, and any proceedings taken, be laid before the House."—Mr. Tooke's motion was carried by a majority of 246 against 136.

27*th.*—Sir Richard Musgrave brought in a Bill for establishing a provision for the Poor of Ireland, which was read a first time.—Mr. D. W. Harvey wished to know when the Report of the Ecclesiastical Commissioners would be laid on the table. He wished to ask whence it was, that while it was not yet circulated amongst the members of that House, it had for some days back been in the hands of all the newspapers in London. He had no objection to the report being put in the possession of the press, but it ought to be done concurrently with its being handed to the members of that House.—Sir R. Peel could only say for himself, that he had no hand in sending the report to the newspapers.—Lord J. Russell said, in reference to his motion of Monday next, that it was his intention to move that the House resolve itself into a Committee for the purpose of considering the expediency of applying any surplus that may be found in the revenues of the Church of Ireland, and which may not be required for the spiritual wants of the members of that church, to the religious and moral instruction of all classes of the people of Ireland.—Sir R. Peel wished to know, supposing the House to go into Committee, whether the noble lord would produce the particular plan by which he proposed to make the appropriation?—Lord John Russell said, when the House had resolved itself into a Committee, he should then be prepared to lay the whole particulars before it.—Mr. Herries moved the order of the day for the House going into a Committee of Supply on the army estimates, the discussion on which occupied the remainder of the evening.

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THE

FREEMASON'S

QUARTERLY REVIEW.

JUNE 30, 1835.

THE PRESENT ASPECT.

THE summer solstice has ratified the promise which the vernal equinox so favourably predicated—Masonry blooms in her glorious splendour—a goodly harvest is in the ear—and the sickles, in the hands of zealous and expert labourers, will be employed in preparing those abundant means, which the GREAT ARCHITECT has provided to reward the toils and anxieties of those who have been devoting themselves to the legitimate pursuits of the order. The gleaners are ready to participate in their share, while the sheaves are being garnered, and the natural impulses beat high with joyful satisfaction. The aspect of the times—the result of deliberate examination—the spirit-stirring zeal, and personal devotedness, have all united in calling forth the general energies of the Fraternity—the result has proved gratifying beyond the most hopeful anticipation.

Still there is one blessing wanting amidst this happiness—it is the presence of our illustrious and venerated Grand Master, who, although he continues to enjoy good health and spirits, we most sincerely regret to state, is still prevented from the public exercise of those duties, to us the most necessary, and to himself (we speak it with pride) the most pleasing. His complaint is not yet sufficiently advanced to allow the operation that has been so long and so anxiously expected.

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The Board of General Purposes, under the excellent presidency of Lord John Churchill, has concluded its labours, we may say, satisfactorily; many interesting subjects have been investigated, and some suggestions made to the Grand Lodge, which, if promulgated *in good time*, will produce the desired effect. The new Board will be called upon to direct their attention to many important matters. Lord John Churchill's re-appointment as President has given much satisfaction.

The Board of Finance has made a favourable report—the debt of the Society is nearly extinguished; and all that is wanted to give stability to the financial department is, that its system should be remodelled upon a basis of permanent security. Mr. Percival, the newly appointed President, possesses the confidence of his colleagues, and qualifications admirably adapted to ensure this desirable object.

The addition of four Past Masters to each Board, now made for the first time, by a resolution of the Grand Lodge, will, we expect, prove a valuable acquisition.

The Committee of the Supreme Grand Chapter has also made its report, showing the prosperous state of the Order. New warrants have been granted; and when the contemplated financial arrangements in the other Board can be made available, there is every prospect of its improvement being adapted to the Constitution of the Grand Chapter.

The proceedings of the Girls' School will be read with much interest—the state of the building has, as is shown, entailed a serious expense; but the appeal to the benevolence of the Fraternity has been answered with a promptitude worthy of the cause. The advocacy of the Earl of Durham, who, as Deputy Grand Master, presided at the Festival, heralded a noble subscription of £700! we refer

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our readers to the proceedings of that happy day, a report of which will be found in another part of this number—and we congratulate his Lordship upon his noble exertions—which were the more valuable from the personal sacrifice of health, which he too evidently endured in the performance of a public duty.

But shall we trust ourselves to speak of the ASYLUM FOR THE AGED AND DECAYED FREEMASON; we can hardly calm our feelings in announcing that this splendid offering to Freemasonry is no longer doubtful. Lodges have been appealed to, and nobly have they acted—Brethren, unsolicited, have rallied around the "*Poor old Mason's Cause*"—his sufferings have been made known—the standard of his hopes has at length been unfurled, and if, till now, many have "unaided, unremembered, died"—joy—joy to the hope, which pronounces that—

> "The stone is laid—the temple is begun—
> Help!—and its walls will glitter in the sun."

We can no more—the reader will find, under its proper head, a full account of many interesting proceedings relative to this most grateful theme.

The crowning feature, however, of the season, has been the auspicious termination of the deliberate discussion in Grand Lodge upon the subject of the addition of four Past Masters to the two governing Boards of General Purposes and Finance; which, after a most animated debate, interesting from its importance—the character of those who conducted it, the principle it involved, and the interests it embraced—was finally determined upon.

We should here close our observations, and leave it to time to determine, whether the advantage would be in the change, or rather in the addition, were we not fearful that

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some misapprehension might result from our marked silence upon this vital question; and as many of our readers may not be sufficiently informed, we will essay some remarks, which may have the effect of directing the attention of the junior members of the Order (hereafter the probable rulers in the Craft), and even of assisting the opinions of many who have attained Masonic honours.

We must, in the first place, enter our protest against the monstrous position, that any attempts to renovate the laws which have been suffered either to lapse into abeyance, or to remodel laws so as to render them more accceptable to time and circumstance, is either unconstitutional or disloyal—it is no such thing, and it is fatal to the position so taken up by those not desirous of healthful changes; that they endeavour to create a diversion in their favour, by circulating an idea (for it is but an idea) that an illustrious personage views the happy state of things with distrust. We, still more as constitutional and loyal Masons, protest against the indiscriminate use which is made of his name, first, because it is unseemly in those who, possibly, may owe their elevation in the Craft to his generosity and kindness; and next, because such an irrational liberty tends to endanger that peculiar protection which his Royal Highness throws over all Masonic proceedings; which acts like a spell-charm—it fascinates by its moral beauty, and ought not to be dimmed by the misconceptions of those who, in the warmth of argument, rob us, as it were, of a jewel, and give us nothing in return but a mere opinion of their own.

We maintain that the Grand Master views the discussion in Grand Lodge without any distrust; that opinion has been publicly confirmed by the Deputy Grand Master (the Earl of Durham) in his admirable address at the Grand Festival of the Order, to which address we call the serious attention of our readers; they will find there much to ad-

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mire, both as regards the past, and they will draw happy inferences for the future.

Suppose for a moment that such of our brethren, who are thus mistaken, were correct, and we thank heaven that our conviction is drawn from our moral obligation, having disposed us to examine closely into the subject, and we honestly declare they are but mistaken—still, if correct, would not the mere compliance with individual opinion prove the "slavery" of the many—would not this compromise of public opinion be fraught with a two-fold evil? —first, by the indirect meaning it conveys, that it is agreeable to preside over those who lack the honesty to express an opinion; and next, by the surrender of that great moral check, without which, power cannot be kept equipoised. We will not even question the propriety of the influence which the Members of a privileged department of the Order possess, because we cheerfully acknowledge that both the privilege and the influence, when honourably exercised, have a most excellent effect; but we must declare that the apathy of those who are not so privileged, has thrown into other hands the responsibility of action, and thus power or rule has of necessity become almost irresponsible, and the monitory check, so necessary to permanent security, having been withheld for a very considerable time, it is not surprising that the privileged class view the return to labour for the despatch of business with momentary feelings of distrust;—we honestly believe they will be but momentary. The spontaneous activity which has given a new birth unto things, appears like a masonic avatar, of a joyous character; it will rightly interpret doubtful matters—it will give to power its just prerogative, and to the faltering Freemason a lesson of kindness. It will prove that the golden rule should guide all in their respective spheres; and that the possession of power is but a stewardship held in trust for the benefit of all.

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A spirit of union produces community of thought; and the consequences that naturally result, is an activity that tends to promote public good. This has been so gradually and clearly manifested for these two years past, that to doubt the fact is to close our senses from the happiness of sight and hearing:—our community is the wide world itself, not a portion of it;—we therefore feel that in the advancing improvement of the craft, the world at large is in proportion benefitted. We shall be ready to forego individual views; if, by so doing, we can advance the greater object of public utility: for, first, it should be borne in mind, that it is the happiness of an aggregate body that ought to be promoted, and not the mere opinions and interests of individual portions of that body. If this wholesome construction of the duty of a writer be lost sight of, and thoughts, however they may delight his mind, are suffered to escape his pen, they may be looked upon as excellent conceptions; but they may produce a serious harm, if they have not a pointed reference to existing circumstances, and if they do not in themselves tend to illustrate and not merely precede public opinion. Civilization does not improve by speculation; views, in proportion to their boldness, require a corresponding examination; yet there will come a time when the ideas and conceptions, if carefully preserved, may by timely discussion be comprehended and adopted. It is in this sincerity we think and write; and feel assured that we are fully understood by our intelligent readers.

We cannot close our observations upon this all-engrossing subject, without stating that the mover of the amendment in the last Grand Lodge, was placed in a very trying situation. His address, if not convincing, was modest—was marked by a careful avoidance of personality; and we should state that, without forfeiting either self-respect or self-importance, that Brother's manner in Grand Lodge may be hailed as an example by others who *think* with him,

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but are not equally sensitive in their regard for the feelings of those who may differ with them in opinion.

Finally, we may aver that an improvement in the governing boards must benefit the Order: nay, further, there will be no question hereafter but that a moral improvement will attend increased confidence; and that an unbiassed consideration and an uninfluenced judgment are the surest means to perpetuate a happier result: there will succeed to indifference an affectionate and reverential esteem; conscience will unite all in one opinion—ALL, be they rich or poor, or old or young. Let confidence, then, supersede suspicion—let good-will secure a unity in purpose.

THE APPOINTMENTS OF THE YEAR.—In former observations upon this subject, we have endeavoured to so shape our discourse as to avoid all personal allusions; being sufficiently aware of the difficulty there exists in conveying to the highest quarter that peculiar information which would generalize the merits of individuals and the essential interests of the Order. Several of the present appointments have much promise in them. The Senior Grand Warden, Mr. Alstone, *M.P.*, a distinguished Member of the Society, has earned his Masonic laurels in the county of Hertford; and Mr. Sandford, *M.P.*, as Junior Grand Warden, has, we understand, been equally zealous in the county of Somerset. Our provincial brethren will no doubt be pleased with the selection; it demonstrates the prudence and delicacy of the appointments, in not confining these high distinctions to metropolitan brethren. The promotion of a distinguished Freemason to the purple* is hailed with a very general feeling of satisfaction, and gives hope that individual merit may in future supersede the necessity of promoting from

* Brother Benjamin Lawrence.

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particular lodges. It is only fair to remark that, under circumstances till lately altered, some credit is due to the Grand Officers for having displayed a regularity in their attendance in Grand Lodge; they thereby averted the mildew which the apathy of the many aided the approach of. Why this apathy continued so long it is not our business now to inquire; inasmuch as a more pleasing prospect is before us. Our present object—we may say, business—is to state, that as we have upon all occasions expressed ourselves with firmness, when it was considered unusual, if not intrusive, even to offer an opinion; so now that the tide has somewhat turned, it is equally our duty and inclination to disclaim intentional disrespect.

It is impossible for the most unobservant or incredulous not to perceive and mark—that is, if he has eyes and ears—that there exists a stirring disposition amongst the Fraternity to think and to examine: thus it should be;—it is better that spirit and intelligence should regulate order, than that a state of things should merely endure, as it were, by a kind of sufferance, because well-meaning persons had become indifferent to the welfare of the Craft. There are probably many who may question the prudence of our position; but will any deny its justice. It is not beyond the character of a Freemason to inquire into any matter which concerns the *minutiæ* of the constitution; shall a glance at the "SPIRIT-MIND" which rules the Order, and all that is valuable to him as a Member of it, be considered offensive? We dare to reply, No; for in such case reasoning becomes useless, and discussion a farce; when experience is prevented from attracting the attention to which it is honestly entitled. Let truth be but heard, and our wishes known by the unbounded confidence we place in our Masonic Ruler, which unites a justly-earned popularity with universal regard.

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ON FREEMASONRY.

The History and Antiquities of Freemasonry, from the building of King Solomon's Temple to the Birth of Christ. In two Periods.

BY THE REV. G. OLIVER, D. PROV. G. M. FOR LINCOLNSHIRE.

PERIOD ONE.

From the First to the Second Temple.

In a volume published by me on the Antiquities of Masonry, in the year 1823, I traced the science from the Creation to the building of King Solomon's Temple, in the course of which its operative and speculative divisions were delineated in a progressive state of improvement, as the human intellect advanced by gradual steps towards refinement and civilization, until they became united under the Brother-Kings of Israel and Tyre, of which that magnificent structure was a most splendid illustration.

Masonry, however, underwent many fluctuations from this period to the time when John Baptist, one of the great parallels of ancient Masonry, announced in the Wilderness of Judea the coming of HIM who was destined to restore the true LIGHT, and the Evangelist declared that "the Light shineth in darkness, and the darkness comprehendeth it not." These fluctuations be it my province to record.

After the dedication of the Temple, King Solomon spent the greater part of the remainder of his reign in the practice of Operative Masonry; and with the assistance of his Tyrian Brethren he built cities and palaces, founded vast and durable roads throughout his extensive dominions, and made permanent improvements, both in his revenue and the mode of distributing justice among his people. His Lodges were well attended, and Masonry flourished in his reign; for his subjects eagerly became candidates for admission into an Order, patronized by the king, and productive of advantages so beneficial to religion and morality. In his latter days, however, forsaking the practice of our science, and diverging into idolatry, that terrible denunciation was revealed to him, that at his death his kingdom should be rent asunder, and that two tribes only should preserve their allegiance to his house.

At the death of Solomon the ten tribes chose Jeroboam, the son of Nebat, for their king; but Judah and Benjamin,

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the remaining two tribes, adhered stedfastly to Rehoboam, the son of Solomon. Thus were founded the two separate and independent kingdoms of Israel and Judah. Jeroboam, perceiving the ascendancy which he possessed over the minds of the people, determined to unite the priestly and the royal dignity in his own person; and pretending to be under an apprehension lest the annual worship at the Temple of Jerusalem, at which his subjects were bound to be present, should in process of time alienate the affections of the people, and reunite the two kingdoms, he changed the forms and ceremonies, and with them the essence of their religion; and erected at each extremity of his dominions idols of gold, representing the imaginary cherub, or, more properly, the Egyptian Apis, in which country he had received his education; and these idols he commanded his subjects to worship, under the imposing appellation of the gods who had delivered their forefathers from Egyptian bondage. To this new religion he attached the mysteries of Isis, and constituted himself the Hierophant of the orgies, and the high priest of religion.

The wisest and best of his subjects, grieved to behold the worship of the Creator changed for that of the creature, and the substance of Masonry bartered for the shadow, deliberated in their lodges on the proper line of conduct to be adopted in this extremity. If they continued in their allegiance to Jeroboam, they must sacrifice their most valuable privileges in this world, and all their hopes in futurity on an idolatrous altar; and if they refused obedience to the king's commandment, they would be stigmatized as rebels, and perhaps be punished as traitors to their country. At length great numbers of them, including many priests and Levites, determined to return to Jerusalem, and place themselves under the protection of Rehoboam, that they might enjoy the advantages of true worship and genuine Masonry, and avoid the pollutions of Egyptian idolatry, sanctified by profane rites and mysterious observances.

But events, which they could neither foresee nor prevent, denied them the enjoyment of these highly valued privileges. Rehoboam also apostatized from the true religion, and God brought the King of Egypt upon him, who took Jerusalem, and plundered the Temple of all the riches with which his father had adorned it. Thus the kings of both these nations, which had been separated from the rest of mankind for the preservation of the true religion, had

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already apostatized from God, and forsaken those pure principles which advanced their immediate predecessors to the highest pinnacle of glory. And though the truth was preserved amongst a select portion of the people during the decline of these kingdoms, yet as the greater part of their monarchs were addicted to idolatry, the few remaining sons of Light were unable to atone for the iniquities of their Brethren, and prevent the threatened destruction. A succession of inspired prophets arose in Israel and Judah, who zealously stimulated the inhabitants to renounce their errors and embrace the truth; but their efforts were unavailing to arrest the rapid progress of vice and impiety. Hence, during the administration of one of the most distinguished prophets, there remained only seven thousand souls amongst the overwhelming population of Israel, that had not bowed unto Baal and kissed him.* This shews the almost irresistible influence of royal example; and it proves also the conservation of pure Masonry; for if the whole mass of the people had been polluted, Masonry must have been abandoned with religion; for while engaged in the worship of false gods, they would scarcely have preserved an institution which, both in ceremony and doctrine, would constantly remind them of the allegiance due to God the Creator, and consequently be an intrusive monitor, pointing with fearless integrity to the baseness and corruption of their hearts. Thus, in the course of a few generations, its genuine principles would have been so far perverted from their original intention, as to have been irrecoverably lost without a new revelation.

When Elijah had re-asserted the honour of God by the destruction of Baal's prophets, he was threatened by Jezebel with a cruel death, to avoid which he flew into the desert, and took refuge in a cave in Mount Horeb, which from time immemorial, according to an ancient tradition, had been the immediate residence of God. Here, on the spot

* 1 Kings, c. xix. v. 18. The idolatrous nations observed FIVE ceremonial POINTS when humbly supplicating before the image of their gods. They first touched or kissed his *feet*, that he might be induced actively to engage in their service; then they touched his *knees*, that he might receive their prayers; afterwards they touched his *hands*, that he might be ready to asssist them with his strength; then his *breast*, that their secret petitions might be favourably received; and, lastly, they touched his *head*, that he might be inclined to support their cause with counsel and wisdom. The coincidence is somewhat remarkable, but it is capable of a satisfactory explanation.

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where Moses saw the burning bush, and was deputed by the Almighty to deliver the Israelites from Egyptian bondage, the prophet had a celestial vision. A voice proceeding from an invisible Being demanded what he did there, and why he had left his own country to take up his residence in that sequestered spot. He answered, "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away."* The voice bade him stand at the mouth of the cave on the ensuing morning, and attentively mark the directions which should be there communicated. Elijah obeyed the divine injunction, and being placed at the entrance of the cave, he was alarmed by a tempestuous wind which rent the mountains, and brake the rocks in pieces; then followed the shock of an earthquake; afterwards he saw a fire blazing in the air; and the succeeding silence was at length interrupted by a still, small voice, from which he received a communication which threatened destruction to the idolatrous worshippers of Israel, by the threefold sword of Jehu, Hazael, and Elisha, whose commission was here solemnly given to Elijah.

Under the mild superintendence of Jehoshaphat, King of Judah, religion became in a great measure purged of the impurities it had contracted in former reigns, and went hand in hand with Masonry, to the great joy of all their true professors. But his son, Jehoram, did not tread in the steps of his father; and almost all his successors, to the time of Jotham, were idolaters. "This prince was distinguished by his devotion, justice, and public spirit. He rectified all abuses, and kept every thing in proper order. The galleries and porches of the temple were repaired by him, and the city walls prevented from going to decay. He built large and strong towers; subjected the Ammonites to the payment of one hundred talents, and thirty thousand measures of wheat and barley, annually. He raised his kingdom to a state of splendour; and while his people were dreaded abroad, they were happy at home." †

The Babylonish captivity being an event connected with ancient Masonry, I shall now take a brief view of the causes which produced and accelerated that memorable calamity.

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* 1 Kings, xix. 10. † Jos. Ant. l. 9, c. 11.

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Ahaz, King of Judah, who succeeded his father Jotham on the throne, was a prince of violent passions, and excessively addicted to the practice of idolatrous rites. He erected an altar to Moloch in Jerusalem, and sacrificed his son upon it, after the manner of the idolatrous Canaanites; he removed the altar of God from the Temple, and placed a Syrian altar in its place, and abolished the Temple-worship altogether. To punish him for this contempt of divine things, God brought his enemies upon him on every side. Rezin, King of Syria, and Pekin, King of Israel, formed a league for besieging Ahaz in Jerusalem, and meditated the extirpation of the whole family of David, with a design of forming a new dynasty, in the person of a powerful and rebellious Jew, who was the son of Tabeal. But God could not permit the utter extinction of that family from which the Messiah was to spring, for his chastisement was inflicted only with the merciful purpose of turning Ahaz from the darkness of error to the light of truth. Isaiah was therefore directed to stimulate Ahaz to use active means for the defence of Jerusalem, with full assurance of success; and, blending mercy with judgment, gave him encouragement by two distinct and remarkable signs. The prophet was directed to take a wife, by whom a son was promised in due course of time, to be called MAHERSHALLALHASHBAZ; and it was predicted, that before this child should be of an age to discern good from evil, the land should be purged from the Syrians and Israelites by the death of both their kings. The second sign related to the birth of Jesus Christ; and they were both fulfilled within the times specified for their accomplishment.

Ahaz, unconverted by the judgments impending over him, was no sooner relieved from the terrors of war, than he employed his leisure in the extirpation of the Jewish religion, and substituted idolatry as the national faith and worship. He practised all the horrible rites of heathen nations, even to the barbarous custom of offering human sacrifices. His enemies, perceiving his disinclination for war, and his total ignorance of the science of legislation, repeated their incursions. But instead of assembling his armies with the determined purpose of driving the intruders by force from his territories, he plundered the Temple of vast quantities of its remaining treasures, and sent presents to Tiglath Pileser, King of Assyria, for the purpose of securing his assistance. This monarch, foreseeing the be-

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nefits to be derived from the favourable issue of the contest, promised his aid. He gave battle to the Syrians, and totally routed them, with the destruction of their whole army, and added the kingdom of Damascus to his own dominions. Then attacking the Israelites, he succeeded in wresting from them many valuable possessions, which so weakened them that they were never again able to make head against their enemies. Flushed with these victories, Tiglath Pileser marched against Judah for the avowed purpose of extorting more treasure from Ahaz, under the pretence of remunerating himself for the expenses he had incurred in the prosecution of these successful expeditions, undertaken on the behalf of the Jewish people. Ahaz again rifled the Temple of its most valuable ornaments to conciliate the friendship of a warrior, whose successful valour excited in his breast a high degree of just apprehension; and Tiglath Pileser returned to Damascus, impressed with a most contemptible idea of Ahaz, both as a prince and a soldier. This sentiment in the Assyrian monarch soon broke forth into action; for the next year he seized Elath, a seaport town on the Red Sea, in the possession of the Jews, through which all the South Sea traffic had been carried on by David, Solomon, and their successors, whence they derived their immense wealth; thus transferring this inexhaustible source of riches from the Jews to the Assyrians—a blow which rendered the future ruin of the Jewish nation inevitable.

Ahaz now shut up the Temple of the Lord entirely, and extirpated its worship, having set up altars throughout Jerusalem in imitation of the Syrian idolatry; and at length dying in his iniquities, his memory was so odious to the nation, that he was refused interment in the royal sepulchre of his ancestors.

Shalmanezer, the son of Tiglath Pileser, imposed a tribute on the King of Israel, and took away the golden calf at Bethel; the other, at Dan, having been removed some years before by Tiglath Pileser himself. Hoshea, thus divested of his gods, knew not what religion to pursue, and therefore suffered his subjects to keep the Passover; but fearing at length that this custom might ultimately alienate their affections, he established pompous sacrifices in his own nation, consisting of human victims, and attended with mysterious rites and ceremonies. For this increased wickedness the Lord threatened the Israelites with extermination;

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and very soon afterwards Shalmanezer invaded them again, and at length the whole nation were carried away captive by this monarch, and placed in Medea. Here, without shame or compunction, they joined in the idolatrous worship of that people (the few remaining practisers of true religion and Masonry having taken refuge in the kingdom of Judah), and by intermarriages with the nations around them, the distinctions of tribe and nation were in process of time totally obliterated.

Hezekiah, the son of Ahaz, restored the worship of God in the kingdom of Judah, by sanctifying the Temple, destroying the altars of idolatry, and purging religion of those pollutions which it had contracted in the lifetime of his father. He brake in pieces the brazen serpent which Moses had set up in the wilderness, and was now converted into an object of divine worship; and removed every vestige of idolatry throughout his dominions. By these wise and judicious regulations, he preserved Judea for a time from the judgments which had been inflicted on Israel.

A grievous sickness with which Hezekiah was afflicted occasioned that extraordinary astronomical phenomenon, the retrograde motion of the earth about the sun. The Chaldeans, whose investigations had brought this science to a high degree of perfection, were at this time harassed by Sennacherib, King of Assyria; and being desirous to engage the assistance of Hezekiah, in reducing the power of that monarch, made use of this preternatural occurrence as a pretext to introduce themselves into Judea. An embassy was therefore despatched to Hezekiah, to inquire into the hidden causes of this unusual appearance in the heavens; and when the purport of their mission was disclosed, Hezekiah, from a principle of vanity, exhibited his treasures, stores, armouries, and riches. This was so displeasing to God, that he denounced, by the mouth of Isaiah the Prophet, those dreadful calamities which the Chaldeans should inflict on the Jewish nation, by destroying their Temple, burning their city, and carrying away all the inhabitants of Judea into a long and grievous captivity.

Manasseh, the son and successor of Hezekiah, was the most impious and wicked king that ever swayed the Jewish sceptre. The evil qualities of all his predecessors appeared to be united in his person, to the utter exclusion of every good and virtuous propensity. He abolished all the judicious institutions of his father, annihilated the true worship, and

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introduced the mysteries of Isis into the Holy Temple; converted the sanctum sanctorum into an idolatrous adytum, and erected an image of Baal in that most holy place. He offered human sacrifices on the altar of God, and punished with the utmost severity every person who refused to join in these horrible profanations. God therefore declared, "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem *the line* of Samaria, and *the plummet* of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."* This denunciation referred also to the Babylonish captivity, which now visibly drew near; and all the men of Judah, whose hearts were not contaminated with the innovations of Manasseh, saw the horrors and afflictions which were suspended over their country, and submissively acknowledged the justice of the punishment. The chosen few who had not bowed the knee to Baal, privately practised the true worship as perfectly as circumstances would permit, without an altar, a temple, or sacrifices; and preserved the rites of our science called Masonry, which was their only consolation in these times of sorrow and degradation; haunted by the daily fear of the fulfilment of prophecy in the demolition of the city and temple, and their own miserable captivity in a strange land, polluted with superstitious observances and an idolatrous religion.

(To be continued.)

LIFE AND DEATH.

What is life?—a vapour's breath,
A passage ending but in death.
And what is death?—a moment's strife,
A fitful dream—it waking life.

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* 2 Kings, xxi., 12, 13.

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REMARKS

On Mr. Wirgman's Divarication of the New Testament into Doctrine and History, by William Greville Jones.

Of this work no extended analysis has been published, at least as far as we know. Soon after the first edition came out it was noticed at some length in a sprightly magazine edited by the sons of the present member for Oldham; and a promise was made that the review (which was confined to an exposition of the scope and intention of the DIVARICATION) would be resumed in future numbers until a full exposition should be made of the metaphysical system which had given origin to the work, and of the consequences which might be expected to result from its dissemination. No continuation however appeared, and the circumstance is mentioned chiefly for the purpose of explaining that the partial notice alluded to, and the present article, are from the same hand; an explanation not otherwise necessary, except to shew that a similarity in the course of argument, does not arise from our having copied the ideas of a predecessor.

The word divarication, (happily rescued, we think, from obsoleteness by its present application), means a separation of any thing into *two* parts.

Mr. Wirgman endeavours to show, that in the sacred Scriptures there exist two principles, distinct from, although not necessarily at variance with, each other; namely, a divine code of moral laws manifestly of perfect truth, and the history of a series of mortal actions resting upon human evidence, and therefore probabilities only.

He makes this divarication on the following grounds:—1. That there is in all men's minds a criterion of what is morally right and wrong, which criterion is universal and uniform. 2. That of every thing historical, *i. e.* depending on evidence derived from the recorded sensations of another, there exists no proof. There may exist so much likelihood that we may be prone to believe it implicitly, but never can we asseverate it with the same certainty as we can what we have seen. Nor indeed (though the reflection is merely *en passant*) can we affirm so positively that what we *see* exists (the sense of sight being liable to so many optical illusions) as we can be assured that "to do unto others as we would they should do unto us," is right.

Now comes the palpable question and the important doubt, How do you discover this boasted criterion? The savage thinks it the highest point of morality to immolate even by assassination the offspring of the man who has accidentally caused the death of one of his remotest clansmen. A modern soldier, not less barbarous, deems the intemperate expression of a drunken friend an excuse for drawing a trigger against his life; while the quaker professes to bear buffets and blows—nay, pillage and slaughter—without resistance. Is the moral feeling then equal? Yes!

In the first place, let us remark, that although the powers of the reasoning faculty, distorted by passion, may fail to inform us of what is right; the admiration of what *we believe to be right*, is universal and uniform; and with respect to the actions above quoted, although in their full developement wrong and unreasonable, they are in some measure based upon moral axioms common to all mankind and which

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are uncontrovertible. Thus justice on the one hand and benevolence on the other, are the springs of the revenge of the soldier and the servility of the sectarian.

Now to discover what moral axioms are common to mankind, and are capable of being established by calm and unbiased reason, is the object of that great and important science which, from the earliest dawn of civilization through Greece in the time of her sages—Rome, when she established Christianity over the world—England and Germany during their reformations, as well as partially at all other times and places, has occupied up to the present hour the most serious attention of the highest order of human intelligences—moral philosophy.

The first object of the divarication is to show that the principles of this science are as positive as those of geometry—that they afford, therefore, independently of revelation, a criterion of the truth of scripture doctrine, and that the scripture doctrines accord with those principles in the closest manner.

The second object of the divarication is to show that all historical evidence being in its very essence doubtful, we are at liberty to doubt the historical portion of the Scriptures, inasmuch as we have no internal criterion of its accuracy. This proposition not however implying that the history is untrue, or that it should not be believed as matter of faith; but that *reason*, which establishes the scripture doctrine, leaves the scripture history unsupported.

To unfold fully the moral system of Mr. Wirgman it would be necessary to trace its growth many years back and through much elaborate philosophy. But our limits not permitting that, we restrict ourselves to a short sketch of the metaphysical creed on which it is founded. Premising that our readers must not be startled at the term metaphysics, for we use it to represent no obscure or debateable psycological opinions, but the plain and simple method of analysing the mind adopted by the followers of the illustrious German KANT, and which is as follows:—

The Kantesian philosopher commences by observing the mental actions which occur in himself. The power by which he is enabled to make such observation rests on his own consciousness of what is passing within him. In the evidence furnished by this faculty of consciousness he, in common with all mankind, places the most implicit confidence. We say in common with all mankind, because he who would reject the evidence of his own consciousness, must reject all belief and all thought, and must disbelieve his own existence. No one, however, can attempt such an absurdity. After a moment's reflection, every one will allow that he is quite sure that he *thinks*, *remembers*, *loves*, &c., although no external evidence of such processes be in existence. He may be puzzled to describe accurately the processes, and he will be extremely perplexed and bewildered by an attempt to discover their causes; but that they do occur is a fact which his own feeling of what is going on in himself does not permit him to disbelieve or even to doubt.

Now, following this clear and easy path of thought, one of the most obvious facts that occurs to any mind engaged in this investigation is, that the impressions we receive or have received from the senses are the foundation of the majority of the thoughts we possess; of so great a majority, indeed, that we feel little hesitation in jumping at once to the conclusion, that all which we have in our minds has been derived from impressions made through our senses of feeling, hearing, seeing,

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smelling, tasting, and so on. To this conclusion LOCKE came even after long and attentive reflection. And he, with the vigour of expression which characterizes the English writers of his time, compared the human mind in its infant state to a sheet of white paper, which receives impassively the various characters or impressions which may be drawn upon its surface.

But even were we to adopt this striking simile as a correct exposition of the truth, it must be evident that as the characters drawn on the paper depend not entirely on the pen but in a great measure on the qualities of the paper, on its powers of imbibition, retention, &c., so the nature of the impressions on the mind must depend on the nature of the mind itself; for otherwise the absurdity must arise that an external object, say an ox or a castle, should produce the same effect when painted on the paper by a camera obscura, as it does when painted on the retina of the human eye.

In tracing, therefore, the composition of our various thoughts, it is requisite to allow that something belongs to external agents and something to our mind, which receives impressions from those agents. This appeared to LEIBNITZ in no obscure light when he wrote "Nihil est in intellectû quod non fuit prius in sensû nisi intellectus ipse." But the profound geometrician did not perceive how deep an observation he had made, and that all which exists in the sense is but little compared with the great and beautiful portion of our knowledge which exists in and forms the "intellectus ipse."

HUME, who followed long the prevalent doctrine of LOCKE, that all we know is derived from the senses, stumbled at last, in one of his arduous and bold flights, on that universally allowed proposition, that everything must have had a cause. Here he found the sensual theory at fault; for that the senses could never impress us with the necessity of this law was to him, as to all thinking men, manifest. For however often the senses may be impressed with the coincidence or concurrence of two circumstances, the mind is never compelled to believe their disunion impossible. But an event without a cause is an idea no man can entertain.

Embarrassed with this strange anomaly in his metaphysical code, he adopted a most strange explanation of it. He ascribed this law of the mind, universal as it is amongst all tribes and classes of the human race, to a vagary of the imagination! We trust we are not misrepresenting the meaning of one so benevolent, and in many respects so powerful, as Hume; but we believe he thought the notion of an inseparable union between cause and effect a mighty and prevalent *error* of the human intellect.

That an idea so pregnant with destruction to the religious opinions founded on established systems of metaphysics, should meet with violent opposition, was perfectly natural; and that those who were zealous and warm in a cause of the highest importance to mankind should have misrepresented him as atheistical and immoral, is neither surprising, nor, considering the fallibility of human nature when treading this high ground, entirely inexcusable.

But what embarrassed Hume so much as to force him into an explanation so obscure that he could scarcely have explained that explanation in a volume, and which excited his opponents to so high a pitch of rage, that they consumed themselves in their own fire, furnished KANT with a key to open a most rich cabinet of human knowledge,

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wherein he found rare but unappreciated gems, long since contributed from various sources, chiefly, however, by ARISTOTLE. Of these he discovered the value, reset them, added some of his own, which are beyond price, and arranged them in that lucid order which gives them tenfold value, and is ultimately destined to render them the idols of the earth.

KANT neither adopted Hume's hypothesis, nor upbraided him for its tendency. It was clear enough for him that it was a *true* observation, that the inseparable connexion between cause and effect was a notion universally prevalent amongst mankind; and it was equally evident that such a notion could never have been derived from the senses. But instead of referring to the imagination as its source, he concluded the notion itself to be a law of the mind, a thought destined by the Creator to spring up in every man's intellect. He then inquired, are there any other notions not derived from the senses, but which are universal to man? He commenced by observing all that existed in his mind which he could not deduce from the senses; he separated the two classes, reduced each to the simplest laws, and gave them appropriate appellations; he found the elements of all the knowledge which has been, or can be, acquired by man during his terrestrial existence. This analysis of all that is known was of course an analysis of the power of knowing; consequently he discovered the elements of the human mind. The following sketch of his views may serve to give the reader an idea of their beauty and simplicity; our limits do not permit us to exhibit their profundity, nor to follow out their proof with the patience and severity which he imposed upon himself:—

The various objects which surround us impress our bodies either immediately, as in the instances of touching and tasting, or mediately, as in the operations of hearing and seeing. Our bodies transmit such impressions by a route almost completely known by the physiologist (but which it does not belong to our subject to trace), to the mind. When the mind becomes conscious of this impression having been transmitted, it has, in the language of Kant, an *intuition*.* The mental power which acknowledges the impression is denominated *sense*. It is defined as a passive faculty, as a mere receiver, a *receptivity;* but even a receiver must have a law of reception; a law of reception is a quality; it is a quality, not of the thing received but of the recipient. Hence the law of sense must be referred, not to the external agent which causes the impression, but to the mind, which acknowledges the impression, and thereby constitutes the intuition. Now, however various intuitions may be, they all must have this law; they must exist in *time*, and by far the greater part of them must conform to a second law, they must exist in *space*. Intuitions may vary in a thousand other particulars. Matter may present itself to us in gaseous, fluid, or solid forms, coloured or uncoloured, heavy or imponderable; but it must always occupy space and endure for some time. Sounds may be loud or low, melodious or harsh, smells and savours delicious or disgusting, mild or intense, but they must all possess a certain duration.

Now, on reflecting on these two conditions of our sentient faculty, we observe our notion of space means an unlimited extension, and that

* The term intuition is exactly the same as the word sensation, which is in ordinary use. We do not think it of much consequence which be selected, but may observe, that the latter is open to the objection of having been used in two different senses: 1st. the power of feeling; 2d. as the effect of an external agent on the mind. Some writers would say, all "animals are endowed with sensation." Others, "cold is a disagreeable sensation."

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our notion of time means an unlimited duration; but nothing we have heard lasted for ever; nothing we have seen occupied all the space we can conceive. The wide spread heavens are the vastest object we can contemplate; but our minds oblige us to think there must be space beyond them. Time must roll on, all may change, or all may cease to change; but we can never conceive time to be ended, whilst our minds are constituted as they are at present.

Since, then, we have never found any external agent, either of unlimited extent or eternal duration, we conclude that these notions are essential parts or constituents of our minds. We take then the two first elements, not derived from the external world, to be *time and space.**

The mind being furnished with intuitions, we proceed, still directed by that unerring guide, our consciousness of what is going on in our minds, to observe what processes she performs on those intuitions.—First, we notice a faculty of remembering them, a process, the existence of which a metaphysician of five years of age may be brought to assent to; but to remember is not to reproduce. When I see a river it is present to me, occupying time and space; but when I recollect the river, although I cannot conceive it otherwise than occupying the same reservoirs, and though the image may be very like the reality, it will always have this difference, I know that *it is absent*. So then, this recollected intuition, being different from one which is present, requires a different denomination, we call it a *conception*:† the strict definition of the two being—intuition, an object present in time and space; conception, an object *absent*, but in time and space.

The most simple power of the understanding is the combination of the conceptions derived from previous intuitions, with each other, or of the conceptions with the present intuition. This combination occupies almost entirely our childhood, and three-fourths of the time of our maturer age; and without its constant and long-continued exercise the higher powers of the mind would never come into full operation. When we reflect a little on this process, we are astonished to find how little we derive directly from the senses, that almost all that renders our cognizance of an external object clear and distinct, arises from that operation of the mind which combines with the intuition before us the various recollections to which it gives rise. Thus, to take the simplest example, we behold a table at the farther end of the room, and we agree that it is a substantial, round loo-table; but we do not see its substance, our opinion is a mere inference derived from our having usually found solidity combined with such a shape; it is not even round to us, for owing to its distant position, not a circle but a sharp ellipse is painted on our retinæ; nevertheless, we have so invariably observed that round objects present at such a distance, and when placed in such a direction, the elliptical form, that we can have no hesitation in assuming the same thing to have occurred in the present instance. But this is not the work of the faculty of seeing (although we speak as if it were), but of the combination of old conceptions with the object viewed. All men would

* As time and space are always present to the mind, and they being unlimited, must necessarily comprehend all the limited spaces occupied by matter, and all the limited durations forming intervals or periods, they have been named *pure intuitions* and *forms of sense*. As this further analysis of their nature proved incomprehensible to DUGALD STEWART, we think it better not to prosecute it further here.

† The term conception answers pretty nearly to the term *idea*, as used by Locke and others. We reserve this expression to express a higher class of mental elements.

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agree with us on the two qualities just mentioned, but that it was a loo-table could only be stated by one who had heard such tables so named, or who had acquired a conception of the game from intuitions connected with similar tables.

In more complicated cases, the relations between the conceptions stored in the mind and simple intuition become so numerous, that several pages would not suffice for the full analysis of a single series of them. Three straight poles, a few straggling lines, the upper portion of an half oval are pictured in the eye, and we have in the mind a ship with decks, keel, rudder, anchor, provisions, passengers, stores, a captain, a crew, and ten thousand other associated conceptions. Yet from habit all these mere associations pass so rapidly, that in common parlance we express ourselves as if they were all objects in direct intuition.

The union of conceptions with present intuitions is not fortuitous; it follows determinate laws. The commonest law is a habit we possess of combining things often before found together with each other, when one only is present in the intuition, as in the examples just adduced; or, to add another, when we hear the sound of a drum and fife we expect to meet a company of soldiers.

Another law is when the object presented to our view has been on former occasions combined with objects giving pleasure or pain, we undergo emotions which we affix to what is present as necessary parts, and we talk of beholding a disgusting sight, or a vulgar fellow, or a fascinating lady, or a ridiculous performance. Here, however, independently of the mere recollection of concomitant circumstance, the laws of taste, whether natural or acquired, come into operation. But the analysis of such laws, though most interesting, must be omitted here.

A third law directs also a combination of conceptions with the intuitions, but is of a voluntary nature, having for its end the discovery from what is seen of what is not seen. It is the effort of the mind, which not yielding to an automatic impulse, strives to *know* the nature of an object; and in this effort it is necessary often to discard the loose associations which in the former instances we are prone to indulge, and to separate the adventitious conceptions from such as have a necessary connection with the object before us.

The progress of the mind in this important labour has been traced, in a most accurate manner, by the author referred to—Mr. Wirgman, in those translations of Kant which he has made in the Encyclopædia Londinensis, where he has endeavoured to place in one view all the leading parts of the analysis by throwing them into a tabular form, of the following singular construction:—

SENSE.

A Receptivity, or Passive Faculty, divided into two parts:—

Internal Sense, or Time, which receives a Variety in succession.	External Sense, or Space, which receives a Variety that co-exists.

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UNDERSTANDING.

A SPONTANIETY, or Active Faculty, which produces FORM or UNITY, by connecting Time and Space according to

The CATEGORIES of

Quantity.	*Quality.*	*Relation.*	*Modality.*
Unity	Reality	Substance and Accident	Possibility
Multitude	Negation	Cause and Effect	Existence
Totality	Limitation	Action and Re-action	Necessity.

REASON.

A SPONTANIETY, *free from* Time and Space, which connects the Categories into the Ideas of

Absolute Totality	Absolute Limitation	Absolute Substance Absolute Cause Absolute Concurrence.	Absolute Necessity.

He who looks at this table for the first time, if he be at once uninformed and not desirous of knowledge, considers its author mad; he whose head has been stored with the mixture of metaphysical and physical jumble, known by the names of phrenology, materialism, immaterialism, &c., fancies that these circles, triangles, &c., refer to some supposed shape or proportions of the constituents of the mind. We doubt not that in time the hammer of our language might render the heads of both sufficiently malleable to imbibe the fact, that nothing is intended by the diagram, except, through the means of a gross sensual typification, to render the whole of the scheme, which is in a transendental degree pure and mental, easy of comprehension by those who have too much accustcmed themselves to sensual or empyrical reasonings. But we have no time to wait for these unpromising pupils, and therefore proceed to the instruction of those of freer powers, requesting them simply to inspect the table, and after reading our exposition, return to the contemplation of it.

The first steps taken by the understanding to acquire knowledge of any object are to determine its *quantity*, its *quality*, and its *relations*.

Every thing, before it can be a clear object for the understanding to operate upon, must have its quantity determined. However simple it may be, or however indeterminate by any artificial or relative standard, it must possess these properties of number:—It must be *one*, or it would be a mere confusion; it must be separable into *many*, for the mind can divide *ad infinitum*; and its parts must be capable of combination, or of forming a *whole*. Hence every conception has in the language of the system, *unity*, *multitude*, and *totality*. If any one can present us with a conception which has not these conditions, we abandon the science. 2dly. To a clear conception, it is necessary that its *qualities* be three: it must be a *reality*, or the thing itself; but it must be bounded by *negations*, that is, by that which is not itself but something different, and between them must exist lines of demarcation or *limits*. Hence we say every conception involves a *reality*, *negation*, and *limitation*. Of a reality, to which we conceive no limits, nothing further can be known. We can conceive such a thing to be, but can predicate nothing of it; it never can form a subject of inquiry, since it must occupy all nature,

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and must therefore be entire chaos and confusion. The three qualities just enumerated are, therefore, necessary to all clear conceptions.

3dly. Next as to relation, no substance can be free from a relation to other substances, or it must occupy no space and time, or all nature; and either case is impossible. The relations are triune:—first, what is permanent in a thing is its *substance*, which must be permanent; for however its properties may change, the annihilation of its essence is not conceivable; and the properties it possesses, which are always changing, and hence are named its *accidents*. 2dly. Nothing is conceivable as existing without a *cause* (the axiom, as we before stated, of Hume), but no cause can be a cause till it produces an *effect*, so that nothing is clear until we have assigned it a cause, and ascribed to it an effect. Lastly, all objects must be in a state of *action* upon other bodies, and must be reacted on by them. (§ 25 of Wirgman's. Principles).

But the essential operations of the mind in forming a clear conception are not yet complete; for though I very clearly conceive that Scriblerus has written a book, which is a *single* volume composed of a *multitude* of leaves, forming a *totality* of a thousand—that it is a real book, surrounded by the *negations* of a table below it and the air around it, and having definite limits—though I am sure it is framed of materials or substance which must always exist, though its weight is evaporating, and its squareness departing with every instant of time—though I know its cause was a bookmaker, and its effect will be to light the fire, and though its *action* on the table must be resisted by the *reaction* of the same—it may not exist at all. Hence, however clear a conception may be, it is requisite to consider it under the relation of *modality*, which is also of three kinds, *possibility, existence, necessity*. It is possible Scriblerus has printed a book, or I could not have conceived it; if I see it, I shall know it really exists; without seeing it, I cannot say it must of necessity exist. But there are many other things which must be whether I see them or not, *e. g.* there must be in every circle a centre.

Now although, possessed of these points of information with regard to any object, we may not seem to know much of it, yet investigation will show that besides these necessary and preliminary conditions, if we add what may be derived from experience, that is, what may be deduced from conceptions founded on intuitions, we shall know all that ever has been learnt, all that ever can be learnt of any subject whatever. But with every new conception derived from experience, the twelve elements just enumerated are put in operation, and hence arises so great a multitude of notions, even in thoughts that appear at first sight simple, that we are prohibited by our limits from indulging in any analysis of particular propositions, although we feel that practical illustrations of this kind form what is chiefly wanted to make the system intelligible and popular.

The twelve essential notions which we have mentioned as necessary to a clear comprehension of any object are named *categories*, or otherwise *pure conceptions*. By the term pure, we mean that these conceptions are like the intuitions, time and space, mental qualities, original and independent powers of the mind, not in any degree derived through the senses from external objects.

It is curious that without any aid from external agents these categories, or general conceptions, form by their operations on time and space the whole science of mathematics. The geometrician takes the field of space, and begins by assuming, what he never could have learnt through the senses, the existence of a point of no dimensions: the fan-

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cied motion of this point generates a line of only one dimension (a thing equally impossible to the world of sensations); but as the motion must occupy *time*, this element comes into the process. And thus carving the field of space with motion or time, he proceeds by separation and division, by means of the mental categories, to form all species of figures, and to discover their properties and their relations to each other. The science presents characters presented only by metaphysics and itself, and differing totally from all empirical sciences, which are always imperfect; those on the other are perfect, and admit of no disputation or difference of opinion. In nature the mason can cut no perfect square, nor can the draughtsman design a true circle; but the mind forms them entire.

Not only are the twelve categories named pure conceptions, but all the thoughts they frame from the intuitions, time, and space, are also pure conceptions, such as weight, solidity, &c. The division into pure and empirical conceptions has been long acknowledged; the pure conception being usually termed an *abstraction*, or *abstract ideas*.*

Now we hasten to the concluding part of this system. Kant was the first to observe that the mind, in addition to other powers, is capable of forming notions having no reference to space or time, and which, therefore, he denominated *ideas*. These are God, spirit, and the human soul. That such ideas have taken possession of men's minds is undeniable; the question to be solved is, how were they generated? did they arrive by accident, by error of reasoning, through education, or are they inevitable consequences of the exercise of the intellect? Kant shows that the last is the case; and that any mind, capable of thinking and reasoning, *must* generate these ideas, and the others of which they are composed.

Without entering into the proof of this, we content ourselves with the general fact. Men speak of the existence of immaterial agents in all ages, even with the first dawn of civilization. They have all conceived the idea of a presiding power, infinite, eternal, all-powerful for good or evil. Such ideas are simple, they cannot be analysed or explained by any reference to sensual objects; but they are not, therefore, difficult, since every one understands at once what is meant by the terms we use to express them. For a long period, however, mankind have endeavoured to subject them to the action of the understanding, in the same way as if they had been objects of sense. First, they clothed the pure idea of the immortal and perfect but unknown One with the human form, furnished him with raiment, with arms, married him to a capricious and jealous Juno, and invested him with the lusts and the passions of man. Sometimes he has inhabited a cow, a bird, or even a beetle. These follies Christianity swept clearly and perfectly away at the instant of its promulgation; but afterwards its purity became corrupted, and idolatry re-appeared. The Reformation restored to us the pure ideas of a just, all-wise, and omnipotent Creator and Ruler of the universe, unmixed with and beyond all sense-derived conceptions. But still when fancy ceased to soar into the region of ideas, a false philosophy endeavoured to give habitation and form to God and to the soul, madly endeavouring to pass the impenetrable barrier that he has placed to the further exertion of the intellect. Hence one asserted that God must exist, because there must be a first cause; and another, that

* The term is dropped in this system, because it has been held to imply a separation from several empirical objects of some general quality found in them all, and as we do not allow that the sense is cognizant of general qualities, we fear to retain a term with which error may be associated.

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if the soul were neither matter nor motion, it must be nothing—but that as it produced effects, it must be something; and then these logicians give us a choice of whether it shall be a fine matter, an essence, or an animal spirit; or whether it be a secretion, and whether it is lodged in the heart, or the brain, or the pineal gland. Now the great claims of Kant consist, first, in pointing out how far the intellect can go, and where it is useless; and, secondly, in showing that there is nevertheless a region of thoughts beyond, and altogether out of, the sphere of sense and intellect. Accordingly he, with perfect correctness, has designated his philosophy *transcendental*, inasmuch as it is conversant with the laws of this superior part of the mind. According to him, the ideas of God and the soul do not admit of any reduction to a process of argumentation concerning their nature. The only approximation that can be made is the negative description that they are not matter, and that we have no faculties to appreciate what they are; but that they exist is not doubtful. Their effects are constantly around us, and we are as much compelled to believe in their being as in the simplest conclusions of the understanding.

Our limits compel us to contract the further development of this interesting topic, in order to hasten to speak of the *moral sense* by which, as we stated in an early part of the essay, all doctrine should be tested.

Besides the powers of sense, understanding, and reason, with which man is gifted, he possesses desires. When these desires are occupied with sensual impressions, *pleasure* is their object; when the desiring faculty is occupied with categories of the understanding, in other words, with intellectual gratification, *happiness* is sought for; when desire is directed to the region of ideas, our object is *virtue*.

Thus what is commonly called the moral sense, is only a desire for a peculiar species of gratification—the consciousness of doing our duty. But we have said in the early part of this paper, that men differ in some measure as to the particular acts which are virtuous. This difference arises from their mixing the desire for sensual or intellectual pleasure with the noble desire of virtue; and thus the savage, in his revenge, mixes with the desire of justice the gratification he derives from overcoming an opponent. And the vanity of standing well in public opinion is so evidently the chief spur to the duellist, that the sense of duty forms but a very small fraction in the sum of his motives. But a pure morality is founded on the ideas of reason solely, and hence the inseparable connexion between morality and religion. Thus, one of the attributes which reason assigns to God is *perfect* goodness; so perfect goodness is what the moral desire is ever striving to attain. Moderate pleasure, moderate happiness I am content with; but with moderate chastity or moderate honour the virtuous mind can never rest satisfied; these must be perfect. Again, it is necessary to the pure conception of the Deity that he should be above our grovelling notions, derived from things in time and space; and the moral desires demands also that virtue should be beyond the agencies of the material world or sensual emotions; that all expediency, fear of pain, love of oneself be disregarded.

It had been our purpose to show the perfect accordance that exists between the system of morals which flows from these principles and the doctrines of Scripture revelation; but the great extent of the subject compels us to conclude. Our readers will doubtless, however, see the coincidence in a general manner, and on a future occasion we may probably resume the subject.

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MY BIRTHDAY.

FROM A WANDERER'S SCRAP-BOOK.

Dear mother, 'tis my natal day!
And though I wander far away
From England's shores, it yet will be
Remember'd, I am sure, *by thee.*
Life!—'twas a fatal gift! it brought
The impulse wild, the undying thought,
The restless hope, the vain desire,
Ambition's self-destroying fire,
The pride of knowledge, that dark sin
Which lost the heaven it sought to win;
And feelings blighted, warm and young,
Ere yet my years to manhood sprung.

* * * *

Dear Mother! though around my brow
Summer hath twined her lightest wreath,
My heart is cold as winter's snow,
Congeal'd the genial stream beneath.
Cold to the world, but not *to thee;*
Thy smile of love hath ever been
A ray of sunny light to me,
A sweet flower mid life's desert scene.
My childhood's April sun-lit tears
Were shed upon thy gentle breast;
Its little cares its fretful fears,
Hush'd on that pillow to their rest.
Ah! would that I had never known
Manhood's destroying passions wild;
But died ere purity had flown,
A happy—blameless—thoughtless child!
Why should we weep when children die?
They 'scape the brand of thought and sin;
Stretch'd in their innocence they lie,
Fair as the first pluck'd flowers of spring.
Oft have I seen some pensive maid,
At morning's dawn or evening's close,
Wandering amid the garden's shade,
Weep o'er the crush'd bud of the rose:

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Its sister flower—faded, dead,
That to the world its sweetness gave—
Its beauty gone—its perfume fled—
Sank unlamented to the grave.
So, with the world:—they mourn not those
Who, ling'ring joyless hopeless die;
For them, like the poor withered rose,
Love hath no tear—regret no sigh!
Earth mourns but when the young, the gay,
The fair and lovely seek the tomb:
The blighted heart may pine away—
Unfelt its pangs, unwept its doom.

* * * * *

But hence, dull thoughts! the sun is bright—
His beams o'er Zurich's lake are stealing;
The mountains' tops are crown'd with light,
The glaciers' distant peaks revealing.
There's mirth and song—'tis festive day—
Strange!—and the day that gave me birth;
For once I 'll mingle with the gay,
And—if I feel not—view their mirth.
My cup is filled with Rhenish wine;
But ere I join their rustic glee,
I 'll drain it at love's purest shrine—
The health, dear mother, is *to thee.*
Though life hath been a shoreless sea,
A helmless bark, a wreck adrift—
The fault, the madness, rest with me!
I love thee, mother, for the gift.

Zurich, March 12th, 1835.

THE CRESCENT AS A SYMBOL.—The crescent was the symbol of the city of Byzantium, now Constantinople, which the Turks have adopted. This device of the Ottomans is of great antiquity, as appears from several medals, and took its rise from an event related by Stevens, the geographer, a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that city, set the workmen in a very dark night to undermine the walls, that his troops might enter the city without being perceived; but, luckily for the besieged, the moon appearing, discovered the design, which accordingly miscarried. In acknowledgment for this deliverance, the Byzantines erected a statue to Diana, and thus the crescent became their symbol.

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ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,

OR,

THE DEFENCE OF SOCRATES.

FROM THE DIALOGUES OF PLATO.

A translation of the original Greek from the pen of Brother the Rev. H. R. Slade, late Chaplain of the Lodge 48, Bath, &c. &c.

Socrates, of whom the following defence or apology was committed to writing by his disciple Plato, was a native of Athens, and, if not a *Free and Accepted Mason*, certainly one of the Pythagorean Initiation. His father, Sophroniscus, was a statuary; and his mother, Phœnarete, a midwife. For some time he followed his father's occupation, but was called away by Crito, who admired his genius and courted his friendship. He studied philosophy under Archelaus and Anaxagoras, and taught his disciples in the groves of Academus, or in the Lyceum, or on the banks of the Ilyssus. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, by instilling into their minds a *contempt for the superstitious worship of the idol gods*, and summoned before the tribunal of the *Five Hundred*, where he was condemned only by a majority of *three voices*. His death took place 400 years B. C., in the seventieth year of his age. From the principles of his philosophy, which were enforced by the unparalleled examples of those *truly Masonic virtues*, an *affectionate husband*, a *tender parent*, a *brave soldier*, and a *patriotic citizen*, arose, soon after, the celebrated sects of the Academics, Cyrenaics, Stoics, &c.

How you, Athenians, may have been affected by the imposing representations of my accusers, I am of course ignorant; but, as to myself, they have well-nigh put me beside myself by their persuasive orations; and the only consolation left me is, that they contain not one word of truth. What most astonishes me of the numerous charges so falsely alleged against me, is that wherein they affirm it behoves you to beware of being completely deluded by me, inasmuch as I am an admirable speaker?

This unworthy innuendo appears to me to constitute the most shameless part of their conduct: and that I may not be put to the blush on account of the mendacity of such a statement, you shall instantly have convincing evidence from the address I am now going to make to you, that I am by no means an admirable speaker; nor, what they would insinuate, so skilful an orator as to be able, by my rhetoric and eloquence, to captivate and mislead your judgment, unless they would intend to attach that character to him who speaks the plain unvarnished truth. If they allow thus much, I will acknowledge that I am an orator —but not in accordance with their definition of the title. Now, I affirm, in the most unqualified manner, that those parties have produced no substantial authentic charge; and that such is the case, you shall be enabled to learn, when you have heard from me the whole undisguised truth. Not, however—by Olympian Jove! I swear, Athenians—clothed in an ornamental diction, as was the case with the statements of my prosecutors; nor embellished with set phrases and measured sentences, arranged in studied order; but I will deliver my observations to you, so to say, at random, and in words not artificially, but promiscuously chosen, and such as the subject may suggest. Yet, believe me, what I speak is *just;* and let no one among you think otherwise: for it would not in any respect become me, Athenians, at my time of life, as in the days of boyhood, to make a speech in order to mislead your judgment. Still, Athenians, I urgently make one request of you, and it is this: should you catch me defending myself against these charges in a style of language similar to that I was accustomed to use in the senate upon

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the treasury benches and elsewhere, that as many of you as are old enough to recollect the circumstance, will not marvel, nor be astonished at it.

Thus, then, the matter rests. Although more than seventy years of age, I have at once, without hesitation, repaired to this tribunal, to the more modern mode of pleading, at which I am obviously a stranger; and that such is the truth, you will quickly discover by my speaking to you in the dialect and style in which I was educated. Indeed, I must reiterate my request—I think with justice—that you will not regard so much my manner of address as the matter it refers to—for, perhaps, one part may make a good, another a bad impression—and bend your attention to the fact, whether what I say is just or not. This, in short, is the duty of a judge: and the office of an orator is to speak the truth.

In the first place, then, Athenians, I am in duty bound, in my defence, to reply to the charges which form, as it were, the preamble of the allegation preferred by my accusers, and also to them personally, as they take precedency. Afterwards, I will direct my attention to the subsequent count, and to the more recent promoters of the prosecution.

Many of my accusers are members of your own body, and have long, even for a duration of years, co-operated with you, and of whom I entertain greater apprehensions than of those persons connected with Augtus* (although, to be sure, they are, to a certain extent, to be dreaded); but neither of them have asserted the truth. Athenians! it is those individuals who have associated with many of you from childhood, and from that intimacy have attained sufficient influence to induce you to entertain so ridiculous an allegation against my reputation as, "to wit, there is a certain man whose name is Socrates, a philosopher, one who speculates on things of a divine nature, and searches into all terrestrial matter, and, further, by his eloquence makes the worst appear the better cause;"—it is of such persons that I entertain the most uneasy apprehensions. It is those men, who, with credulous ignorance, spread that absurd report, that are the accusers whom I most sensibly dread. For every bigot who listened to them supposes, because I exercised my talents in the investigation of such scientific subjects, that I do not reverence the gods.

In addition, my accusers are many in number, and they have been allowed to impeach me for a considerable length of time; and, what is worse, they first broached the matter at a period when most of you were children, or mere boys, and therefore likely to yield credit to every silly report, and liable to have your minds occupied by an inveterate prejudice; and, for this reason, I have no one to defend me against their vexatious charges.

But of the whole proceeding, the most unreasonable part I have to complain of is, that it is not permitted me either to see them, or declare the names of my accusers; lest, perhaps, one of them, peradventure, should chance to be Aristophanes, the comic poet, whose testimony would not probably add dignity enough to a charge against myself, if the fact were publicly known. Why, all who have taken a conspicuous part in this prosecution, and have thus far persuaded you to advance in the affair, driven onward by envy and malice, and shutting their ears

* An Athenian rhetorician, who, in conjunction with his coadjutors, accused Socrates of impiety. He was afterwards put to death by his fellow-citizens for his part in the conspiracy.

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to reason and wisdom, being deceived themselves, and deluding others, are completely at their wit's end!

It is, then, impossible for me to cite any one of them here, or to bring forward any one who could confute them; and I am, therefore, put to the necessity of defending myself, as one buffeting with the air, or contending with a shadow, and to ask questions where there is no one to reply. As I have represented it to you, so deem it, that my accusers are of a two-fold description;—one class, to which I am addressing myself, indulged their contumely against me at a very early period—the other is of a more recent date. The question is, do you deem it proper that I should defend myself, first of all, against the former? As you previously heard their allegation, and as first impressions are always strongest, were naturally more influenced by them than by the arguments of the latter?

You approve of my answering the older class of my calumniators first. Be it so. I am bound by every consideration, Athenians, to vindicate myself, and to endeavour to set aside, brief as the time allowed me is, a calumny so malevolent as the present charge against me, though you have been accustomed to receive it during the progress of a vast number of years. With this understanding then, that, if any circumstance in evidence more satisfactory to you as well as to myself should develop itself, I may be permitted to avail myself of it in rendering my defence more fully complete, I would desire the state of the case to remain; premising that I consider the result pregnant of danger, neither do I conceal from myself that it is so. Nevertheless, I commend it to the propitious auspices of the Deity, wholly relinquishing the issue to his determination—all I have to do is, to obey the law, and defend my cause.

Allow me, then, hastily to take a review of the matter as it stands. There exists a certain prejudice, which is the origin of the slanderous accusation against me, and to which Melitus* having yielded implicit credit, has made it the argument of the present indictment. Well, well! I am only astonished that the authors of those malignant slanders should give utterance to such deliberate falsehoods. But, as it forms the gist of the indictment, it is necessary, however absurd the recital may be, to read over the tenor of their affidavit. It runs thus:—"Socrates acts without judgment, making himself very officious in the investigation of subjects both of metaphysical and natural science, and by the eloquence of his manner rendering in appearance the worst the better cause: and to add to those delinquencies, he instructs his disciples in the knowledge of such *secrets*."

Such, in sum, is the character of the accusation on which you have to pronounce a verdict. Why, you yourselves have witnessed the articles of this impeachment represented in a comedy by Aristophanes†. In the performance of that farce, you know there is an effigy, or figure pretending to represent me, which is carried about the stage of the theatre, and it is declared to say that it possesses the supernatural power of perambulating the air, and of performing many other similarly ridi-

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* He was a poet and an orator, of Athens, and one of the prosecutors of Socrates, after whose death, he perished with the rest in the just retribution of an indignant people. His character was mean and insidious, and his poems possessed nothing in them great or sublime.

† A celebrated comic poet, of Athens, son of Philip, of Rhodes. He wrote fifty-four comedies, of which only eleven are come down to us. He lived in the age of Socrates, Demosthenes and Euripides, B.C. 434. His satire upon Socrates, in the play called Nubes, has always been censured.

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culous buffooneries—acquirements, the knowledge of which I utterly and unequivocally disclaim. But, mind you though, in justice to myself, I make this affirmation, I do not despise the attainment of such an art, if any one could be found clever enough to acquire and teach it. I totally disclaim the knowledge of any such art, in order to defeat that part of the accusation of Melitus which charges me with the possession of it.

Athenians, I solemnly avow myself ignorant of such superhuman arts! And I do subpœna you yourselves as witnesses to that fact. You are well qualified, I should conceive, to supply information with regard to any subject upon which you have heard me lecture. Indeed, I am confident that most of you are very capable of affording such requisite evidence. It would therefore be but a common act of justice in you, to declare individually if any of you have heard me at any period discussing such abstruse speculations. And by such means you will discover yourselves, and be the agents of enlightening the public mind, how frivolous are the reports which the multitude circulate respecting me and my system of philosophy.

Now not one of the present allegations is correct. Nor have you been informed, that I am aware, by any person, who can say that I have attempted in a professional manner to teach pupils, and so to make money by scholastic instruction. If any one had, there would not be one tittle of truth in the information. Since I should be very proud to have it in my power to exercise so laudable a talent: and I highly esteem those who can boast of such an enviable capacity to instruct their fellow-creatures. Such men, for instance, as Leontinus,* Prodicus,† and Hippias.‡ Each of those respectable individuals, Athenians, is so eminently endowed in erudition, that when any one of them in the course of his professional circuit enters a city, the citizens gladly permit their sons, should they express such a desire voluntarily, to place themselves as pupils under him; and he persuades them to abandon their former habits and practices, and to adopt his principles and ideas; for which troublesome and arduous task, they not only amply remunerate him, but gild it with their most grateful thanks. There is, too, another distinguished individual of the same occupation—the philosopher Parius; of whose arrival I have lately heard. But to turn to another point in the argument: I happened not long since to meet a man who has expended more wealth on philosophy than all the rest put together. His name is Callias, of Hipponium, the historian. So I inquired of him, as he has two sons, to afford me some light on the subject of education. "Callias," says I, for in this familiar way I addressed him, "supposing your sons were colts or calves, it would be easy enough to procure or hire for them an instructor, whose care and duty it would be to render them beautiful and excellent of their species—some horse-breaker or cattle-breeder; but as they are human and rational beings, whom have you in your 'mind's eye' to obtain as a master for them—what tutor do you know possessed of such humane and refined talent?—if it is a fair question. For I conclude you have maturely considered the matter on account of your son's education. Is there such a person, so qualified, to

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* A celebrated sophist and orator surnamed Leontinus, because born at Leontium in Sicily.

† A sophist and rhetorician of Cos., B.C. 396. He travelled from town to town in Greece as a stipendiary teacher.

‡ A philosopher of Elis, who boasted that he was master of all the liberal and mechanical arts.

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be found?" "To be sure there is!" he replied. "What countryman is he," I asked; "and what are his terms for instruction?" "Why, there is Euenus, Socrates," he answered; "the Parian, and his terms are five mina."*

If Euenus be really endowed with so admirable an art, and can with skill convey his knowledge to another, I heartily congratulate him; and I should myself, indeed, be proud, and glory in it, was I master of such an useful science. But, Athenians, I protest to you my ignorance of it. So much, therefore, for that part of the allegation wherein I am accused of corrupting the Athenian youth by my instruction.

(To be continued.)

[NOTE. To anticipate the remarks of hypercriticism, upon his *attempt* to amplify and transpose into the English language the above celebrated and curious piece of German literature, the translator begs to say he shall be most happy to listen to any emendations coming from a hand *practised* in the intricate difficulties of rendering into modern phraseology, the condensated power of merely single individual figures of speech in most of the ancient languages; but especially of the fervid, emphatic, and diffusive force of Greek verbs. Mr. Slade is not aware of the existence of any other translation in English of the above dialogue, and therefore, having been solely left to his own small intellectual resources, he throws himself upon the usual grace requested of, and granted by, every candid reader.]

CHARACTER OF ST. CLAIR OF ROSSLYN,

THE LAST HEREDITARY G. M. M. OF SCOTLAND.

[From the Funeral Oration by Sir W. Forbes.]

DESCENDED from an illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity and the polished manners of a gentleman. Athletic and active, he delighted in the manly exercises, and in all of them excelled most of his contemporaries. Ardent in his pursuits, he steadily persevered in promoting the interests of every public society, whether of business or amusement, of which he was a member; and thereby justly obtained pre-eminence in each. Of this laudable spirit on the part of our worthy Brother, no society can afford a more remarkable instance than our own.

Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master Mason by charters of high antiquity from the kings of Scotland †. This hereditary honour continued in the family of Rosslyn until the year 1736, when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the Craft in general; and in consequence of such a singular act of generosity it is that, by your suffrages, I have now the honour to fill this chair.

His zeal, however, to promote the welfare of our society, was not confined to this single instance, for he continued; almost to the close of

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* The Attic mina weighed 11 oz., 7 dwts., 16 2-7ths grs.

† William St. Clair, Earl of Orkney and Caithness, Baron Rosslyn, &c., was appointed Grand Master Mason for life by James the Second in 1441, which honour was some time afterwards declared to be perpetual and hereditary in his family.

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his life, on all occasions where his influence or example could prevail, to extend the spirit of Masonry, and to increase the number of the Brethren. It is, therefore, with justice that his name should be ever dear to the Craft, and that we lament the loss of one who did such honour to our institution.

To these more conspicuous and public parts of his character, I am happy to add, that he possessed, in an eminent degree, the virtues of a good and benevolent heart—virtues which ought ever to be the distinguishing marks of a true Brother.

The subject of the above funeral eulogium, pronounced by his successor in office in the Grand Lodge, was initiated a Mason in the ancient Lodge of the Canongate Kilwinning, and frequently afterwards filled the chair. A full-length portrait of St. Clair in his Masonic insignia still decorates the walls of his mother-lodge, along with those of Burns and of Byron, of Shakspeare and of Scott. Truly of him might it be said,

"Non sibi sed societati vixit."

THE BURIAL OF BERTRAND DE BLANCHFORT.

A SCENE OF THE TWELFTH CENTURY.

The great bell of the convent at Jerusalem tolled the midnight hour, when the members of the religious and military Brotherhood of Knights Templars assembled in the chapel of the Order to perform the last solemn ritual over the remains of their late Grand Master. Bertrand de Blanchfort, the good and the great, was now no more; and all Palestine mourned the loss of one of the bravest defenders of the faith and of the kingdom. Groups of pilgrims and devotees, who had been indebted to his guardian care in furnishing them with escorts to the holy places in Judæa, gathered around the gates and precincts of the Temple, to get a glimpse if it were possible, or to list if they could hear aught of the sad and sacred ceremony of his obsequies. Many a spoken and many a silent prayer were sent up to high heaven and to all the saints, to intercede for the soul of the revered Sir Bertrand; and not a few there were who in fearful anticipation were heard fervently to add, that the Brethren might be directed by the spirit of grace in their choice of a worthy successor to his place.

The scene within the conventual chapel was passing solemn. There they stood, in their robes of spotless white—the war-worn heroes of a hundred fights—about to pay the last earthly honours to their much-loved lord and master. Wrinkled and furrowed as their swarthy faces were, the feelings of human nature were too strong not to penetrate even through the scars that marked many a noble cheek; and the channels which were wont to run down in drops of blood and of sweat, were seen now to convey the tear from the eye of the affectionate follower and friend.

All the brotherhood of the Order were summoned to assist;—the grand officers, knights, and esquires being ranged in a vast circle around the chapel, and the prelates and chaplains of the Order occupying their

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appropriate places near the high altar. In the centre of the circle, upon an elevated dais, was placed the bier and body of the departed chief. The snow-white mantle, which enfolded him when alive, now served to form his funeral shroud; and the sword, which he had wielded full oft against the foe, was laid peacefully across his *abacus* at the foot of the bier. His shield and helmet leant against the head, while over all hung, in still and mournful folds, the magisterial banner of the defunct warrior. Such was the simple and expressive apparatus of the dead. Eight knights preceptors of exalted character knelt, at a respectful distance, on each side of the body; and a grand prelate, in his ecclesiastical robes, was seen, in the attitude of devotion, muttering prayers at the lower extremity of the bier.

Between the dais and the great altar were observable, what had reference to some of their peculiar rites or mysteries, a large triangular tablet of chequered black and white marble, the frame-work of which was studded on each side by thirteen golden candlesticks, and in the centre of which lay a human skull. Twelve of these were furnished with burning tapers, the thirteenth seemed to have burnt down, and become extinguished. These tapers, together with the lamps that were kept constantly alive at the great altar, formed at first the only light which the edifice received, and threw a dim unearthly gleam upon the spectral-like figures all ranged around in white, and silent as shades. No sound disturbed the stillness of the place, save the deep hollow chaunting of the priests, in which the whole from time to time joined, and the reading of the funeral service for the dead, as it awoke the echoes of the ancient chapel. When the imposing ritual of the church of Rome had been duly said and sung by the clerical Brethren, André de Montbar, Grand Seneschal of the Order, stept slowly forward to the head of the bier, and with a deep voice, addressed the assembled mourners:—"Holy mother church and her patriarchal servants have now done their duty to God and to man. Will ye, my brethren, that I now should declare and feebly endeavour to discharge our debts of eternal gratitude and praise to our lost and deceased Brother and Master? Brother Grand Prior, what sayest thou?" And the Grand Prior bowed his head in silence, and all the brethren did the same. Then said the Seneschal to the assembled convent:—"Brothers knights! Brothers esquires! Brothers armour-bearers and artizans of the soldiery of the Temple! our good and glorious and beloved Master de Blanchfort is now, in all assurance, beholding us from on high, whither he has gone to reap the reward of his toils and his labours. He has fought the good fight, and finished the faith: henceforth there is prepared for him a crown of glory which fadeth not away. What boots it then to him that we should now bepraise him! Valiantly, I ween, was his arm ever raised in the cause of the cross and of Christendom; and that the infidel knows full well, who hath felt the force of his deadly arm. But it was not to obtain the approbation of the world that our Master, while amongst us, put forth his mighty strength. Humblest was he among the humble, even after performing prodigies of valour, as some of the recent conflicts well testified, where he periled himself for his king and his cause. With the manly modesty of a Christian hero did he shrink from the honours which men's hands and lips would have heaped upon him, and sought only for matter of self-congratulation in being the chosen instrument to have saved his sovereign and the kingdom. Each and all of you knew him as a Brother. Higher he could not have stood

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in our hearts than he did, as our father, our benefactor, our friend indeed!" With these words the Seneschal paused devoutly, crossing himself, and apparently overcome with the force of his feelings. And all the brethren crossed themselves devoutly, while a hollow murmur of *aves* and *paters* ran throughout the assembly.

On a sudden a glare of dazzling light flashed upon the walls and arches of the chapel, showing distinctly the features and forms of those present. It arose from the simultaneous entrance, by several lateral doorways, of a body of brother artizans, clad in black, and each bearing flaming torches, which they proceeded silently but rapidly to place in the hands of the rest of the brethren.

This was the signal for the forming of a procession, which was led by the grand prelates and priests of the Order, after whom the body and bier was borne by the eight knights on crossed lances; the Grand Seneschal following the corpse as chief mourner. The remainder of the Brotherhood formed the body of the procession, each bearing burning torches in one hand. Marching thrice round the aisles of the great chapel the whole halted, and formed a circle around the opening of a vault situated at one extremity of the chancel. Here the body of de Blanchfort was solemnly uncoffined and lowered down into the depository of the bones of the Grand Masters.

NOTITIÆ TEMPLARIÆ, No. 4.

CONSTITUTION AND GOVERNMENT OF THE TEMPLE.

The original code for the regulation of the Templars was concocted under the superintendence of the celebrated St. Bernard, by whom it was submitted to Pope Honorius II. and the Council of Troyes, receiving the solemn sanction of both. It consists, as handed down to us, of seventy-two sections or articles, partly of a monastic, partly of a military character; the monkish being said to resemble and probably to have been formed upon the rule of the Benedictine friars. A short abstract or abridgement of these may suffice to give an idea of the contents. The Rule catholically commences with a ghostly injunction to the brethren to attend to their religious duties, fortifying themselves as Christians in the spirit of truth; after which sundry other sacred and ecclesiastical ordinances follow. Article 20 is dedicated to a detail of the quality, cut, and quantity of clothing to be worn by the Brotherhood. The colour is directed to be either of white, brown, or black, according to the various grades of the wearers. All professed soldiers are commanded to wear the white costume, whether in summer or in winter; and to prevent unseemly distinctions in the fit of the dress, the procurator for the apparel department is strictly enjoined to see that the cloth be cut according to the measure, and in conformity with the general standard—neither too short nor too long. Those knights who get new uniforms are ordered to deposit the cast-off ones with the officers of the wardrobe, who is to keep them for the use of the inferior members, or bestow them upon the poor and naked.

The serving Brethren are prohibited to wear any but a black or brown coloured cassock. Article 30 ordains that each knight shall be allowed

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three chargers and one body squire. The Brotherhood of the Templar Convents are forbidden at any time to receive and open letters from their friends, without having first submitted to their priors or superiors. They are prohibited the pastime of hawking, as unsuitable to their profession; but they are permitted the more serious sport of hunting down the lion, who goeth about continually roaring, seeking whom he may devour.

Article 55 relates to the reception of married members, who are desired to bequeath the greater part of their property to the house of the soldiery of the temple. They are also prohibited to wear the white mantle and vest of the knights. The 58th head contains regulations concerning the mode of reception of aspirants—secular persons as they are called; ordaining, that if any knight or soldier from amongst the worldly mass of perdition, or any secular individual whatsoever, shall appear desirous to renounce the world, and assume the habit of the Order, he shall not at once and immediately be received into their Society, but shall be tried first and examined as to his sincerity and fitness, even according to the recommendation of the Apostle, "Try ye the spirits whether they be of God."

The rule of the Brotherhood shall therefore be read over to him distinctly; and after having heard and reflected on the same, he shall unequivocally consent to all its provisions, and pledge himself to obey its precepts. The Grand Master and Brethren shall then, if they please, receive him into their body, after having duly gone through the ceremony of his profession before the assembly.

The 72d and last article of this religious and military rule is a curious contrast to the precepts and principles enjoined on the "preux chevaliers," the gay gallants of the orders of romantic chivalry:—"We deem it dangerous to all religion," quoth the code, "to look too stedfastly on the face of womankind. Wherefore let no Brother presume to kiss a woman, whether she be widow or maid, mother or sister, or any other female. Let the soldiery of the Cross shun all ladies' lips, through which things mankind are wont to be endangered." Shades of Ariosto and Tasso!—chivalrous spirit of the gentle Spenser!—never in this world could ye have swallowed such a pill, even had ye got down all the rest with a wry face.

Of the working of these regulations, a better idea cannot be presented than in the following portraiture of the interior of the Temple, by the holy abbot of Clairvaux himself, the framer of the rule, as has been said.

"They live together in an agreeable but frugal manner, without wives or children, or having any thing in property to themselves, even so much as their own will. They are never rambling abroad, nor idle; and when they are not in the field marching against the infidels, they are either fitting up their arms and the harness of their horses, or else employing themselves in pious exercises by order of their superiors. An insolent expression, an immoderate laughter, the least murmur, does not pass without a severe correction. They detest cards and dice; they are never allowed the diversion of hunting, or useless visits; they abominate all shows, drolleries, discourses, or songs of a loose nature; they bathe but seldom; are generally in an undress; their face burnt with the sun, and their look grave and solemn. When they are entering into an engagement they arm themselves with faith within and steel without, having no ornaments either upon their dress or upon the accoutrements of their horses: their arms are their only finery, and they make use of

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them with courage, without being daunted either by the number or force of the barbarians. All their confidence is in the God of Hosts, and in fighting for his cause they seek a sure victory, or a Christian and honourable death."—*Exhortatio ad milites Templi.*

The constituent members of the Order demand a more particular detail. The Brotherhood of the Temple, then, were divided into three distinct and separate *classes*, which admitted of no inter-gradation as in the Masonic constitution: these were the Knights, Chaplains, and serving Brethren.

Although a previous noviciate was enjoined by the original canons, the knight was usually introduced *per saltum* into the society. He was bound to declare, before entering, that he owed no man any thing, and that he was without any private personal infirmity that might affect his usefulness: he was most solemnly sworn never to desert the cause of the Order, nor to disobey the commands of his superiors, but to be ever ready to sacrifice every thing—pleasure, property, and life itself, should it be required of him. He was also asked on his reception, whether he had already received the secular accolade, and whether he belonged to any other body. No specific sum seems to have been exacted from entrants, but each was expected to pay according to his means. Thus it is recorded of the Prince Guy Dauphin, that he gave to the Order 1500 pieces (Livr. Tourn.) for his own entry money, and 200 a-year from his parents, as an eleemosynary contribution. A story is related by the German Moldenhauer, of a certain gentleman named Nicholas Simons, who, upon his applying for initiation, shrewdly said, "The Brethren will not fare ill if they receive me: I have plenty of gold!" And no doubt money was then, as it is now, the sinews of war and of action. Each knight upon his admission was invested with a complete suit of equestrian armour, including sword, shield, lance and mace. Their armour was of a lighter make and material than that employed in European warfare, which was rendered necessary by the heat of the climate, and the character of the Mameluke horsemen with whom they had to cope, who rivalled the ancient Parthians in the celerity and adroitness of their cavalry exercise and evolutions. Every knight was allotted three chargers, and one esquire or serving-brother. His dress, at least in the convent, was a flowing white mantle over a cassock of the same colour.

"And on his breast a bloodie crosse he wore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he bore,
And dead, as living, ever him adored;
Upon his shield the like was also scored,
For soveraine hope, which in his helpe he had.
Right faithful true he was in deed and word;
But of his cheere did seeme too solemne sad:
Yet nothing did he dread, but ever was ydrad."

The second class of the Order of the Temple consisted of the chaplains, who had one year's rigid probation to pass before they could be invested with the girdle and habit of the fraternity. The priests were strictly prohibited from intermeddling with the affairs of the military chapters, or any thing else but what concerned their own avocations, except when specially consulted. The costume of these religious consisted of the white frock with the red cross upon it, resembling that of

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the Cistertian Order; but they were not allowed to wear the equestrian mantle, except such as had attained to the episcopal dignity as prelates of the Order. The following was their formula of profession.

"Ego [*nomen*] Regulam commilitonum Christi, et militiæ ejus, Deo adjuvante, servare volo et promitto propter vitæ æternæ præmium; ita ut ab hoc die non liceat mihi collum excutere de jugo Regulæ: et ut hac petitio professionis meæ firmiter teneatur, hanc conscriptam obedientiam in presentiæ fratrum in perpetuum trado, et manu mea sub altare pono, quod est consecratum in honorem Dei Omnipotentis et Beatæ Mariæ et Omnium Sanctorum; et dehunc promitto obedientiam Deo et huic Domui, et sine probrio vivere et castitatem tenere, secundum preceptum domini papæ, et conversationem fratrum domus militiæ Christi firmiter tenere."

The receptions of the priests and of all classes of candidates were in the name of the Trinity—"in nomine S. S. Trinitatis, Patris, Filii, et Spiritus Sancti (et Beatæ Mariæ, et Omnium Sanctorum) te recipio et do tibi habitum Templi."

The third class of the Order was composed of the serving-brethren, or squires. In the early times of the society, these performed all the necessary work of attending to the stables and armouries of the Order, besides other domestic and camp duties; but as the society increased in numbers and wealth a sub-division of this class resulted, under the designation of Brother-artizans, whose members were solely employed in the workshops and smithies, and in cultivating the lands that accrued to the Order. Such was the effect of their rapid acquisition of power and of property, that in process of time the establishments of the Temple presented the spectacle of a little world of all-work within themselves, containing smiths and farriers, farmers and bakers, horse-breakers and breeders of stock, all engaged in their several occupations. In contradistinction to these handicraftsmen and labourers, the fighting squires or serving-brethren were termed the armourers or armour-bearers, many of whom were the sons of substantial and respectable yeomen, and were admitted to familiar intercourse with the knights, so much so as to be invited to sit (below the salt no doubt) at the same table with their masters, though in such cases they were allowed one dish less at meals. Their dress (as has been noticed in the rule) consisted of a black or dark-brown surtout, with the red-cross of the Order on the breast or shoulder; their original white habit having been changed, owing to some impostors in the mountains of Palestine having at an early period assumed the equestrian character and costume, and, for some reason or other, given themselves out to be Knights-Templars, whereas they were not Templars at all.—"Dicentes se esse de Templo, cum sint de mundo."—The serving-squires were bound exactly by the same rule as their superiors of the Order, and, with some obvious exceptions and modifications of form, the ceremony of their initiation was also the same. The array of the squires formed usually the second line in order of battle; the knights occupying the front, or post of honour, in the fight.

Such were the three great constituent classes of the Order; though through the corruptions of time and circumstance, other individuals obtained a species of connexion with the Temple, receiving certain real or supposed benefits, upon the payment of considerable sums to its treasury, or binding themselves to support its interests every where, and

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remember it in their last will and testament. Those thus attached went under the denominations of Affiliated, Donates, and Oblates.

The following instrument of dedication and donation may serve to give a general idea of the nature of these obligations:—

"I William, *d. g.* Count of Forcalcar, son of the deceased Geraldi Anuci, being inspired by divine love, and of sound mind, do, of my own free will, dedicate my soul and body to the Lord God, and to the Blessed Mary, and to the house of the soldiery of the Temple, after this wise, that if I shall ever incline to join myself to any religious rule, I shall join the religious of the Temple, and none other; provided that the same shall be done fairly and freely by me, without any hindrance. If, however, it shall so be, that I end my days as a secular person, it is my will that I be buried in the cemetery of the house of the Temple. And I promise to bequeath to the aforesaid house of the Temple and the Brethren thereof, at my decease, for the love of God, and for the good of my soul, and of my parents, and of all the faithful who have died, my war-charger, and two steeds ready for riding, and all and whole my armour and arms, both of wood and of iron, being the equipment of a knight. Also one hundred merks of silver. Moreover I do promise, so long as I lead a secular life, to pay to the said house of the soldiery of the Temple, 100 sol. guill. annually, at the feast of our Lord's Nativity, in recognition of this donation; and that I will protect and preserve, to the utmost of my power, all the possessions and property of the aforesaid house of the Temple wherever situated, so far as the same shall consist with reason and justice."

A more substantial and princely donation was that of Raymond de Beranger, Count of Provence:—

"Dono etiam et trado ipsi Militiæ cum assensu et confirmatione Raymundi filii mei et cum laudamentu baronum meorum, quoddam munitissimum Castrum, nomine Granyena, in mea Marchia contra Saracenos, cum militibus qui ipsum castrum pro me habent, et cum populo inibi habitante:—and whosoever shall attempt to violate this bequest, is summarily consigned to the portion of Ananias and Sapphira."

Similar attachments to certain religious orders, it is believed, are still practised by lay-members of the Romish church, who binding themselves to some of the minor obligations, receive the advantages of their sanctity and influence. In considering the constitution of the Temple, the directing councils of the Order follow in course to be noticed. Of these the General Chapter of Jerusalem formed the highest legislative body. It was essentially composed of all the great dignitaries of the Order—the Grand Seneschal, Mareschal, Treasurer, Turcopolier, Prior of Jerusalem, and magisterial assistants and officers, over whom the Grand Master presided in council. All the regulations and plans were there considered and confirmed, and claims of aspirants received and sanctioned. Not even the papal legate was permitted to be present at its proceedings. A certain infusion of a popular character was given it, by the admission of a proportion of squires or serving-brethren, who had also a vote in the election of a Grand Master.

When the General Grand Chapter was not convened (and it met comparatively seldom), the Chapter of the Convent of Jerusalem formed the acting legislative assembly. This court consisted of the resident grand members of the Order, who managed the general business of the society, receiving reports from the Priors of provinces, and issuing man-

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dates as circumstances required. This constituted the permanent council at Jerusalem, and to the Conventual Chapter and Grand Master all the papal bulls, &c. were addressed. Each Grand Prior of a province had his provincial council, over which he presided, and promulgated the orders of the superior assemblies. Of course it took cognizance of the particular affairs of the province, and admitted members into the society. All questions therein discussed were decided by a majority of votes. The officers and heads of houses in the district constituted this Chapter. There were, however, Grand Visitors sent forth from time to time from head-quarters, to inspect the state of affairs of the provinces, who were empowered to call a Chapter at will, and supersede the Prior in his command if he should be found incompetent. In like manner, descending in the scale, each house-prior, or master of an establishment, had his particular Council or Chapter, to which all the Brethren under him might be called, and give their vote on general questions.

The grand office-bearers of the Order remain to be mentioned, to complete the sketch of the constitution of the Temple. These were, first, the Grand Master, who possessed considerable powers individually, but upon the exercise of which a sort of check was placed in the persons of two magisterial assistants, who, together with the Seneschal, or Depute Grand Master, were to form a part of every Chapter at which the head was present. The Grand Master exercised, as vicar-general of the Pope, episcopal jurisdiction over the clergy of the Order. The Grand Seneschal was next in rank to him; then came the Grand Mareschal, or Adjutant-general; the Treasurer, whose office explains itself; the Drapier, who regulated the clothing department; the Turcopolier, who commanded the light cavalry, or lancers of the squires; and the Prior of Jerusalem, whose peculiar province it was, with a party of ten knights, to escort the pilgrims on their way to the river Jordan. It was likewise his duty to guard the cross whenever it was brought into the field. His personal appointments consisted of four chargers, two esquires, one serving-brother, a secretary, and a turcopole orderly.

These were the chief officers of the Order at Jerusalem. Various subordinate offices were filled by the squires, such as the commissary, or prior of Acre, sub-mareschal, and the standard-bearer, whose post was in front of the banner of the Beauseant, and who was allowed two horses for his service. This latter office would seem to have been one of much honour, from the following mention, by Mathew of Paris, concerning the fatal fight at Antioch, in 1237:—

"In illo infausto certamine *illustris miles* Templarius, Anglicus natione, Reginaldus de Argentonia, ea die Balcanifer, qui ut alii qui ceciderunt, cruentissimam de se reliquit hostibus victoriam. Indefessus vero vexillum sustenebat, donec tibiæ cum cruribus et manibus frangerentur."

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FREEMASONRY AMONG THE ANCIENTS.

THE DIONYSIAN ARTIFICERS.

THE coincidences between these ancient artists and Freemasons are so curious, and the points of resemblance so numerous and striking, that the fact of their having been Masons does not admit of a moment's hesitation. It is easy to perceive that the nature of the subject, and the mystery in which the matter must have been necessarily involved, totally preclude the possibility of a strict logical demonstration, in the unavoidable absence of which, recourse must be had to analogy, which in the present instance is so complete and exact, as to satisfy the mind of every calm and dispassionate inquirer, and the force of which has been so great, as to compel even the uncandid and disingenuous Robison to acknowledge that Freemasonry has sprung from the Dionysian artists*. Little do the traveller and virtuoso think, while they contemplate with wonder and delight the splendid and venerable ruins of those magnificent structures in which ancient Ionia abounds, that those unrivalled specimens of elegance and taste owe their origin to the ingenuity and skill of obscure, reviled, and persecuted Freemasons. Startling though the assertion may appear, slow to believe, and unwilling to acknowledge it, though the classical scholar and the man of taste may be, yet the fact is unquestionable that the chaste and elegant architecture of ancient Greece, the Doric and Ionic orders, together with the art of sculpture in marble, are traceable to the same source. The elegant and ingenious author of the History of Ancient Greece expressly ascribes the origin of Grecian architecture to the Dionysian artists†, and if we can satisfy the minds of our readers of our identity with these, the above position is fully borne out. In order to show this, it will be necessary to enter briefly into the history of these artists. The διονυσιακοι τεχνιται, as they are called by Aulus Gellius‡, were a body of architects and engineers who were employed in the erection of temples, theatres, and stadia, and after the Ionic migration exclusively possessed this privilege in Asia Minor§. This celebrated migration took place about 1000 B. C., at a time when the Greeks had already attained a high degree of perfection, and made a very considerable progress in the arts and sciences. These, together with their sacred mysteries, the emigrants carried with them into Asia, where, after some years, the arts flourished with a prosperity unequalled, and an elegance of conception and execution that far surpassed the productions of the mother country ||. They supplied Ionia and the countries as far as the Hellespont with theatrical apparatus by contract, and built the magnificent temple of Bacchus at Zeos, the remains of which were engraved at the expense of the society of Dilletanti, and published with its history in the Ionian Antiquities¶. They were very numerous, according to Strabo, in Asia Minor, Syria, Persia, and India, and it is highly probable that they were employed with the

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* Proofs of a Conspiracy, p. 20.

† Gillies' Ancient Greece, vol. ii. p. 162.

‡ Lib. xx. cap. 4.

§ A. Gellius, lib. xx. cap. 4. Strabo, lib. xiv. Chisul's Antiquitates Asiaticæ, p. 107. Robison's Proofs of a Conspiracy, p. 20.

‖ Chandler's Travels in Asia Minor, p. 100, 4to., 1775. Gillies' Ancient Greece, vol. ii. p. 162.

¶ A beautiful portico was erected several years ago at High Wykeham, the seat of Lord Le Despenser, under the superintendence of Mr. Rivett, in which the exact proportions of the original were faithfully preserved.

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Sidonians at the building of Solomon's temple. Professor Robison, who was not marvellously partial to them, admits that they existed in Judea, and came from Persia into Syria, with that style of architecture called Grecian*, which species of architecture, Josephus informs us†, was made use of at the building of the temple. The alliance of King Solomon with the royal family of Egypt, where the Dionysian mysteries were extensively known, and the proximity of Jerusalem to that country, seem also to favour the supposition. About 300 years B. C. they were incorporated by the kings of Pergamus at Teos, which was assigned to them as a settlement, and where they continued for ages, a distinct and exclusive scientific association, engaged in the erection of works of art, and the celebration of their mysteries‡. They were distinguished from the profane and uninitiated by their science and skill in architecture, by appropriate words and signs, by which they could at once recognise their brethren in all parts of the globe§. They were divided into different lodges, distinguished by different names, and possessed of distinct jurisdictions‖. They occasionally held festive and convivial meetings in lodges erected and consecrated for the purpose; and each separate association was under the superintendance and control of a Master and Wardens. The place of assembly was called συνοικια, the society itself, συναγωγη, αιρεσις συνοδος, κοινος¶. They held a general meeting, or grand festival, once a year, which was solemnised with the greatest pomp and splendour, and at which the Brethren partook of a sumptuous entertainment provided for them by the Master, after the celebration of their ceremonies**. During the solemnization of their mysteries and ceremonial rites, they used utensils of a particular kind, some of which were exactly similar to those at present made use of in Freemasons' Lodges††. The wealthy artists were bound to relieve the necessities of their poor Brethren—but it is scarcely necessary to pursue the parallel further.—There is one circumstance, however, deserving of notice, which is, that the monuments erected by these Masons in memory of their Masters and Wardens remain to the present day in the Turkish burial grounds at Sever-hissar and E-raki, and were visited by Chandler about the year 1770. They were erected about 150 years B. C. The inscriptions on them were first published by the learned and laborious Chisul in 1728, from copies taken by Consul Sherrard in 1709, and examined in 1716‡‡. They are very complimentary to their Masters and Wardens, and express strongly the gratitude of the Brethren for their zeal and exertions on behalf of the Order, and for their generosity and benevolence to the members, and their public and private virtues. There are some circumstances in these inscriptions which would lead to the belief that Attalus, King of Pergamus, who was always a warm supporter of the Order, was sometime before initiated. Such is the nature and history of the Dionysian artificers, that remarkable association who erected those splendid edifices in Ionia, the ruins of which excite so much wonder, and to whom the world is indebted for all the improvements in architecture and science. Their further progress through Christian Europe is also extremely interesting. They struggle on, notwithstanding the edict of

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* Proofs of a Conspiracy, p. 20. † Jewish Antiquities, lib. viii. cap. 5.
‡ Chandler's Travels in Asia Minor, p. 100. Chisul's Antiq. Asiat., p. 138. Ionian Antiquities, p. 4.
§ Robison, p. 29. ‖ Chisul, 139. ¶ A. Gellius, lib. viii. cap. 11.
** Chandler's Travels, p. 103.
†† See the decree of the Lodge of Attalus (κοινὸν των Ατταλιστων), preserved by Chisul, pp. 140, 141, towards the bottom.
‡‡ Ionian Antiquities, p. 3.

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Theodosius, down to the time of the crusades, and during the constant communication which was kept up between Europe and Asia, passed over into Europe, and were the same with that trading association, which prevailed in Europe during the middle ages, under the patronage and authority of the sovereign pontiffs and princes of Europe, to whom their skill and ingenuity rendered them particularly serviceable. According to Dr. Henry, they traded under the name of the society of Freemasons, and were composed of men of all nations*. They possessed the exclusive privilege of erecting the cathedrals and churches throughout Christendom, and in consequence enjoyed several valuable privileges and immunities. They began, however, to be persecuted by the popes, and dwindled away upon the continent. In Britain they found a more mild and tolerant government. They built the abbey of Kilwinning in Scotland; and in England existed, with a few exceptions, as an exclusive association of architects and artists, till the initiation of Colonel Mainwaring and Elias Ashmole, the celebrated antiquary and founder of the Ashmolean Museum at Warrington, in October, 1646†, since which time, the distinctive character of an exclusively mechanical association has materially changed, several persons, as is well known, having been since admitted into the Order who were not architects by profession.

W. V.

A MEDITATION.

BY BROTHER JOHN SMITH.

'Tis sweet to wander on the shore,
Enliven'd by the pale moon's ray,—
To listen to the sullen roar
Of the bold waves in wanton play.

'Tis sweet to gaze at yon expanse,
Enveloped in the veil of night,—
To view yon orbs in mystic dance,
That shine afar so fair and bright.

Now let that wretch—if such there be—
Who dares a Maker's power disown,
These glories and his folly see,
And bow before the eternal throne.

Bid him mark the green waves, dashing
As their eddies reach the land,—
Like the vivid lightning flashing
As they burst upon the sand‡.

Bid him mark the varied beauties
Of those orbs that o'er him turn,
That, performing heavenly duties,
Bright in holy lustre burn.

These let him view, and then adore
That God he never own'd before.

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* History of Great Britain, vol. iv. book iv. ch. 5, § 1, 4to. edition. See also Wren's Parentalia, pp. 306, 307, who seems to have been well acquainted with their history and constitutions.

† See his Diary, p. 5

‡ In allusion to the phenomenon of the luminous appearance of the ocean during the summer and autumnal months.

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ON THE PRINCIPLES AND PRACTICE OF MASONRY.

SIR AND BROTHER,—It was only a few days back that my attention was drawn (by a Brother who had borrowed of me for perusal the second number of the Masonic Quarterly) to one of its notices addressed to Correspondents, which honoured me by acknowledging the offer I had made of an occasional communication. Now in this offer I am desirous it be understood, I meant, at the time it was made, to allude only to the occasional remittance of Masonic intelligence, and not to any thing bearing the character of original production. Indeed, delighted and proud as I should at all times be to dedicate any powers I may possess, however humble, to the promotion of those truly philosophic principles and benign views so uniformly and impressively advocated in your valuable periodical, I had assuredly never contemplated the probability of my being enabled to contribute to its efficiency, in any other capacity than as an occasional reporter of local Masonic proceedings; and I trust it is hardly necessary for me to state, that had the notice above alluded to occurred to my observation earlier, I should not have so long delayed the fulfilment of my engagement. I shall feel happy if I am allowed this opportunity of publicly expressing the warm interest I take, in common with the Fraternity here, in the success of your editorial labours;—the amusement and instruction we derive from your pages, and the perfect conviction we entertain that the object and end of your zealous exertions must be to sustain, in all its purity and force, and practically to apply to its legitimate and sacred uses, that heaven-born system of morality and virtue, which from the earliest recorded period has commanded the reverence of the learned and the wise, and classed amongst its votaries the great and the good.

That devotion to the principles and practices of Masonry, in the present day so universally manifested by the initiated, unequalled as it is for its intensity and zeal,—and that ready and rigid observance of all its prescribed precepts and mystic ordinances, for which the Fraternity has ever stood so pre-eminently distinguished,—are not indeed induced by the blind and senseless love of cherishing whatever bears the stamp of mystery or age, but are, it may be said, compelled by a deep and clear conviction of the permanent wisdom of those doctrines, and the active virtue of those precepts, which have been handed down from generation to generation, have passed as a goodly heritage from the father to the son, and still retain their genuine force and purity unimpaired by the lapse of time—unsullied by the vicissitude of ages.

To the thinking and reflecting portion of the Fraternity, and to the ingenuous and intellectual amongst the uninitiated, a more interesting retrospect can scarcely be imagined than is to be found in tracing the steady growth and eventful history of Masonry, from its cradled infancy and sheltered seclusion in the East, to its vigorous maturity and healing influence throughout the universe. At one time we observe it, like the Star of promise, struggling through the darkness and idolatry of heathenism; at another, alternately persecuted and cherished by the capricious violence of monkish intolerance, and subsequently flourishing under the more benign and genial influence of the reformed religion. The whole history of Masonry throughout these eventful periods, and under these various circumstances, will be found replete with almost unequalled instances of unshaken fortitude and active benevolence, and

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every line descriptive of the most virtuous faith and the most exalted heroism.

In the fourteenth century, the rack, the flames, and the scaffold, instead of shaking their fidelity and fortitude, extorted only a contemptuous smile from the venerable Molay and his brother martyrs. Subsequent persecutions in Holland, France, Italy and Portugal—the dungeons and galleys with Mouton, and the torture and the rack with Coustos—have tended only to enhance the sanctity of our noble institution, and to cement yet more closely the bonds of Brotherhood by a glorious congeniality of principle.

In undertaking to enumerate individual instances of Masonic benevolence, the writer would have to contend with even more than usual difficulty,—for, in addition to the known and acknowledged truism, that though

> "The evil which men do lives after them,
> The good is oft interred with their bones,"—

the exercise of charity amongst Masons occurs mostly under circumstances and partakes always of a character incompatible with an open or ostentatious display of that greatest and brightest ornament of their profession. Conviction, however, must be firmly stamped on the mind of every Brother, of the assuasive influence of those cherished principles expounded and enforced at his initiation. The bitterness and asperity of common life are suffered not to approach the precincts of the Masonic sanctuary; political discord and religious controversy are unfelt and unknown within its walls, and temperance, harmony and fortitude, uniformly characterize those meetings, the object of which is the upholding of religion, the inculcating morality, the promotion of science, and the practice of virtue.

Again, how numerous the recorded instances of the wonderful—the almost talismanic effects of the mystic signal, either on land or at sea,—in the lonely desert or in the crowded city, with the mighty or with the humble: in whatever climes and under whatever circumstances, its spell is uniformly powerful.

In foreign countries and in hostile lands, the distressed have met with succour and the forlorn with cause for hope: even the murderous weapon of the brigand has been known suddenly to fall from its grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent.

To the several interesting anecdotes with which the readers of the Masonic Quarterly have already been favoured, perhaps you will not object to my adding the following, which has just been furnished me by a Brother who was oneof the number present at, and benefited by, the interesting circumstance now for the first time recorded. For the most scrupulous truth and accuracy, this statement may be safely relied on.

About the year 1815, while the 4th regiment, commonly known as the "*King's Own*," was passing through the Bermudas on its way to Washington, both the officers and troops experienced the utmost difficulty and distress, their pay being greatly in arrear and their rations extremely limited. After having endured severe hardships and uninterrupted exposure and fatigue, with scarce a coin of any description in their possession wherewith to procure the necessaries of life, their condition was every day becoming more insupportable. It was at this fearful juncture, and when passing through those islands, the officers were one day invited to the table of a merchant resident in one of the

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principal towns. In the course of the entertainment the generous host had not failed to discover, that amongst his numerous guests there was one for whom, though a stranger, he felt the warmth of friendship, and with whom, though a foreigner, he felt the ties of brotherhood. In a word they were Masons: to draw the Brother aside, to hear the history of their sufferings and privations, and to furnish ample means of relief and consolation, was the work of but few moments. A considerable sum of money was advanced by the merchant for the use of the regiment; and thus—by the existence of a certain principle of action in two individuals—a multitude were raised from a state of suffering and destitution, to one of comparative enjoyment and ease.

In conclusion, allow me to apologize for having trespassed on your time and space much longer than I originally intended;—longer, indeed, than either the matter or quality of my communication has warranted; and also to repeat my warmest wishes that your instructive and entertaining Quarterly may receive from the Fraternity that patronage and support to which the character of its contents, both for ability and disposition, so justly entitle it.

Alfred Lodge,
Oxford.

I remain, &c. &c.
R. V. T.

RUINA TEMPLI.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate on the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

Hark! the Romans at thy walls,
See where their bright plumed helmets glance—
It falls—proud Salem's bulwark falls—
Onward thy conquering foes advance.

Shall the accursed, unholy fire,
Approach the temple's sacred pile?
Oh, God, behold thy sons expire—
Thy children slaves to heathens vile.

Avenge, avenge the chosen race,
Think on thine oath to Abraham sworn;
Preserve thy chosen dwelling place,
Nor let thy mystic veil be torn.

Hark! to that exulting shout,
The heathen o'er thine altars rise;
Thy walls with flames are wreath'd about,
Fire and ruin fill the skies.

'Tis past—the sacred veil is torn,—
A chosen nation is no more;
Ages to come our ruin mourn,
Let earth our mighty fall deplore.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate in the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

JOSEPHUS.

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THE WIDOW OF NAPLES.

THERE dwelt in Naples a matron named Corsina, wife of a worthy cavalier known as Raomondo del Balzo. Now it pleased Heaven to take the husband of Corsina, leaving her an only child, named Carlo, who was in every way the counterpart of his father. Thus the mother resolved that he should inherit all her fortune, and determined to send him to study at Bologna, in order that he might learn all the accomplishments of his age. With this view she secured a master for her son, furnished him with books and every other necessary, and, in the name of heaven, sent him to Bologna. There the youth made rapid progress, and in brief time became a ripe scholar; and all the students admired him for his genius and loved him for the excellence of his life. In course of time the boy became a young man; and, having finished his studies, prepared himself to return home to Naples, when he suddenly fell into a sickness, which defeated the skill of all the physicians of Bologna. When Carlo found that death was inevitable, he thus ruminated with himself:—"I am not afflicted for my own sake, but for my disconsolate mother, who has no child save me; in whom she has garnered all her earthly hopes, and from whom she looks for future support, and for the regeneration of our house. And when she knows that I am dead, and that, too, without her even seeing me, sure I am she herself will suffer a thousand deaths." Thus did he lament more for his mother than himself. Now, dwelling on these thoughts, he conceived a plan by which he hoped to lessen the bitterness of his death to his parent; to which end he wrote her a letter in the following words:—

"My dearest Mother,—I entreat that you will be pleased to send me a shirt made by the hands of the most cheerful woman in Naples—a woman who shall be free from every sorrow—every care."

This letter was despatched to his mother, who instantly disposed herself to fulfil the desires of her son. She searched throughout Naples, and where from outward appearance, she hoped to meet the woman free from sorrow, there she learnt a story of some lurking grief—some deep, though well-disguised affliction. At this, Corsina said, "I see there is no one free from misery—there is no one who hath not her tribulation; and they, too, who seem the happiest have the deepest cause of wretchedness." With this conviction she answered the letter of her son, excusing herself for the non-fulfilment of her commission, assuring him that, with all her search, she could not discover the person whom he desired might make the garment. In a few days she received the tidings of her son's death: it was then she felt the full wisdom of the lesson he had taught her, and with meekness and resignation bowed to the will of God.

[The above is from the Italian of Fiorentino: the original story is disfigured by the faults of the age (1397) in which the author wrote. We have endeavoured to present to our readers the exquisite sentiment of the tale, separated from the dross. Fiorentino is, we believe, but little known to English readers: he is, however, well worthy of their acquaintance.]

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MASONIC ANECDOTE.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

WORSHIPFUL MASTER AND BROTHER,—The following anecdote, of the truth of which I was some time since assured by a very zealous and distinguished Brother in Devonshire, is an interesting proof amongst many others of the benevolent and amiable effects of Masonry on the heart; and if you think this hasty sketch of my recollection of it worthy of a place in the Masonic Quarterly, I beg you will insert it in the next number.

During the late war, a small coasting vessel trading between Plymouth and Hampshire, returning with a cargo to the former, was suddenly surprised in the evening by a French privateer, who had taken up her position under one of the bold promontories of the Devonshire coast. The crew of the English vessel, being composed of the captain and two or three persons, could make no resistance to a ship of war, and was taken possession of by the enemy. The French officer who performed that duty, in the course of his overhauling the cargo and papers of his prize, discovered a Master Mason's certificate from the Grand Lodge of England. He demanded of the English captain if he was the individual named in it; and on receiving an answer in the affirmative, the Frenchman observed that, although he was not himself a Mason, this was a circumstance which he knew would very much interest his commander, and that he must therefore go aboard the French ship and inform him of it. Having done so, the French captain now came aboard his prize, and having satisfied himself that his captive was entitled to his fraternal protection, proposed to him that if he would give him his word as a man of honour and a Mason, that on his return to Plymouth he would use his best exertions to obtain the release of his (the French captain's) brother, who was then a prisoner of war in Mill prison, Plymouth, he would give him up his vessel and allow him to proceed on his voyage. The Englishman, happy to be liberated on terms so truly Masonic, made the best of his way to Plymouth, in which harbour he in a few hours arrived with his cargo and crew. He immediately went ashore, and having assembled the Masters of the Lodges of that part communicated to them this extraordinary convention. One of the Masters, happening to be employed at that time by the government in the management and supply of the French prison, lost no time in communicating it to the head department in London, and by the next post received an order to complete with despatch and fidelity an exchange which the French Brother had commenced with so much generosity and confidence. The French prisoner was shortly conveyed by a flag of truce to the shore of his native land.

Such are the heads of this interesting event. Perhaps you may be able to elicit from some of your Devonshire readers further details, with which I may not be so particularly acquainted; but being in town I have thought it my Masonic duty to introduce to the notice of the English Fraternity this noble conduct of their French Brother.

I am, Sir and Brother,
Faithfully and Fraternally yours,
ROBERT LEIGH,
W. M. of the Lodge of Sincerity, No. 327.

Taunton.

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THE MYSTERIOUS MR. B——.

A CHARACTER DRAWN FROM NATURE.

BY A. U. T.

THE individual whom we are about to talk about, or in other words, to bring on the carpet, is, at least we so conceive, a singular nondescript. His actions, general habits, and the motives on which he acts, are peculiar, and designedly so. We have closely watched this oddity for several years, have endeavoured to scrutinise his meanings, and pursued every step that the usages of society allow, to unfathom him, but without effect; and it was only by a strange accident we were able, or fortunate enough, to unravel the decided mystery in which he was and chose to be veiled. For a considerable period of time we disliked, nay almost detested, the object alluded to; he was continually, that is, daily and hourly, before our eyes; he was constantly thwarting us in our pursuits—indeed, he was almost avoided as a pest. He was perfectly aware, and no doubt inwardly felt, that he annoyed us by his strange unaccountable maxims; yet still, in spite of this, he did, and does now to the present day, quietly and determinately pursue the same routine or system with the same noiseless and abstracted manner. Many persons, being ignorant of his real motives, wish, almost uncharitably so, to see "a vacant space," and their silent neighbour vanish into air.

Our silent friend and self are numbered among the proprietors of the R—— I——, and it is in the capacious building of the society that our scene is laid. The author became a member in the year 18—, and we recollect perfectly well being struck on that occasion with the peculiar visage, appearance, and behaviour of the mysterious Mr. B. A new member is, generally speaking, the stare-gap of an assembly; his dress and manners are scanned with Argus eyes, and first impressions very often prove final ones; at any rate we were introduced to the assembled associates in due form, many of whom were personally known to us; the friendly recognition and general politeness which characterises meetings of this description were offered, and the only solitary exception which we noticed was Mr. B. He had at this time a journal in his hands, he did not allow himself to be interrupted, but continued in the same precise position, and with the same study before him, during the whole period we stayed, which was about two hours.

In personal appearance he is beyond "passing strange"—having once seen, we defy you to forget him: in stature he is decidedly tall and Quixotic, very spare in flesh, nay skinny, yet bears the remains of a once powerful bony muscular man. His nose is "very peculiar," too much so for its description to be omitted, and we find, after many difficulties, that the easiest manner to do so is thus—draw two sides of a square, and after you have connected the two points by a circle, you will then produce, without much exaggeration, the prominent feature of the physiognomy of the mysterious Mr. B. You have by this time discovered that his nose forms the quarter of a circle, and is consequently extremely large and out of all due proportion, yet his eyes are directly formed on the opposite principle: they are small, but yet bespeak their possessor to have at his command the means of judging men, manners, and things. His garments fit him well, and were at some very distant period undoubtedly good; his once black coat has too

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evidently seen—(it bespeaks many), summers—but now shows the desolate appearance of winter, being robbed of its glossy substance or down, and reduced to the scale generally designated threadbare. Yet, after all, who, with common sense, can despise an old coat? for our own parts we do not; we have often been annoyed by the tantalizing miseries of a new coat, and new boots and shoes; but when we reflect on the dear home-comforts of an old coat and slippers, we feel bound to pay due respect to all garments of an ancient degree.

Having thus introduced Mr. B. to our readers, without descending into more minute points, we shall at once proceed with our interesting subject. It occurred that passing down Brydges-street, Covent-garden, in the month of June last year, we were induced by that strong and powerful feeling which sways the minds of the multitude—curiosity—to stop at the shop, nay, repository is a better word, of Mr. ———, whose very pretty and costly collection of antiques, curiosities, jewels, &c. &c., attract the due attention of the passers by. In his windows are generally placed some very pretty specimens of Masonic jewels, and there was one, a royal arch jewel, in particular, upon which we had for sometime fixed our attention, and it was for the purpose of once more examining its very peculiar make that we again stopped; the particular spot and pane of glass was, however, pre-occupied—one person had possession: he was ogling the particular article in question with the evident keen sharp eye of a connoisseur, and seemed determined to fully satiate his, to me, rude curiosity.—How apt we are to blame others for doing that which we seek to do ourselves.—At last a movement took place, when lo, and behold, who should it prove to be, but the undoubted—the mysterious Mr. B. No notice was, however, taken between us, and he quietly wended his way. It was evident that his notice had been attracted by the particular gem we have alluded to, it was the only one on that identical spot; and the reader will, no doubt, participate in our feelings of astonishment, when upon minute inspection we discovered that the christian and surname (both too peculiar to belong to any other person) engraved on the jewel was that by which this unaccountable man was designated!!! We cannot sufficiently describe the feeling under which we laboured at the particular moment, but it operated so far and so strongly, that we went instantly into the shop and purchased the emblem. We felt possessed of a keystone, a magical charm, by which we should, in all common probability, be enabled to dive into the labyrinth of mystery in which he was surrounded;—the result of the trial will be hereafter shown.

* * * * *

It is out of our power (although very much against our inclination) to describe our next meeting—suffice it to say, *that we knew each other*; the film was cleared, the mist disappeared, and there never was a case in Masonic history which more clearly proved the intrinsic value of that secret, that soul-absorbing, preponderating influence, that bond of union, of fraternal friendship, which peculiarly characterises the Order.

Our intercourse, to the astonishment of the other proprietors of the R—— I——, was soon apparent, it raised the wonderment of all; for it is a fact, that for the extended space of ten whole years he had never been known to exchange any marks of a friendly or courteous bearing with his fellows. And yet, here, in a moment, this perverse gloomy misanthrope could raise, by some supernatural agency, a positive smile upon his countenance, and appear pleasant, whenever we met. There

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were many jokes passed upon the subject, to such a length, that it was stated that we were possessed of some peculiar attribute not usually belonging to the common race of mankind. The old saying was again revived in all its pristine vigour—"wonders will never cease."

We were soon admitted to his full confidence; his history is simple, but instructive; and by his own kind permission we shall endeavour to pourtray the events of it in the simplest colours.

[The public are aware that authors are, generally speaking, strange animals, being full of whims and oddities; we are like the rest of our brethren in this respect. We now choose, in our magisterial authority, to make, as the vulgar say, a hitch in our tale; we conceive, at least we have sufficient audacity to suppose so, that we have raised by this time something like an anxiety to know all our promised information; but ye must have a little patience, ye must wait a bit—it would destroy at once that obligation under which ye are now labouring, were we to open the prison house, and leave ourselves without one particle of interest. No, in the next part of this excellent work, provided, nevertheless, that your intelligent editors permit, we shall proceed in our career, by showing up the mysterious Mr. B. in life, character, and behaviour.]

THE GILKES TRIBUTE.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER,—In conformity with a resolution passed at the late meeting of the "Gilkes Committee," I beg leave to hand you a final report of their proceedings, and at the same time an account of the receipts and expenditure thereon, well assured it will readily find a place in your valuable journal.—I remain, Sir and Brother, your most obedient servant,

EDWARD PITT.

A meeting of the above Committee was held at the house of the Chairman, on Friday, the 8th of May, 1835, regularly convened by summons.

A letter was read from Brother A. L. Thiselton, desiring "that his name should be withdrawn as Secretary." Upon which it was resolved that Brother A. L. Thiselton's name should be withdrawn, and that Brother Pitt be requested to act as Secretary, which request he readily acceded to.

Brother Pitt reported that he had received a communication, inclosing a remittance of 4*l.* 7*s.* 6*d.* from Brother Lieutenant Ramsay of the 14th Regiment N. I., Bombay, Secretary to the Hope Lodge, No. 532, in aid of the "Gilkes Tribute."

Resolved that the same be respectfully acknowledged.

The following account was then finally audited:—

Total receipts	£103	0	2			
Additional subscription from Chairman and Treasurer	3	9	8			
					£106	9 10
EXPENDITURE.						
The monument	£52	10	0			
Church dues	28	15	6			
Ledger, Grave, &c.	7	4	4			
				£88	9 10	
To printing and lithographing various circulars, advertisements, messengers, postages, &c., &c.				£11	14 0	
					£100	3 10
Balance in favour of the Committee . .					£6	6 0

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Resolved that the above balance be equally divided between the girls' school, the boys' school, and in aid of the funds now collecting for the purpose of erecting an asylum for the aged Freemason.

The Committee confidently trust that in this disposal of the balance in hand, they shall carry into effect the intentions of the subscribers at large, whom they sincerely congratulate upon the successful result of their liberality.

The Committee cannot separate without recording upon their minutes the satisfaction they have in stating how unanimous they have been, and that the fund having been considered as a sacred deposit, the Committee have always defrayed their personal expenses, and that no charges whatever, even for places of meeting, have at any time been incurred.

Resolved that our present Secretary, Brother Pitt, be requested to draw up a final report for insertion in the Freemason's Quarterly Review, for the information of the Fraternity.

Resolved that this Committee be now dissolved.

R. T. Crucefix, *M. D., Chairman.*
Edward Pitt, *Hon. Sec.*

TO THE EDITOR.

Sir,—As I cannot for one moment believe that you wish to impose upon the public, by giving statements that are untrue, especially if those statements were libellous, I write to inform you that you have been misinformed in almost every particular by your correspondent who sent you a communication respecting the lecture I had the honour to deliver upon Freemasonry at Colchester, in November last, and which you inserted in No. 4 of the Masonic Review; nor can I doubt but that you will give the same publicity to the following observations as you have to the strictures I complain of.

The first charge brought against me is of a grave and serious nature, viz.: making too palpable allusions to the Supreme Being, and using irreverent language towards Jesus Christ.

The second charge against me is, that I accused the Freemasons of indecent and revolting conduct in their Lodges. These are the words made us, of by the Reviewer:—"The assertion that the behaviour of Freemasons in Lodges was too revolting, and——(we dare not for decency sake use another term the lecturer employed), to be mentioned in the presence of ladies."

The third charge against me is, that I called the ministers of religion liars and deceivers.

The fourth charge against me is, that I characterized the Fraternity as the protectors of murderers, the abettors of *swindling, lying, blasphemy,* and *sedition!!* I am then charged with having unconsciously invoked a blessing upon the immortal memory of Jenner and other worthies who were members of the Masonic Order.

Now, the fact is, Mr. Editor, that there is not one of these charges that can be substantiated against me; and, for the truth of this assertion, I appeal to the respectable and intelligent audience by which I was surrounded. Allow me, in conclusion, to put a question or two to the reviewer of my lecture. Why does he not inform the public who the individual is whose remarks he states "were fatal to the false prophet?" and why did he not answer my arguments in the lecture room, as he

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had travelled many miles for the purpose, and especially as the Chairman gave him the opportunity for so doing? And why did he not state the fact that a handsome vote of thanks was proposed to me, *and that that vote was seconded by a Freemason,* residing in Colchester, of the first respectability?

The truth is, Sir, that this well known individual, with the assistance of the Reviewer, by their unblushing and malignant falsehoods, have done the secret loving Craft infinitely more injury than I was capable of doing. I brought the subject forward fairly for discussion; the manner in which I have been answered, proves to demonstration, that the subject will not bear the light of truth, but says, unto, "darkness be thou my covering." I am, Sir, yours, &c.,

Ipswich, May 18, 1835. S. PIPER.

[We readily insert Mr. Piper's letter. His discourtesy or displacency are equally immaterial, and we think that he might have been satisfied with the general effect of his harangue. That our Reporter was too indulgent in his remarks, is sufficiently known; and it may be true that a vote of thanks was passed—all we can declare is, that such information never reached us until Mr. Piper has heralded this important compliment to his veracity. Our Reporter left the room on the conclusion of the admirable address of the young man who so effectually abashed even the lecturer himself, by one of those effusions of natural eloquence, which give to truth a charm at which "deceivers" tremble—and further this deponent knoweth not.—ED.]

ORGANIC AND ANIMAL LIFE COMPARED.—The functions of the organic life are performed with uninterrupted continuity; to those of the animal life rest is indispensable. The action of the heart is unceasing; it takes not and needs not rest. On it goes for the space of eighty or ninety years, at the rate of one hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome, yet continues this action for this length of time without intermission. Alike incessant is the action of the lung, which is always receiving and always emitting air; and the action of the skin, which is always transpiring and always absorbing; and the action of the alimentary canal, which is always compensating the loss which the system is always sustaining. But of this continuity of action the organs and functions of the animal life are incapable. No voluntary muscle can maintain its action beyond a given time; no effort of the will can keep it in a state of uninterrupted contraction; relaxation must alternate with contraction; and even this alternate action cannot go on long without rest. No organ of sense can continue to receive impression after impression without fatigue. By protracted exertion the ear loses its sensibility to sound, the eye to light, the tongue to savour, and the touch to the qualities of bodies about which it is conversant. The brain cannot carry on its intellectual operations with vigour beyond a certain period; the trains of ideas with which it works become, after a time, indistinct and confused; nor is it capable of re-acting with energy until it has remained in a state of rest proportioned to the duration of its preceding activity. And this rest is sleep. Sleep is the repose of the senses, the rest of the muscles, their support and sustenance. What food is to the organic, sleep is to the animal life. Nutrition can no more go on without aliment, than sensation, thought, and motion, without sleep.—*Dr. Southwood Smith.*

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MASONIC INTELLIGENCE.

[The circulars of the December and all subsequent communications are still due.]

THE very numerous letters we have received since our last publication, from various Lodges, particularly in London, testifying their approbation of this Review, are, as our friends may well believe, very gratifying; and we should with great pleasure insert them had we not previously given our reasons to the contrary. Our Brethren will acquit us of a want of either gratitude or attention; for cheered as we have been by Fraternal kindness, our prospects have brightened and our task has been rendered comparatively easy.

March 23.—A circular under this date has been issued by command of the Most Worshipful Grand Master, and addressed by the Grand Secretaries to the Lodges, reminding them of the necessity of timely registration under the Act of Parliament.

ESPECIAL GRAND LODGE.—APRIL 29.

Present, the Rt. Hon. and R. W. the Earl of Durham, D.G. M. as G. M.
R. W.—Goff, Prov. G. M. as D. G. M.
R. W. D. Pollock, S. G. W.
R. W. Geo. Stone, J. W.

Brother, Rt. Hon. Lord Monson, W. M. of the Riegate Lodge.—Rowland Alstone, *M. P.* for Herts.—Simon M'Gillivray, Prov. G. M.—W. W. Prescott.—Meyrick.—D. Granville, about fifty other Metropolitan and Provincial Grand Officers, and several Masters and Wardens of the Craft.

The Grand Lodge was opened in due form by the Earl of Durham, and the blessing invoked by the Rev. Grand Chaplain Bro. Fallofield.

Such portion of the minutes of the Grand Lodge in June, as referred to the election of his R. H. the Duke of Sussex, was read and confirmed, upon which the Grand Lodge rose and saluted the throne in compliment to their illustrious Grand Master.

The Earl of Durham expressed, on the part of his Royal Highness, his regret at being prevented by illness from acknowledging in person such marks of approval, and directed the Grand Secretary, Bro. White, to read a letter from the Grand Master, and to announce the following list of Grand Officers for the year:—

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OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND,
FOR THE YEAR 1835—1836.

Patron,
The King's Most Excellent Majesty.

Grand Master,
His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, President of the Royal Society, Colonel of the Honourable Artillery Company of London, Knight of the most noble Order of the Garter, K. T., &c. &c. &c.

Pro.-Grand Master,
Right Hon. the Lord Dundas.

Deputy Grand Master,
Right Hon. the Earl of Durham.

Rowland G. Alstone, Esq., *M. P.* . .	Senior Grand Warden.
E. A. Sanford, Esq., *M. P.*	Junior Grand Warden.
William W. Prescott, Esq.	Grand Treasurer.
Rev. William Fallowfield	Grand Chaplain.
William Meyrick, Esq.	Grand Registrar.
Mr. William H. White	Grand Secretaries.
Mr. Edwards Harper	
Archibald Keightley, Esq.	Senior Grand Deacon.
Benjamin Lawrence, Esq.	Junior Grand Deacon.
Sir John Soane	G. Superintendent of Works.
Sir Wm. Woods (Clarenceux) P. S. G. D.	G. Director of Ceremonies.
John Masson, Esq.	Grand Sword Bearer.
Sir George Smart	Grand Organist.

Lord Dundas, absent from ill health, was then saluted as *most* worshipful Pro.-Grand Master, with the same honours as the Grand Master*. After which the Earl of Durham was saluted as Deputy Grand Master.

His Lordship then invested the newly appointed Grand Officers.

The following list of the Grand Stewards elect was then read, and, being declared approved by the Grand Master, were announced as Grand Stewards of the year:—

GRAND STEWARDS FOR THE YEAR 1836.

Alexander Dobie . .	No. 1	Edward Staples . . .	No. 30
Herbert de Crespigny . .	2	Charles Sandy Packer . .	32
John Dunbar	4	Thomas W. Wells . . .	37
William U. Sims	6	Charles Altwicker . . .	66
William Nokes	8	William Brooks	72
Robert Timothy Hall . .	14	William F. Walker . . .	108
Frederick Ribbans . . .	21	John Maitland	116
Thomas Knowles . . .	23	Richard Carpenter Smith .	233
Benjamin W. Tucker . .	27	Charles Elliott	324

The Especial Grand Lodge was then closed in due form.

* Some Brethren inadvertently saluted the Pro.-Grand Master as Deputy Grand Master; but it should be borne in mind that His Royal Highness distinctly ordered that his Lordship was, on his promotion, considered by the Grand Master as (an "*alter ego*," and) entitled to the same Masonic honours as himself; and in the letter from the Grand Master read this day by the Grand Secretary, his Lordship was described as his *most* worshipful Brother.

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GRAND FESTIVAL OF THE ORDER.

IMMEDIATELY after the especial Grand Lodge was closed, Lord Durham, with the Brethren, entered the Hall in Masonic procession, and were met by the most numerous assembly that had been known for some years—in all nearly three hundred. The ladies' gallery was graced by beauty and fashion, and added greatly to the interest of the happy occasion.

After the removal of the cloth, the ladies, who had retired to partake of an elegant collation, returned to the gallery; they were greeted most enthusiastically, and gracefully acknowledged the cordial welcome, which was heightened by the beaming smiles that betokened their cheerfulness. The noble Chairman, the Earl of Durham, rose, and as the first toast, proposed "The King," as Patron of the Craft; "The Queen," Patroness of the Female School; both toasts were received with loyalty and respect.

The health of his Royal Highness the Duke of Sussex was the next toast. "Although," observed the noble Earl, "our Grand Master is not present on this happy occasion to receive those accustomed marks of your affection, you, my Brethren, are well aware that nothing but the hand of Providence, which has interposed, would have prevented him from mingling amongst you, and participating in the happiness of this meeting. His first care has ever been and continues to be devoted to promote the welfare of the Craft, and by his personal attendance to dignify its proceedings; well do I know, and deeply do I feel how poignantly his Royal Highness regrets being compelled to delegate to other hands the investiture of those Brethren whom he has appointed as Grand Officers of the year; but in carrying into effect the commands of our illustrious Grand Master, I can but add the pleasure I have felt in humbly performing so gratifying a duty. I must also congratulate the Craft upon the condescension of his Royal Highness in continuing once more to preside over the Grand Lodge. Around the walls of this temple, my brethren, are displayed the portraits of many members of the Royal Family and other distinguished Freemasons, who have proved themselves foremost in supporting our rights and privileges; yet, amongst this noble illustration either as there depicted, or as elsewhere known, where shines there one so pre-eminently conspicuous in upholding the Order of Freemasonry, as our illustrious Brother, His Royal Highness the Duke of Sussex."

There was but one sentiment which re-echoed the words of Lord Durham, and that sentiment was conveyed in a burst of natural feeling and acclamation, as an affectionate tribute to one so loved and venerated.

The health of the Right Hon. Lord Dundas, the Pro-Grand Master, was then proposed, and received with respectful approbation.

The Provincial Grand Master for Canada, Simon M'Gillivray, Esq., addressed the meeting, and after drawing the attention of the Brethren to the inestimable value of the Masonic services of the noble Chairman: first a Provincial Grand officer of high rank; next, the dignified and talented manner in which he acted as Deputy Grand Master; and lastly, to his very efficient and courteous conduct on the present festive occasion, proposed the health of "the Right Hon. the Earl of Durham." The toast was received with the most significant marks of lively acclamation.

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The noble Brother returned thanks to the following effect:—

"Brethren, the friendly, I may say the enthusiastic manner in which my name has been noticed, calls upon me most imperatively to declare how grateful to my feelings is such a mark of your spontaneous approbation; how cheering to my heart is the encouragement you thus offer me to continue a line of conduct that has met with your support. Although from my earliest years I have been a Freemason, and I trust not an unworthy one, yet my sphere of action having been confined to the province with which I am so immediately connected, I was but little known to my London Brethren until called upon to assist the Grand Master, when serious indisposition prevented him from acting as he himself could wish. Duty and affection equally prompted me to render myself useful to him and acceptable to you; for, however gratifying the compliment may be considered, and I candidly confess I esteemed it a mark of personal affection from the Grand Master, still I feel bound to declare, that nothing could have satisfied me had I not received these cordial and flattering proofs of your esteem. However light and easy it may be at any time to preside over a festive meeting, where mirth and good humour encourage a Chairman to proceed in the details of his office with comparative facility, it is a far different matter to preside over the deliberate assembly in Grand Lodge, where important subjects are discussed, and when the vital interests of our institution are to be gravely considered. Until lately, the proceedings at those communications were mere promulgations and registrations of the edicts of the Grand Master; but, Brethren, there has arisen of late a spirit of inquiry worthy of our glorious profession, that has found its way into our legislative assembly, that has brought about discussions upon most important subjects, and this has been happily marked by an especial propriety of conduct, and by the exercise of great intellectual powers. I have sincere pleasure in stating my conviction, that the Grand Master, so far from viewing these proceedings with either distrust or jealousy, is gratified to know that they have taken place. As far as I am personally concerned, I trust I have filled the chair with fairness and impartiality. It is my anxious wish to be much among you—it is my duty, and no distance, no consideration, shall prevent my attendance when my health shall permit. I congratulate you upon the very great advances which Freemasonry is making amongst all classes of men; in the metropolis it flourishes, and the Provincial Brethren vie with those in London, both in numbers and respectability. It appears to me to be our paramount duty to sustain and to support Freemasonry; not simply because it is founded upon charity, benevolence, and piety, but because it enables men who are confessedly separated by religious differences or political dissention, conscientiously to meet in the calm serenity of an untroubled scene, whatever may be their creed or political bias. Freemasonry has, however, a still nobler aim—it associates the *poor* and the *rich* upon terms of perfect equality, without a violation of decorum, without offering the slightest interference with the regulations of well-organised society. Surely the prevalence of such principles must contribute to the prosperity of the country, by promoting general harmony, and uniting all classes in the strictest, the closest bonds of concord."

The Earl of Durham's address excited the most intense interest, was listened to with deep attention, and received with that applause to which its importance and sincerity so justly entitled it.

"The Grand Masters of Scotland and Ireland," received a merited

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eulogium from the Chair, and the toast was proposed and received with mutual and cordial applause.

Brother M'Neil, a member of the Scottish bar, and W. M. of that highly distinguished Lodge, the Canongate-Kilwinning, Edinburgh, rose in compliment to the toast, and addressed the company in a very eloquent manner:—"It was his duty to state, that the flattering manner in which his Grand Master was introduced was personally gratifying; and although the presence of the Marquis of Douglas and Clydesdale would have added to the splendour of the meeting, yet his Lordship, although he would have expressed himself more eloquently, could not have felt more grateful than himself." Brother M'Neil in conclusion, solicited permission to propose "the health of the Grand Master of England" in another character, one dear to every Scotchman, as "the Earl of Inverness." The worthy Brother was very felicitous in his address, and his toast was most warmly cheered.

"The Provincial Grand Masters" followed next in succession, and Brother M'Gillivray returned thanks.

The Earl of Durham next proposed "the Grand Wardens of the year, and the other Grand Officers," prefacing the toast with some appropriate comments upon the respective appointments.

Brother Rowland Alstone, *M. P.*, S. G. W., observed, that he had nothing but devotedness to offer in return for the distinguished compliment paid to him by his appointment to the office of Grand Warden of England, and he could affirm on the part of his esteemed Brother and colleague, Brother Sandford, *M. P.* for Somerset, that unavoidable absence from England was the sole cause of his not being present to acknowledge most respectfully his sense of the kindness shewn to him. It would be his (Brother A.'s) duty in future to endeavour to promote further, if possible, the cause Freemasonry; and he considered that such an address as had been delivered that day by the Earl of Durham, had never been exceeded; it was pleasing to know there was some chance of its publicity, for the more it was distributed through all parts of the world, the more would it tend to disseminate what is good and useful. "As Grand Warden, I will be attentive, and whenever my public duty does not prevent, I shall be found in my place." Brother Alstone's address was extremely well received.

"The Masonic Charitable Institutions" was then given, and an allusion made to the festival appointed for the 13th of May, in support of the female school.

The Noble Chairman then rose and called the attention of his Brethren to the next toast, in which their gallantry as men, and their fidelity as Masons, were powerfully associated. "It is not, I trust, exceeding the bounds of Masonry, if I should tell the beautiful ladies in the gallery that its foundations are placed upon piety, virtue, and universal charity, and that heaven, of which those fair guests are but types and symbols, we in our hearts believe, cannot but approve our object, which is to break down all barriers that would prevent harmony and love. Much has been said and much written upon the non-association of females with Freemasons in their Lodges. I beg to state, that in former days, when the hard work and labour of Freemasons was such, that to have compelled the softer sex to participate in laborious toil, would have been unmanly, if not cruel; there was more than a reasonable excuse for exempting them from such services; but now in the present day, when our objects have a different contemplation, when they may be

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considered as having an allegorical illustration, I can scarcely perceive why the ladies are not more intimately associated in our pursuits. On this particular point, I am somewhat doubtful how the reformers in Masonry may feel, but I throw out the hint for their consideration. I now propose 'the health of our fair guests,' and shall do myself the honour of attending with the Grand Officers, to pay them a mark of personal respect in the gallery."

A burst of joyful acclamation was the answer to his lordship's gallantry, and the ladies retired evidently delighted.

"The Board of Stewards, and thanks to them for their liberality and attention," was the concluding toast.

Brother Bell, the President of the Board, then rose, and stated that there was but one part of his duty which he lamented, it was, that during their year of office, the Grand Stewards had to regret that the continued indisposition of their illustrious Grand Master had prevented them from tending their personal services; but that among themselves as a body, there had existed perfect unanimity; they felt it incumbent upon them to make every possible arrangement for the ladies, and he hoped that without interfering with the orders lately issued, the comfort and pleasure of their interesting and fair friends would be secured; they were themselves, as it were, but one man, with one mind, and, consequently, with no dissentient voice. For the Brethren, too, they had catered with some view to novelty, as in addition to what was considered proper upon the Grand Festival, they had determined that every Brother should be supplied with tea and coffee. The worthy Brother concluded with expressing the thanks of his Brother Stewards for the kindness shown them, and immediately afterwards the Earl of Durham and the Grand Officers retired.

The vocal choir consisted of Brother E. Taylor, T. Cooke, Bellamy, Collyer, Jolly, &c., &c., whose talents were very pleasing and conspicuous, and tended much to enliven the good-humour of the day.

THE GLEE ROOM.

It is our pleasing duty to record the very general satisfaction which the ladies expressed at the attention paid to them, at the splendid banquet prepared for them, at the general arrangements of the evening, and more especially by the introduction of some ladies who favoured them by a very pleasing concert. Mrs. Fitzwilliam, whose good-humour infused an additional charm during her hurried visit, sung one of her favourite ditties, and was obliged to leave early to fulfil her professional duties at Drury-lane. Mrs. Sheridan, Mrs. Morgan, and Miss Honner, however, in the most obliging manner contributed to enliven the company with songs and duets.

The Earl of Durham agreeably to his promise visited the ladies, and won hearts enough to gratify the most inordinate lover that had not earned his laurels previously—but we must not profane our cause with levity—his Lordship delighted every one—the urbanity which graces a gentleman was as marked in the company of the ladies, as was his dignified conduct among the Brethren.—Shall our brother reporter go further? Aye, marry, and unless he does, he will leave undone that which is most important—the pleasing office of returning thanks—

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grateful thanks from a numerous assembly of Freemasons and their fair friends—to the Board of Stewards for the entertainment afforded to them—for the liberality which graced the proceedings of a day, unsullied by a single drawback upon the dignity of the Order, or the happiness of the meeting—we can only say, that their conduct may be equalled but it cannot be excelled.

Anything further to communicate? yes, dear Brethren, the following circular was found in every plate, at our entrance into the hall; it spoke of charity, referred to music as a Craft-like science, and exhibiting a proof of the earnestness of our Brother Stewards in the "Old Mason's Cause;" we are happy to announce their appeal has since proved successful:—

"ASYLUM FOR AGED AND DECAYED FREEMASONS.—A Benefit in aid of the Funds for the above purpose will take place at the Theatre Royal, English Opera House, on Friday the 29th day of May, when the support of the Fraternity is earnestly solicited."

And thus we close the transactions of the delightful grand festival of 1835.

ROYAL MASONIC INSTITUTION FOR BOYS.

April 13.—GENRAL COURT.—Thomas Moore, Esq., Treasurer, in the Chair.

Nothing of any particular interest occurred.

May 5.—The several vacancies were declared, and regulations made for the election of candidates by ballot in July.

ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN.

The following account may be found interesting at the present moment:—

The late Chevalier Ruspini, on the 16th of March, 1788, instituted the charity for the praiseworthy object of maintaining, clothing, and educating the female children and orphans of indigent Brethren.

Its first commencement was crowned with the power and means to admit fifteen children; but in the year 1794, the number was increased to thirty, as many as could be accommodated in the house which the Governors had engaged in Somers-town, until their funds should enable them to complete their projected edifice upon a site of ground in St. George's Fields, belonging to the Corporation of London.

Such was the industry of the Governors—such was the benevolence by which the Masonic Craft seconded their exertions, that in 1795, the edifice was completed, at an expense of upwards of 2,500*l.*, capable of containing one hundred children, should the liberality of the subscribers be so far extended. The number now in the house is sixty-five.

The late Duchess of Cumberland was the strenuous supporter of the Charity; she devoted much time to its interests. The school, until the union, was called the Cumberland School. The Marchioness of Hast-

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ings, who is still living, was also a warm supporter of the charity, and admirably seconded the example of her royal friend.

Children are admitted from seven to ten years of age, under certain certificates of health, and must be free from any perceptible tendency to infirmity; vouchers of the father having subscribed to the tenets of the Craft are necessary; proper certificates of marriage of the parents and baptism of the child, must be produced.

The children are, besides receiving a useful education, instructed in *domestic* duties, so that when they leave the school, they are placed out as apprentices to trades or in services, as may be congenial with their disposition and capacity.

The governing power is vested in a *House Committee*, who have the immediate guardianship of the children; an *Audit* Committee, a General *Monthly* Committee, and a Quarterly Court, who, of course, exercise the superior powers.

There are a variety of regulations for qualifications as subscribers and life governors, according to the amount. One guinea constitutes an annual subscriber. Ten guineas a life governor. The by-laws have been just revised, but the Committee delay their publication in order to include the names of the new subscribers at the ensuing festival, appointed for the 13th May.

In 1794, no less than *one hundred and fourteen* Lodges had contributed in support of the charity, many of them by very liberal sums. The valuable exertions of the clerical Brethren were marked by the most successful appeals from the pulpit, and a concert in the Hall produced a clear profit of 136*l.* 2*s.* 9*d.*

As a considerable part of the childrens' time is employed in needlework, the public are respectfully informed that such work is executed at the school in the neatest manner, on the following terms:—

	£.	*s.*	*d.*		£.	*s.*	*d.*
A full trimmed shirt, or shift, from .	0	2	3	to	0	3	3
A plain ditto	0	1	9	to	0	2	6
Table cloths	0	0	4	to	0	1	0
Fine napkins . . . per dozen	0	1	6	to	0	2	6
Common ditto . . . ditto	0	1	0	to	0	1	6
Common pocket-handkerchiefs ditto	0	1	0	to	0	2	0
Cambric ditto. . . . ditto	0	3	0				
Sheets . . . . per pair	0	1	0				
Marking, per dozen letters . .	0	0	3				

Coarser work proportionably cheap.

Subscriptions for this Charity are received by the General Committee, which meets at the School-house, at one o'clock, in the forenoon, on the last Thursday in every month.

By John Ramsbottom, Esq., *M. P.*, V. P., Treasurer, 31, Spring-gardens.—Messrs. Williams, Deacon, Labouchere, and Co., 20, Birchin-lane.—Messrs. Biddulph, Cox, and Ridge, Bankers, 34, Charing-cross.—Messrs. Hammersleys and Co., Bankers, 57, Pall Mall.—Mr. W. Fletcher Hope, Secretary, 30, Penton-place, Walworth.—Mrs. Crook, the Matron, at the School-house.—Mr. Canham, 7, Bennett's Hill, Doctors' Commons.—And by the Grand Secretaries, at Freemason's Hall.

It is the earnest wish of the Committee of Management that the Establishment should be frequently visited by the friends and patrons of the Institution, and especially by ladies.

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April 9.—GENERAL COURT.—The following thirty annual Governors were elected as an addition to the General Committee for the year ensuing, viz.:—

Mr. J. P. Acklam.
" J. Begbie.
" W. Bolus.
" F. W. Bossy.
" S. Cardozo.
" C. Cotterell.
" F. Crew.
" W. Cox.
" J. W. Cragg.
" T. Farncomb.
" J. H. Fenton.
" R. Field.
" J. H. Freer.
" J. W. Froggett.
" J. C. Fourdrinier.
Mr. C. Hawley.
" W. Hogg.
" W. Jackson.
" B. Lawrence.
" C. W. Lovell.
" C. Mawley.
" S. Odell.
" G. Serjeant.
" W. Sharman.
" J. C. Stahlschmidt.
" Hon. A. Trevor.
" J. Taylor.
" T. Wallas.
" G. Whiting.
" J. H. Warter.

The undernamed children were admitted into the school:—

Elizabeth C. Harcourt.
Emma H. Blower.
Mary A. Harris.
Jane Callcott.
Mary A. Stringer.
Elizabeth A. Garnham.

At a General Committee, April 30th, 1835, Lord J. H. S. Churchill in the Chair.

Dr. Crucefix presented and read an Address which he had been requested at the last House Committee to prepare; and it was proposed that the same should be printed and circulated at the ensuing Festival.

Resolved, that the thanks of this Committee are due to Dr. Crucefix for his kindness in preparing the said Address. That the same be submitted to H. R. H. the Duke of Sussex, M. W. G. M., Vice-Patron and President of this Charity; and if H. R. H. shall be pleased to signify his approbation, that Mr. White and Dr. Crucefix be requested to prepare the Address for circulation at the Festival*.

The following Governors were elected on the several Committees.

HOUSE.	AUDIT.
Lord H. John Spencer Churchill	Mr. J. P. Acklam
Mr. C. Baumer	" F. W. Bossey
Dr. Crucefix	" C. Baumer
Captain Deans	" S. Cardozo
Mr. George Franks	" Edwards Harper
" A. S. Gordon	" G. Hennekey
" H. R. Lewis	" W. R. Key
Dr. Moore †	" R. W. Rodgers.
Mr. W. W. Prescott	" J. C. Stahlschmidt
" W. Shadbolt	" W. Shadbolt
" Samuel Staples †	" J. Taylor
" W. H. White	" W. H. White

* His Royal Highness having proposed to issue a general circular to the Craft, the address above alluded to was not printed.

† Since resigned.

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ANNIVERSARY FESTIVAL OF THE FEMALE SCHOOL.

MAY 13.—We had this day the gratification of joining the friends of this excellent institution at Freemasons' Hall, and of participating in their social and moral enjoyment. Soon after six o'clock about two hundred and fifty members of a fraternity "whose joy is to do good" sat down to a dinner, which, if not equal in splendour of arrangement and costliness, with many at which eating and drinking is the "be all and the end-all," was unobjectionable in its provision, and rendered more palatable and pleasurable by the general bond of friendship, brotherhood, and charitable feeling by which it was characterized.

The chair was taken by the Earl of Durham, in the immediate neighbourhood of which sat Lord John Churchill, J. Ramsbottom, Esq. M.P., Simon M'Gillivray; B. B. Cabell and D. Pollock, Esqrs.; the Hon. Thomas Dundas, Thompson Hankey, Esq., Captain Deans, T. F. Savory, B. Lawrence, H. Lewis, A. Keightley, W. Prescott, and B. Laurie, Esqrs., Rev. Mr. Fallofield, Sir Geo. Smart, W. H. White, E. Harper, W. Halton, Thos. Brutton, J. Masson, and W. Silvester, Esqrs.; also Dr. Crucefix, C. Baumer, Esq., and S. Staples, Esq., members of the House Committee, together with Dr. Granville, Geo. Franks, J. Gascoigne, G. Shipman, Esqrs., the medical officers, and other eminent Masons.

After the removal of the cloth, *Benedictus* was sung in beautiful style by Master How (a pupil of Sir George Smart's) and Messrs. Fitzwilliam, Hobbs, Taylor, and Robinson, accompanied on the piano by Sir George Smart. In the chorusses that subsequently followed they received the assistance of Mrs. Seymour, Mrs. Gordon, Miss. Birch, and Miss Lloyd, who occupied one of the side galleries; here we must in justice add that this gratifying professional assistance was most admirably performed.

The noble Chairman then proposed "The health of the King, the patron of the Craft and of the Institution," which was received with every demonstration of loyalty and regard. "God save the King" followed, and was given with much effect.

Earl Durham then gave, "The Queen, the patroness of the Institution," which, as a natural proof of the gallantry of the fraternity, excited if possible, greater applause than the preceding toast, followed by the "Fairies' Glee."

In proposing "The health of his Royal Highness the Duke of Sussex, M.W.G.M.," the noble Earl passed a warm eulogium on his royal highness, founded on his anxiety on all occasions to promote the welfare of Freemasonry, but particularly to support that of the society whose annual festival was then holding. It was with deep regret that he had to lament the continued indisposition of the illustrious Grand Master, which prevented his attendance upon the interesting occasion. He gave the toast, too, as one in intimate connection with the well-doing of the society, as the Duke of Sussex had for a long period been one of its most efficient patrons.—Drank amid loud and repeated cheering—Glee "Hail Sussex."

"The health of Lord Dundas, Pro.-Grand Master," was crowned with three times three.

Song by Mr. Hobbs.

Simon M'Gillivray, Esq., proposed "The health of the noble chair-

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man" in a speech of some length, but little of which we could hear with sufficient distinctness to transfer to our note-book, from the distance at which we sat from the cross-table—a circumstance that will account for other contractions in our report. The only sentences we could make out were, that he was sure the noble Earl would be found to be a successful advocate for the Institution; and that, as a proof of his Lordship's zeal, he had undertaken to conduct the business of the meeting although labouring under severe indisposition—so severe, indeed, that he was unable to partake of the refreshments that were set before him. He concluded by asking the company to let their mode of drinking the toast be a proof of the warmth and cordiality of their thanks. The cheering that followed this appeal, was of the most enthusiastic description, and must have been highly gratifying to their noble object.

Earl Durham, in acknowledging the compliment, thanked the company with much sincerity for the cordial manner in which they had received the announcement of his name. He assured those who heard him, that not one among them felt more than he did the absence of his Royal Highness the Duke of Sussex, who, much as he desired to be present in general at meetings of the Craft, desired more especially to attend such as that then assembled.—(Hear, hear.) The ailment of the royal Duke was, however, a bar to such enjoyment, and his (the noble Earl's) health was such that it by no means enabled him to exert himself to the extent of his inclination. He had, in fact, left a sick bed in order to aid the Institution by his presence.—(Hear, hear.) And he would assure the Brethren then assembled that the best reward they could afford to him, if the performance of a duty under such circumstances merited any reward, would be by setting an example of liberal emulation in support of a Charity which it was the peculiar glory of Freemasons to have founded and maintained.—(Cheers.) It would be a needless task for him to say aught of the society to the Brethren who resided in the metropolis, because they were all fully aware of its merits and its claims; but as there were several members of the Craft present who had attended from provincial Lodges, he would give a brief sketch of the rise and progress of the Royal Freemasons' Female School for their information.

After showing that the education of the Children fitted them in every respect for the duties of domestic life, or those that required the possession of higher attainments, the noble chairman said that those who gave pecuniary assistance to the institution could do so in the full assurance that the money would be applied in a manner conducive of the highest advantage to those who were the objects of its assistance, under the able superintendance of the house committee, whose unremitting exertions, and regular attendance to the duties of their office, was a bond of security to all.—("Hear, hear" and cheers.) He could not conclude his observations without acknowledging the great assistance derived by that institution, and by others of a similiar nature, from their advocacy by a comparatively new publication, that was in every respect creditable to Freemasonry: he meant the *Freemason's Quarterly Review*.—(The allusion to this excellent work, of which we have so frequently spoken in terms of high praise, was received with loud demonstrations of satisfaction by the company.) He had never doubted that such a publication might obtain literary repute, by giving currency to the talent possessed by many masonic brethren; and glad was he to find that it not only mirrored the ability so amply shared by Freemasons

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and expounded the benefits shared by the craft, but that it had become an eloquent advocate to supply the wants of Freemasonry.—(Cheers.) Again reverting to the indisposition of the Duke of Sussex, the noble earl concluded his address by assuring the company that his feelings were at that moment divided between affection for the Grand Master and gratitude to them.—(Long-continued cheers.) *Song, Mr. Fitzwilliam, "Tea in the Arbour."*

John Ramsbottom, Esq., M. P., returned thanks on "The health of the Vice-Presidents" having been duly honoured.

The treasurer and house committee then retired for the purpose of introducing the children into the hall, which they soon after entered, preceded by the stewards, the treasurer, Mr. Ramsbottom, leading an infant in each hand, the other children followed, then came the matron and her assistants, and last of all the house committee; the procession then walked round the room, and the children, between sixty and seventy in number, were arranged on the platform. Their appearance was most prepossessing, and we indite but the truth when we say that there were those present—ourselves among the number—upon whom the sight had an effect in which something very near akin to paternal solicitude called up such feelings as manhood indulges in but seldom. Several of them were in the organ loft, and if possible, presented a *spectacle* still more interesting; the galleries at each end of the organ loft being filled with elegantly-dressed women, the wives and daughters of Freemasons, to whom, in garb alone, the children stood in strong contrast—a contrast telling a forcible and lasting lesson to those who "look beyond to-day." In this position the children sang the the following appropriate hymn, composed by Sir George Smart, by whom they were accompanied on the organ.

While social virtue breathes around,
And liberal hearts and hands are found
To join in union sweet,
May we, blest nurslings of your care,
Who still your fost'ring pity share,
Our simple lay repeat.

And sure if mercy's doubly blest,
Imparting transport to his breast,
Who gives and who receives,
Then swells each heart with joy sincere,
While humble gratitude is here,
And kindness which relieves.

'Peace on earth, good will to men,'
Echo Judea's wilds again,
As saving love descends;
And still through paths beset with fear,
Bursts the glad strain on mortal ear,
Which calls them Brethren—Friends.

Lord! o'er the waste of waters wide
Still let thine ark of mercy ride,
Prompt to the orphan's pray'r;
Ope wide its shelt'ring gates, and win
By gentle love from shame and sin
Those who find refuge there.

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The noble chairman then proposed as a toast, "Prosperity and Perpetuity to the Freemasons' School for Female Children;" in introducing which, his lordship gave some further explanation of the objects of the Institution.—The Freemasons' School had been originally instituted in the year 1788, by the Chevalier Ruspini, and was at first adapted to receive fifteen female children. As its funds increased, proper buildings had been erected, at a cost of £2,500, and the utility of the Institution extended till now, that it supported and educated sixty-five female children of reduced Freemasons. The objects of this Charity are under no restriction as to their parochial settlement. They are admitted into the school between the ages of eight and eleven years, and are educated, clothed, and wholly supported, till they attain the age of fifteen years, at which time they are provided with suitable clothing, and apprenticed out to trades, or as domestic servants, or are returned to their respective parents or friends. During their continuance in the school, they are carefully instructed in the principles of the Christian religion, are taught reading, writing, arithmetic, needlework, every domestic employment, and such other necessary qualifications as are calculated to make them most useful to their future situations in life; and such as are apprenticed out, and produce satisfactory testimonials of their good conduct during their apprenticeship, receive a gratuity of five guineas each.

John Ramsbottom, Esq., *M. P.*, having again occasion to return thanks for the reception of a toast in honour of the Institution, and particularly of himself as treasurer, stated, in reference to the fact which had been mentioned by the noble chairman, of the Institution having been originally founded by the Chevalier Ruspini, that an instance had arisen of a melancholy reverse of circumstances in the family of that Brother, but which was at the same time gratifying, as an instance of the utility of the Institution so founded, since it was a fact that one of the children who had passed in review on the present occasion before the company, as the object of their bounty, was the grand-daughter of the Chevalier Ruspini, by whose benevolent exertions the Institution had been originally established. The children of many other decayed Brethren, who had once seen better days, had been received, maintained, educated, and provided for, to the number of 366, besides the 65 now in the school; and great approbation was due to the matron and her assistants, and to the house committee, who regulated the internal arrangement of the establishment. Mr. R. then took occasion to lament that, whilst provision to some extent was made for the sons and daughters of decayed Freemasons, none of a similar nature yet existed for the direct assistance of such Freemasons themselves. So strongly did he feel upon this important subject, that he promised his personal support, and looked forward with confidence to the time when all the objects of Masonic protection would be associated under one roof—(enthusiastic cheers); and his remarks were received in a spirit of warm cordiality by the Brethren present, calculated to give every assurance of success to such an institution, if properly founded. The hon. gentleman, who to the offices of Vice-President and Treasurer—a Treasurer in advance—to this Institution, has the honour of being Prov. G. M for Berkshire, offered his best services in the formation of the society to which he had made allusion.

The subscriptions were then announced; among which were his Majesty for 20 guineas, and the Queen for 10 guineas, as annual sub-

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scribers; the Duke of Sussex, Earl Durham, Lord Dundas, Lord John Churchill, and several others among the company assembled, annual subscriptions of 10 guineas each.

After the list had been gone through the noble chairman congratulated the liberality that had been displayed; upwards of £670 having been collected, a sum exceeding the last collection by nearly £200. His lordship then proposed "The health of the ladies who had honoured them by witnessing a portion of their festivities," and in the course of his address stimulated them to give their important aid and personal inspection to the school; adding, that it was no small source of gratification to all who had interested themselves in behalf of the school to know that of the numbers who had received education in the Charity not one had forsaken the paths of virtue and honour. This was mainly owing to the superintendance of the excellent lady Mrs. Crook, the matron, who so meritoriously put into practice the benevolent intentions of the governors. His lordship appeared to rally from his too evident indisposition while addressing the ladies, and made some pleasing allusions to the song which Brother Fitzwilliam had favoured them with, and concluded by expressing a hope that while, in the name of the assembled Brethren, he welcomed the fair guests to their metropolitan arbour, no Harry Longlegs, or other intrusive visitor, would make them regret their visit. It is needless to add that deafening cheers accompanied the conclusion of his lordship's address*.

A few other toasts were then disposed of, among them the House Committee, the Medical Officers (whose professional services are rendered gratuitously), and the Stewards of the day, whose courtesy and attention merited such a notice at least. Dr. Granville acknowledged the compliment on the part of the medical officers, and the Hon. Thomas Dundas, Prov. G. M. for the N. and E. Ridings of Yorkshire, returned the thanks of the Stewards. The noble Earl left the chair shortly after nine o'clock, at which period we left many of the sturdier enjoyers of sociality very reasonably disposed to prolong a scene that had already yielded so much delight.

The ladies' room was conducted upon the same liberality that was observed at the grand festival, and the Stewards, taking fair advantage of the example set them on that occasion, arranged a concert, at which several ladies assisted, and were well supported by Master Walker.

We cannot conclude without acknowledging how greatly we are indebted to the *Public Ledger* for the accurate report of the proceedings; indeed we ought to apologize for the liberty taken in making some trifling additions.—Ed.

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* It was observed with painful feelings that his lordship during the evening was only able to take a cup of weak tea.

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The following is an abstract from the Account for 1834, distributed in the Hall.

Receipt.

		£	s.	d.
His Most Excellent Majesty the King—Patron .	*a*	21	0	0
Her Most Excellent Majesty the Queen—Patroness	*a*	10	10	0
H. R. H. the Duke of Sussex, M. W. G. M.	*a*	10	10	0
The Earl of Durham, 3d donation		10	10	0
The Duchess of Marlborough—Vice-Patroness		10	10	0
Lord John Churchill, 4th donation		10	10	0
Sir F. Ommaney, 2d donation		10	10	0
John Ramsbottom, Esq. M. P. Treasurer, 12th donation		10	10	0
L. H. Petit, Esq.—Vice-President, 22d donation		10	10	0
W. W. Prescott, Esq., 8th donation		10	10	0
Geo. Stone, jun. Esq., 3d donation		10	10	0
B. B. Cabbell, Esq., 7th donation		10	10	0
Grand Lodge—Moiety of fees		85	3	9
Amount of Needle-work done by the Children		124	9	2
Amount of Dividends		464	0	4
Moiety of a collection after a Sermon by the Rev. G. Robinson, at Preston		5	17	6
Legacy of the late B. C. Meyer		45	0	0
Sundry Donations and Subscriptions		418	1	8
Ballance due to the Treasurer		521	5	0
		£1800	7	5

Disbursement.

By balance due to Treasurer, as per last account	137	0	10
Provisions for Children, Matron, and Assistants	536	16	0
Amount paid for Repairs, Rent, Taxes, Insurance, and Furniture	140	16	5
Paid on account of Repairs now carrying on	500	0	0
Household Linen and Clothing for the Children, and Haberdashery	158	17	1
Coals, Candles, and Soap	37	11	10
Salaries and Wages to Officers and Servants	140	4	6
Gratuities to Matron and Assistants, and Rewards to Apprentices	29	8	0
Books, Printing, and Stationery	44	14	3
Incidental Expenditures by the Matron	36	8	0
Collector, for Commission on Subscriptions	24	16	6
	1648	12	7
Donations announced but not yet received	14	14	0
	£1800	7	5

Examined C. Baumer, J. P. Acklam, J. Taylor, J. C. Stahlschmidt, W. Shadbolt, W. H. White, E. Harper, } *Auditors.*

W. Fletcher Hope, *Secretary.*

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SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION, MAY 6.

Present.

M. E. C. Lord Dundas, Pro. Z. as M. E. Z.
E. C. S. M'Gillivray . . . H.
E. C. Lord John Churchill, . . J.

A tedious and uninteresting discussion preceded the regular business of the Chapter; it went to shew that some of the Members of the original Committee differed upon matters of fact, that their Report was not sufficiently clear, and that, consequently, general inconvenience had resulted. The discussion closed with a recommendation from the Chapter to the M. E. Z., to exclude a portion of the Report.

After the confirmation of the Minutes of the last Grand Chapter, the following appointments were declared, viz.:—

OFFICERS OF THE SUPREME GRAND CHAPTER OF ROYAL ARCH-MASONS.

M. E. C.	H. R. H. the Duke of Sussex, *K. G.* .	Z.
M. E. C.	Rt. Hon. the Lord Dundas . . .	Pro. Z.
E. C.	Rt. Hon. the Earl of Durham . .	H.
"	John Ramsbottom, *M. P.* . . .	I.
"	William H. White	E.
"	Edwards Harper	N.
"	Thomas F. Savory	P. Sojr.
"	Rowland G. Alstone, *M. P.* . .	Asst. Sojrs.
"	Rev. William Fallofield . . .	Asst. Sojrs.
"	William W. Prescott	G. Treasurer.
"	William Meyrick	G. Registrar.
"	Archibald Keightly	G. Sword Bearer.
"	Benjamin Lawrence	G. Standard Bearer.
"	William Lowndes	G. Organist.

THE COMMITTEE of General Purposes for the G. Chapter, the same as last year, except that the E. Comps. Benjamin Lawrence and Laurence Thompson, were elected, *vice* George Warre and P. Broadfoot resigned.

It was observed that one of the above appointments, in the person of a companion, whose exaltation had taken place but a few months since, might create some difficulty, as by the law, no companion below the dignity of a present or past Principal, was eligible to a seat in the Grand Chapter.

The Report of the Committee of General Purposes was then received, whereon it was moved that 25*l.* be voted in aid of the repairs of the Girls' School; an amendment was made to the extent of 50*l.*, to which the orginal mover agreed, on condition the sum be made fifty guineas, which vote was carried unanimously.

Freemason's Hall, London, 12th May, 1835.

E. COMPANION,

The M. E. and Supreme Grand Z. of the Order, having, pursuant to a resolution of the Supreme Grand Chapter, been pleased to

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issue a Warrant appointing a Special Committee or Chapter of Promulgation, for the purposes therein set forth, (a copy of which accompanies this,) the following days have been appointed for the meetings of the Committee, at seven o'clock in the evening, for *eight punctually*, at which your attendance with your Past Principals is required, viz.:—

For the Ceremony of Exaltation.	*For the Ceremonies of Installation.*
Tuesday . . . 19th May.	Tuesday . . . 26th May.
Tuesday . . . 2nd June.	Tuesday . . . 9th June.
Tuesday . . . 16th June.	Tuesday . . . 23rd June.
Tuesday . . . 30th June.	Tuesday . . . 7th July.
Tuesday . . . 14th July.	Tuesday . . . 21st July.
Tuesday . . . 28th July.	Tuesday . . . 4th August.

The object of the M. E. Grand Principals and the Grand Chapter in the appointment of this special Committee, being to establish a uniformity of practice and working throughout the Order, the attendance of some qualified Companions from each existing Chapter is indispensable, and to afford an opportunity for their attendance, the period for the operations of the Committee has been made to run until the Quarterly Convocation of the Grand Chapter in August next. After the expiration of that period, means will be taken to ascertain what Chapters have properly qualified to continue their workings, and the M. E. the Grand Principals will feel themselves called upon to suggest the suspension of any Chapter which shall have neglected this important duty.

By command of the M. E. Z.
WILLIAM H. WHITE, E.
EDWARDS HARPER, N.

(L.S.) AUGUSTUS F., G.M.—Z.

To all and every our M. E. and E. Companions.

We, Prince AUGUSTUS FREDERICK, Duke of Sussex, Earl of Inverness, Baron of Arklow, K.G. &c. &c. &., Supreme Grand Principal of the Order of the Holy Royal Arch of Jesusalem,

SEND GREETING,

Whereas in pursuance of a resolution of the Supreme Grand Chapter of the order passed on the 13th day of June, 1833, a Committee of nine, viz., the M. E. the three Grand Principals of the Order, and the M. E. Companions, the Earl of Durham, Provincial G. Superintendent for the County of Durham; Charles K. K. Tynte, Provincial G. Superintendent for the County of Somerset; the Rev. G. A. Brown, Provincial G. Superintendent for the County of Cambridge; William H. White, G. Scribe E.; John C. Burckhardt, Past G. Principal Sojourner, and Thomas F. Savory, Past G. Standard Bearer, was nominated and appointed "to take into consideration the Ceremonies for the Installation of Principals as well as the various other Ceremonies of the Order," which Committee, having, after numerous Meetings, brought their labours to a close, the result thereof was communicated to the Grand Chapter, and unanimously approved, and the Grand Chapter resolved "That the M. E. Z. be requested to nominate a more extended Committee, (including the several Companions who compose the existing Committee,) one-half of such additional members to be present or past Principals Z., not being Grand Officers, for the purpose

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of promulgating and giving instructions in the several approved Ceremonies; and that such Committee be empowered at any of their meetings, to instal into their respective Chairs such E. Companions as have been duly elected, upon receipt of sufficient Certificates of the fact."

Now know ye, that we, being desirous of carrying into full effect the object and intent of the said last resolution, do nominate and appoint the after-named E. Companions to be added to the nine Companions originally named on the Committee, viz.—Simon M'Gillivray, Provincial G. Superintendent for Canada; the Lord H. J. Spencer Churchill, Provincial G. Superintendent for Oxfordshire; David Pollock, one of the G. Assistant Sojourners; William W. Prescott, G. Treasurer; Richard Percival, Past G. Assistant Sojourner; William Shadbolt, John Bott, and Sir Frederick G. Fowke, Bart., respectively, Past G. Sword Bearers; and Philip Broadfoot, Past G. Standard Bearer, being *Nine Grand Officers.* And William R. G. Key, of the Chapter No. 7; Benjamin Lawrence, of the Chapter No. 8; John Fortune, of the Chapter No. 12; Charles Baumer, of the Chapter No. 21; Arthur L. Thiselton, of the Chapter No. 49; Henry Phillips, of the Chapter No. 109; Laurence Thompson, of the Chapter No. 196; Samuel Staples, of the Chapter No. 218, and Samuel M. Briggs, of the Chapter No. 580; being *Nine Principals or Past Principals of the Chair Z, not being Grand Officers.* Which Twenty-seven Companions are to form and be a Committee or Chapter for instruction and promulgation in the several Ceremonies of the Order, as the same have been arranged by the first named Committee and approved by the Grand Chapter; and we do accordingly require and direct the Committee to assemble and hold Meetings, when and as often as may be requisite for the purposes before stated, and to give notice to the several Chapters of the times and place of meeting, in order that the Principals and Past Principals thereof may attend for the purpose of receiving Instruction; and we do require and enjoin their attendance accordingly, that uniformity of practice may prevail throughout the several Chapters of the Order. And we do fully authorize and empower the said Committee to instal into their respective Chairs any Companions who shall have been duly elected Principals of regularly constituted Chapters, upon receiving Certificates or other sufficient proof of the fact. And we do further declare, that any Five Members of the Committee, present at a meeting duly summoned, shall be a Quorum, and that this our Warrant shall continue in force for the space of six calendar months from the date hereof.

Given under our Hand and Seal, at the
Palace of Kensington, this Fourth Day
of February A.L. 5835—A.D. 1835.

By command of the M. E. Z.
WILLIAM H. WHITE, E.
EDWARDS HARPER, N.

Freemason's Hall, London, 16th May, 1835.

W. MASTER,

By command of the M. W. Grand Master his Royal Highness the Duke of Sussex, we have to transmit a copy of an address from his Royal Highness, and have to request that you will lay it before the Members of your Lodge at the earliest opportunity. Subscriptions may

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be paid to the Treasurer of the Institution, John Ramsbottom, Esq., *M. P.*; to Messrs. Williams and Co., Birchin Lane, to the account of the charity; or at the Grand Secretaries' Office, Freemason's Hall.

With fraternal regard we are, W. M.

Your obedient Servants and Brothers,

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

The W. M. of the ——— Lodge, No. —.

(L. S.) AUGUSTUS F., G. M.

The Quarterly General Court of the Royal Freemason's Female School having reported to me, as Grand Master and President of the Institution, the unfortunate and insecure state of the School-house, occasioned by the decay of the foundation, and the necessity which was thereby created for an immediate general repair of the structure and formation of new foundations. I felt it proper to bring the subject to the notice of the Grand Lodge [*and Grand Chapter, the former of*] which [*bodies*] was pleased to grant a sum of £100, [*and the latter a sum of* £52 10]*, towards defraying the expense.

The works are now nearly completed, and although every attention has been paid to a strict economy, which could subsist with a due regard to stability, the outlay has been much greater than was anticipated, and may now be set down at £2.000.

To meet this unexpected and heavy charge the funds of the Institution are inadequate, without reducing the number of children upon the establishment, a measure which it must be the anxious wish of every Brother to avert;—under these circumstances I am induced to call the attention of the various Chapters and Lodges, and also of the individual members to the subject, relying with confidence that they will not suffer this excellent charity to decline from the effects of a misfortune and serious outlay, which was as unavoidable as it was unexpected.

Kensington Palace, 15th May, 1835.

May 29.—The Installation of the Most Hon. the Marquis of Salisbury, as Grand Superintendent of the Province of Hertford, took place in the new Masonic Temple this day.

Present, Comp. Lord Dundas, Pro.-Z. . as Z.
" J. Ramsbottom, *M. P.* . . H.
" T. F. Savory . . . . as J.
" W. H. White, E.
" E. Harper, N.

Companion L. Thompson, H. Phillips, —— Fortune.

The ceremony was chiefly performed by Companion Savory.

[Some Correspondents have inquired whether this Chapter was convened as a meeting of the Committee appointed to promulgate the recent arrangements—to such we should feel warranted in saying, it was not, inasmuch as Companion Harper, who is not a member of such Committee, was present on the above occasion; and secondly, because the installation occurred upon a day not publicly appointed for the regular promulgation. Others inquire if the Chapter was convened as a Supreme Grand Chapter of the Rulers of the Order—to this we reply, that the Principals of the Subordinate Chapters were not summoned, or they would, no doubt, have felt highly gratified in attending to testify their respect for the distinguished nobleman.—ED.]

* There appears to be some error here, which is, however, not important.—See Grand Chapter, May 6, p. 188.

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QUARTERLY COMMUNICATION.

June 3.—Present, the Rt. Hon. and Rt. W. Bro. Lord Dundas, Pro.-G.M., on the Throne.
— Sandford, Esq., *M. P.*, J. G. W. as S. G. W.
J. Deans, Esq., P. J. G. W. . . . as J. G. W.

H. R. Lewis, S. M'Gillivray, W. W. Prescott, A. Granville, *M. D.*, J. Henderson, B. B. Cabbell, Esqrs., with many other Grand Officers, and about one hundred and seventy Masters, Past Masters, and Wardens of the Craft.

The Grand Lodge was opened in ample form, and an amendment moved upon the confirmation of a portion of the minutes of the previous Grand Lodge, which was, however, lost by a considerable majority, and the original motion confirmed.

The usual business was then entered upon, and the following appointments and elections declared:—

BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.	
Lord John Spencer Churchill, *Prs.*	
Henry R. Lewis,	
Simon M'Gillivray.	
Benjamin B. Cabbell.	
Rev. W. Fallofield.	
William Meyrick.	
Archibald Keightley.	
Benjamin Lawrence.	
William Shadbolt.	
Thomas F. Savory.	
John Henderson, V. P.*	
MASTERS.	
R. H. Giraud, G. S. L.	
Geo. P. Philipe, . . .	No. 7
John P. Acklam	8
James Palmer	113
R. T. Crucefix, *M. D.* . . .	118
George Birnie	194
Henry T. Archer	218
J. S. Wheatley	229
W. R. G. Key	234
Z. Watkins	329
PAST-MASTERS.	
Henry Rowe	22
Joseph Lythgoe	27
Charles Robottom	70
Richard Lea Wilson . . .	100

BOARD OF FINANCE.

GRAND OFFICERS.	
Richard Percival, *President.*	
Henry R. Lewis.	
James Deans.	
William W. Prescott.	
George Stone, jun.	
William Meyrick.	
Thomas Moore.	
MASTERS.	
R. H. Giraud, W. M. G. S. L.	
H. P. Philipe	No. 7
Robert T. Crucefix, *M. D.* .	118
Henry T. Archer	218
J. S. Wheatley	229
W. R. G. Key	234
PAST-MASTERS.	
Henry Rowe	22
Joseph Lythgoe	27
Charles Robottom	70
Richard Lea Wilson . . .	100

The discussion of the evening was unusually animated, and the Grand Lodge did not close until half-past twelve.

* Elected V. P. at the Board, June 23.

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GRAND OFFICERS' CLUB.—This club is generally well attended. As its name imports, none but grand officers are eligible for members; but there is no ballot for admission, it being held that all who are considered worthy of elevation in the Order, have a natural claim to enter, although it is well understood that there is no compulsion to join the club, and that several grand officers do not avail themselves of the opportunity. The Grand Master sometimes honours the club with his presence.

The general affairs of the society are usually discussed at these meetings, which are held on the days of Quarterly Communication, and preliminary views taken as to the probable proceedings in the Grand Lodge.

The following is one of the usual circulars addressed to the members. It, however, varies, as may be necessary.

"United Grand Lodge of Free and Accepted Masons of England.
His Royal Highness the Duke of Sussex, &c. &c. &c. M.W.G.M.

"R. W. Brother,—You are requested to attend a General Committee of the Grand Lodge, at Freemasons' Hall, on Wednesday, the instant, at seven o'clock in the evening punctually, and afterwards at the Lodge of Benevolence.

"Your attendance is also desired at a Grand Lodge, or Quarterly Communication, to be holden at the same place, on Wednesday, the next, at seven o'clock in the evening.

"By command of His Royal Highness
Freemasons' Hall. "the M. W. Grand Master,
"WM. H. WHITE,
"EDW. HARPER, } G. S.

"N. B.—The Grand Officers will dine together at Freemasons' Tavern, on Wednesday, the day of , at half-past five o'clock punctually."

The annual fee is three guineas, which, from the great number of members, not only covers the expenses of meeting, but also the cost of tickets at the Grand Festival; and, what is still more satisfactory, the club is enabled to give a handsome donation annually to the two existing charities. We sincerely hope their liberality will extend to the "Aged Mason's Asylum;" indeed, we have no doubt but it will, as it is impossible to calculate upon exemption from reverses of fortune. Indeed, the records of the Grand Lodge will show, that whenever a grand officer or his widow have appealed to the Board of Benevolence, the utmost liberality has been accorded.

There is but one accredited officer of the club, as the general duties are kindly performed by the Grand Secretaries. That officer is the treasurer, Brother James Deans, P. J. G. W., a most estimable member of the Craft, whose green old age, and still active habits, tell a happy tale of former years, when zeal and kindness were blended with maturity in judgment, he has for fifteen years filled this office, so much to the satisfaction of the club, that they lately unanimously voted him a very elegant silver salver of the value of fifty guineas. Bro. M'Gillivray was entrusted with the pleasing duty of carrying this vote into effect. The salver was manufactured by Grayhurst, and Harvey, and bears the following inscription:—

"Presented by the members of the Dinner Club of the Grand Officers of the United Grand Lodge of England, to Bro. James Deans, P. J. G. W, in testimony of the zealous discharge of his duties as treasurer during a space exceeding fifteen years. A. L. 5835, A. D. 1835."

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The Masters and Past Masters Club, *June* 3.—Several intelligent members of the order were this day ballotted for. A vote of five guineas to the Girl's School, and the like sum to the Boys School, were unanimously passed.

The announcement of the decease of Brother Halford and Brother Bugden, both of whom had been proposed as Members, was received with sincere regret.

Every meeting proves the moral value of this club, the small still voice has swelled into a powerful note; and gives an earnest that whenever its aid shall be demanded, or its judgement required, the members will be found ready. We commend the "Aged Masons Asylum to their protection."

Mount Sion Chapter, 169, *April* 18.—The Companions invited Comp. P. Broadfoot, P. Z., honorary member, on the occasion of his departure from London. Our excellent friend performed the ceremony of installation with his usual credit, and inducted the principals elect Comp. Simpson, Sansum, and Wheatley, into their respective chairs. "A heart-warm fond adieu," was addressed to the distinguished visitor by the first Principal, who was deeply affected by the kindness of his friends.

Lodge of Confidence, No. 228. *May* 22, 1835.

To the Editor of the Masonic Review.— Sir—Observing in the third number of the Masonic Review, under the head "Lodges of Instruction," you state that the Lodge of Instruction held under the sanction of the United Mariners Lodge, No. 33, hold their meetings at the Dial, Long Alley, Finsbury, such was the fact, but the Master of the Lodge having withdrawn his sanction, the Lodge of Instruction now hold their meetings at the above house, on every Sunday evening at 7 o'clock, sanctioned by the Lodge of Confidence 228; and is attended by Brothers Claret, Lambert, Brooks, Barker, Eames, Wright, &c. Your insertion of the above will much oblige yours fraternally,

Richard Eames, Sec.
of the Lodge of Confidence.

P. S. Ceremonies and Lectures are worked.

Moira Lodge, No. 109, *May* 26.—The resignation of Brother Samuel Cardozo, was to the general regret of the members tendered this day by letter; the long continued indisposition of the esteemed Brother had rendered such an act upon his part but too probable. The Lodge came to the unanimous resolution that Brother Cardozo's services entitled him to every mark of respect, and that in future he be considered as an honorary member; a deputation was also appointed, consisting of the Master and Past Masters, to wait on Brother S. Cardozo, P.M., on Wednesday, 3rd *June*, to present to him the following address.

TO BROTHER SAMUEL CARDOZO, P.M. OF THE MOIRA LODGE.

Worthy and worshipful Sir.—The Brethren of the Moira Lodge, have received the affecting announcement of your resignation with feelings of deep and heartfelt regret; the more so, as the cause of that retirement is to be ascribed to the illness with which you continue to be afflicted.

During the long period of thirty-two years that marks your connexion with the Moira Lodge, whether as Master, Treasurer, or in any other capacity; the Lodge cannot fail to be sensible of, and greateful for the

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many and truly important services which you have rendered, in the varied offices committed to your charge.

Amidst the vicissitudes that have at different times marked the progress of Masonry in the Moira Lodge, your conduct has been steadily directed to the great object of promoting the success and stability of that Lodge; and in furtherance of so laudable a design, enforcing by precept, and illustrating by example, the distinguishing advantages of order, peace, and harmony, amongst the Brotherhood.

The Lodge in reflecting upon the loss they have sustained by your resignation, cannot fail to recollect the admirable manner in which the various branches of Masonic Instruction have been delivered and enforced, and which have only been equalled by your practice of the principles of the Craft demonstrated in the Lodge, and by your active benevolence and exemplary conduct in all the relations of social life.

The deprivation of the counsel and assistance of so old and able a member, is indeed felt as the loss of a father by his children; which, as the Brethren cannot hope to repair, they console themselves with the intention of making the model of so much Masonic excellence, the object of their own example and practice.

May it please the Great Architect of the universe to uphold and support your earthly tabernacle, and when your mortal course shall be ended, may you be passed by the Grand Geometrician to the immortal Lodge above, and raised by the Most High to the sublime degree of happiness, is the prayer of every member of the Moira Lodge of Freemasons.

London this 26 *May*, 1835.

Signed for and by consent of all the members of the Lodge.

John Bigg, W. M.
John Leach, S. W.
James Whisson, J. W.

The deputation accordingly waited on the day appointed on Brother Cardozo, who under feelings of the liveliest emotion, returned his thanks for the address; and in a speech replete with the happiest Masonic illustrations, expressed his satisfaction at the regularity and order which characterized the Moira Lodge, as well as his confidence in its growing prosperity and stability.

Brother Cardozo then offered his sincere thanks for the distinction conferred by making him an honorary member, and assured the deputation that his solicitude for the welfare of the Lodge, would only cease with his life.

THE ASYLUM FOR THE AGED AND DECAYED FREEMASON.

With feelings of unmixed satisfaction and joyful pride, we now open a regular account to the credit of this noble tribute to Masonic justice—an account which, however humble in its commencement, will, we most confidently predict, hereafter vie with all the existing charities of the order—in the patronage by which it will be supported. We devote a few pages to its service in our Masonic ledger.

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We adverted, not long since, to the probability that many excellent friends and liberal contributors to the other charities would not be backward in their liberality whenever "a mould and form" should be given to our hopes. Since then Mr. Ramsbottom has openly avowed that the necessity for an asylum does exist—and coming from him as the treasurer of the Female School—and at the festival held in aid of the funds of that charity, the acknowledgment was greatly enhanced in value and importance; it served, at once, to remove the hasty impression which was likely to be felt that the Girls School *might* sustain some loss through the interest which the asylum *might* create. Mr. Ramsbottom has dissipated this vague notion, and we thank him for the truly liberal spirit which he displayed, and which, through him, will be infused into the hearts of many.

Several lodges have been addressed upon the subject and all with success—many interesting facts might be adduced with no little effect did our cause, (for such we hail it in the name of Freemasonry) require us to do so—we shall content ourselves with stating one honourable instance, the more because it refers to a brother in humble circumstances—who, on hearing the lodge addressed upon the subject, solicited the brethren to permit him to enrol his name in their list, not from any hope that he might hereafter derive benefit from the asylum, for he was fortunately protected by a small superannuation stipend; but because the sentiments he had heard delivered were so convincing and conclusive that he panted for an opportunity to give his mite.

The party we allude to was Brother Dalton, Tyler to the Burlington-lodge; he tendered a subscription of *five guineas.* We shall not describe the effect produced by this humble-minded, kind-hearted brother. Many and happy have been the bumper toasts we have "quaffed" in the Grand Stewards, British, Tuscan, Moira, Bank of England, Emulation, Unions, and many other lodges, in all twenty in number but none was to us so delicious as that which commemorated Brother Dalton's health, with prosperity to the "*Old Mason's Home.*" The lodge may well be proud of him. It would be invidious to particularize any lodge where so many have sanctioned the principles advocated, and we must therefore entreat the kind forbearance of numerous friends.

On the 29th of May a benefit in aid of the funds for the "asylum" took place, it proved most auspicious—we subjoin the following from the *Public Ledger.* To the editor of which journal we renew our grateful thanks. The company was graced by as elegant an assemblage of beautiful women as we ever saw attracted upon any public occasion.

ENGLISH OPERA-HOUSE.

"Last night *The Female Sleepwalker*, a version of *La Sonnambula*, was repeated at this theatre, in aid of the funds for the support of the 'Asylum for aged Freemasons.' The praise due to the management and to the company for the style of getting up, and for the performance of this opera has been already amply awarded them by the public; and we now merely repeat the well-deserved eulogium on the part of those to whom the house was granted on the occasion.

The house was crowded in every part, and the boxes exhibited a display of beauty and fashion that we have not witnessed before during the present season. Not a seat was vacant; indeed the appearance of the theatre at once convinced every beholder how warmly the call of *benevolence* can be responded to by a British audience. The perfor-

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mers appeared to exert themselves to the utmost, and the enthusiastic acclamations with which they were hailed are a sufficient guarantee of their excellence in their several parts. It would be, perhaps, injustice not to mention the name of Miss Romer particularly. If this young lady does not equal her foreign competitors in thrilling execution and sustained power of voice, she certainly falls nothing beneath them in the truth, delicacy, and fervour with which she pourtrays the character that she has undertaken. Wilson might, perhaps, have acted with more spirit; but the touching sweetness with which he sang the music allotted to him, made more than amends for the trifling deficiency. The *Good night!* introduced at the end of the first act, between him and Miss Romer, called forth an unanimous burst of applause. In the last act Miss Romer, in portraying the distress of *Amina* at being supposed guilty, and her subsequent joy when cleared of suspicion, surpassed even herself. The effect was electrical, and the rapturous acclamations of the audience when the curtain fell, again attested the triumph which she had achieved.

The following address, written for the occasion by Brother Douglas Jerrold, was then delivered by Brother John Wilson:—

In types we speak: by tokens, secret ways,
We teach the wisdom of primeval days.
To-night, 'tis true, no myst'ry we rehearse,
Yet,—hear a parable in homeliest verse.

A noble ship lay found'ring in the main,
The hapless victim of the hurricane:
Her crew—her passengers—with savage strife,
Crowd in the boat that bears them on to life:
They see the shore—again they press the strand—
A happy spot—a sunny, fertile land!

But say—have *all* escaped the 'whelming wave?—
Is no one left within a briny grave?

Some few old men, too weak to creep on deck,
Lie in the ocean, coffin'd in the wreck.
They had no child to pluck them from the tide,
And so unaided—unremember'd—died.
But orphan babes are rescued from the sea
By the strong arm of human sympathy.
For in their looks—their heart-compelling tears—
There speaks an eloquence denied to years.

The shipwreck'd men, inhabiting an isle
Lovely and bright with bounteous nature's smile;
And richly teeming with her fairest things,
Ripe, luscious fruits, and medicinal springs,
Must yet provide against the changing day—
The night's dank dew—the noontime's scorching ray;
For nature giving, still of man demands
The cheerful industry of willing hands.

But some there are among our shipwreck'd crowd,
Spent of their strength—by age, by sickness bow'd;
Forlorn old men in childhood's second birth,
Poor, broken images of Adam's earth!

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Of what avails the riches 'bout them thrown,
If wanting means to make one gift their own?
To him, what yields the juicy fruit sublime,
Who sees the tree—but needs the strength to climb?
To him what health can healing waters bring,
Who palsied lies, and cannot reach the spring?
Must they then starve with plenty in their eye,
Near health's own fountains must they groan and die?
Whilst in that isle, each beast may find a den,
Shall no roof house our desolate old men?
There shall!

(To audience.) I see the builders throng around,
With line and rule prepar'd to mark the ground;
Nor lack there gentlest wishes—hands most fair,
To join the master in his fervent prayer;
But with instinctive goodness, crowd to-night,
Smiling approval of our solemn rite,
The noblest daughters of this favour'd isle,—
And virtue labours, cheer'd by beauty's smile.
The stone is laid—the temple is begun—
Help! and its walls will glitter in the sun.
There, 'neath its roof, will charity assuage
The clinging ills of poor depending age;
There, 'neath acacia boughs, will old men walk,
And, calmly waiting death—with angels talk.

A musical "pasticcio" followed; and *Cousin Joseph* and *Cramond Brig* concluded the entertainments.

Brother Wilson spoke the address, which our talented Brother Jerrold wrote for the occasion in a very pleasing manner, he could not be said to act his part—the various points of the address—(and our readers will perceive every line required the most careful delivery), was given with the utmost propriety, it was perceptible that our Brother *felt* what he spoke, and the emphatic silence of the crowded but delighted audience, was the best tribute to the admirable and sensible manner in which the address was given. We owe much gratitude to Brother Jerrold for the address itself, and regret that he was not present to witness the justice that was rendered to his talents.

The general management was under the superintendence of a committee. Brothers J. C. Bell, Sansum, and Rowe, as president, treasurer, and secretary, have found themselves amply rewarded by the success that attended their endeavours, and they clearly proved that the following short address at the head of the evening bill of fare, was sufficient to ensure a bumper house.

"It is confidently felt by those members of the Masonic Fraternity who have undertaken the present attempt, that any lengthened appeal to the attention of the Craft is unnecessary; and they look forward with the happy presage, that a house crowded with *fair visitors* and *warm-hearted supporters*, will amply reward the exertions of the Committee."

The doors were kept, checks received, and places reserved by members of the Committee; it was pleasing to observe the spirit with which all vied in paying attention to the company.

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We cannot conclude our brief remarks, without expressing our conviction, that the association of so large a party and under such circumstances, must be productive of the happiest effects; when we consider that so many of the popular world were induced to witness the good feeling that dictated the call of charity among Freemasons, we feel a moral conviction they will disabuse their minds of some prejudices; while we as Freemasons, gratefully thank them for the aid which their company afforded. Next we must advert to the satisfactory attendance of so many members of the Order, having by their presence upon this occasion, testified their approbation of the projected Asylum; but when it is remembered that the theatre was graced with the presence of such a splendid galaxy of beauty, that the wives and daughters of Freemosons crowded to the old man's aid; what a moral lesson did they teach us, with what a power did they arm us, when they thus hallowed the holiness of the cause in which we have embarked. Let it be borne in mind, that women have hearts too pure to turn aside from the poor "Old Mason."

May we by their example be impressed with the blessing of light, and in token thereof, may the Mason's wife and the Mason's widow, in the hour of need, partake of the benefits of that Asylum, for the erection of which we have zealously but so imperfectly pleaded.

Well did the Earl of Durham remark upon a recent occasion, that the more we associated with the fairest of God's works, the nearer we approached perfection; and sincerely we regretted that continued ill health prevented his visiting the theatre, we can assure his Lordship, that many a fair sister's attention was directed to the box appropriated to our distinguished Brother. Among the audience, we noticed Lady Mary Long and her interesting family, and of the Grand Officers, Brother Lemon and Brother Harper.

June 22.—A meeting of the subscribers to the Asylum, was held at Radley's Hotel, at which the subject was considered with very deliberate attention. Several points of difficulty, and many objections which had been suggested, were investigated; but it would be incorrect to publish the opinions of individual friends, as they were drawn from a variety of sources of a private nature, as well as from records of the Order. We shall simply announce that the meeting adopted unanimously a series of resolutions of which the following are the leading articles.

"That it is expedient to provide for the wants of the meritorious but aged and decayed Freemason, by the erection of an Asylum to receive him within its sanctuary."

"That this meeting having heard statements produced in evidence of the means possessed by the Craft at large; are fully satisfied with and coincide therein, and pledge themselves to exert their utmost power in carrying the first resolution into practical effect."

"That this meeting receive with the warmest feeling of Masonic gratitude, the announcement from the chairman, that the Right Hon. the Earl of Durham, has condescended to become one of the Trustees; and the heartfelt thanks of the meeting are respectfully offered to his Lordship, for this mark of his solicitude, kindness, and protection."

"That the cordial thanks of the meeting are most especially due to William Willoughby Prescott, Esq., for his ready acquiescence with the request of the chairman in being named as a Trustee."

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"That the Inaugural Festival of the Asylum, do take place on the 31st *July*, under the direction of a board of stewards."

The subscriptions received exceed four hundred pounds, but will not be declared until after the Festival.*

It is respectfully intimated that subscriptions will be thankfully received at the banking house of Messrs. Grote, Prescott and Grote, 62 Threadneedle Street, to the account of this Institution.

KNIGHTS TEMPLARS' ENCAMPMENT, No. 20. *June 19th.*—A very numerous conclave was held this evening, and four Companions installed. The E. C. announced his intention to confer the degree of the Med. P. and Malta at an early opportunity.

A meeting of Emergency was declared to be held on the 26th to install a Companion from Oxford.

MASONIC CHIT CHAT.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE, No 4. *April 27th.*—After the usual business of the Lodge was closed, and the members had retired to enjoy the festive happiness which especially distinguishes this Lodge, many subjects of interest were discussed, and among them one of a very pleasing character. On the health of Bro. R. L. Appleyard being proposed as a veteran Brother, he rose and stated, that he had been a member of the Lodge since 1797, and a very constant attendant at its meetings. "I have now, my friends," said Brother A., "completed my 70th year. It is a long while to look back upon, yet the happiness I have derived from my intercourse with the Fraternity has been such, that time truly seems to have fleeted; my pleasures in its duties have exceeded all other enjoyments, and I have preferred meeting you upon this day, the anniversary of my birth, to collecting private friends at home. It is a feeling of the heart that has dictated the sentiment—it is a natural compliment I had no power to restrain." It is needless to say that our aged friend's address affected the hearts of all; those who had known him for years were cheered by his presence, while his younger friends felt the force of his example.

May 9th.—A meeting of such of the newly-elected members of the Lodge of Antiquity as had not received their Lodge medals, was held at Kensington Palace, when the following brethren had the honour of being introduced to H. R. H. the Duke of Sussex, their Worshipful Master, viz. Lord John Churchill, Brs. Jennings, Fourdinier, Hanley, and Hodson. His Royal Highness presented the medal to each Brother, and was graciously pleased to express the pleasure he felt in the office. Brothers Henderson, Meyrick, Keightly and Savory were also present.

SUMMER RECREATIONS.—These pleasant meetings are very promising. Several have already taken place, and we have received accounts of them, but must plead what will readily appear to be a sufficient excuse, "want of room." Many are to be held; among those, the Strong Man, No. 53, on the 2nd of July, at Brother Hinton's, Highbury Barn. We

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* Several of our Brethren who are printers, have in the most handsome manner offered their types and symbols GRATUITOUSLY.

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ought to state, that those who have not eaten white-bait (masonically), should visit Brother Breach at Blackwall—"Speed the Plough" say we.

Lord H. John S. Churchill.—It has been suggested by the House Committee of the Girls' School to the General Committee, to recommend to the General Court that his lordship should be elected a vice-president of the charity, as a mark of respect for the very prominent services he has rendered the institution.

Benj. Bond Cabbell, Esq.—This gentleman has contributed the munificent donation of fifty guineas to the Girls' School, in addition to former donations. The House Committee have marked their sense of Mr. Cabbell's liberality, by recommending that his name should also be placed on the list of vice-presidents.

The collection in aid of the funds for the repair of the Girls' School are, we are happy to state, proceeding in a satisfactory manner. We have received intelligence that the Antiquity, Friendship, Somerset House, British, Emulation, and other Lodges, have subscribed liberally; and had not the usual Masonic recess been so near at hand, no doubt the subscription would have been still greater. In November, however, we hope to make a still better report.

Female Freemason.—"I think the following may be considered by you worthy notice, as setting at rest a question often discussed, whether there have been any female Freemasons.

"In the Grand Provincial Lodge of Bristol is a copperplate print portrait of a lady standing by a chair; she wears the badges of Masonry, and the following account of her is placed near the portrait:—

"June A. D., 1817., A. L. 5821.

"Presented by Brother Henry Smith to the Grand Lodge of Bristol, and who received from Sir William Osborne Hamilton, Bart. (the donor of this curiosity) the following traditional account:—

"This wonderful lady, by name the Hon. Elizabeth St. Leger (who married Boyd Aldworth, Esq., of Newmarket, in the county of Cork), was the sister of Hayes St. Leger, who, about the year 1760 (the period of his sister's initiation to the secret arts and hidden mysteries of Freemasonry), was Worshipful Master of the Lodge held in the Castle of Doneraile, near Cork, and the tradition is, that she had secreted herself during the initiation of a Brother, behind the tapestry which hung round the room, and so became acquainted with the ancient mysteries of the Craft; but being discovered, it was the unanimous judgment of the Brethren present, that the only safeguard was to adopt her as a sister, and she accordingly passed through the ceremony of initiation, and afterwards continued a most zealous friend of the institution to the hour of her death, which happened about forty years since. Her brother, Hayes St. Leger, dying in 1767, without issue, the estates and title descended, in 1776, to this lady's son, St. Leger Aldworth, and are now enjoyed by his lineal descendants."

"In the year 1818, I was introduced to the Honourable Mrs. Lysaght, the grand-daughter of this lady-Freemason, at Bath, and I gave her a copy of what I now send you. I have Mrs. L.'s note, in which she says that she can see no mistake in the account, except that the name of Mr. Aldworth was Richard instead of Boyd. That when the subject was mentioned to Mrs. Aldworth (the Freemason) by any of her grand-

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children, she appeared angry with them, and ordered them to be silent." —*From the Morning Herald.*

"THE present Archbishop of Canterbury, when a tutor at Hartwell, was initiated as a Freemason in the Old Royal York Lodge, at Bristol, a Lodge now and for some time past extinct, in consequence chiefly of the extravagance of its members, in giving balls to the ladies, &c. The date of his Grace's initiation, as Wm. Howley, may be found in the books at Freemasons'-hall, and is the 21st Dec. 1791. And the identity of the person was communicated to me by a physician of my acquaintance, who was also initiated in the same Lodge, and present when the said Wm. Howley was made."—*Morning Herald.*

AFFLICTING CIRCUMSTANCE.—"We regret to state that Mr. Bryant, the author, comedian, and Irish vocalist, during the last four months has been afflicted most seriously, and is at present confined in the greatest distress at a lodging, No. 12, Broad-court, near Covent-garden theatre. It appears that the unfortunate gentleman caught a severe cold in consequence of the duties attendant upon his profession, and it was succeeded by acute rheumatism, general debility, and loss of sight. For the last twenty years he has been connected with several metropolitan theatres, and was the author of many successful pieces and songs. He was introduced to his profession as the pupil of the late Robert Palmer, the father of the stage, and was the intimate friend and companion of the late Mr. Edward Pidgeon, the translator of 'Cuvier's Animal Kingdom.'"

The Members of the Fraternity will discover in the above paragraph from the newspaper, that the individual referred to is the same Brother, who for a succession of years has enlivened the Nore excursions by his talents as a vocalist. We, in common with many others, have listened with more than pleasure to his *Irish Schoolmaster*, and remember at this moment the exuberant spirits which he instilled into our much respected Brother, the late Colonel Forrest, when with such peculiar *naivete* he sang *"An Irish Stew,"* just as we were beginning to pitch a little at the Nore. Had the Colonel lived to know poor Bryant's wants, he would have been foremost to relieve them. Let us hope he may not be forgotten. Any subscriptions in his behalf will by us "be thankfully received and faithfully applied."

Masonic Obituary.

Brother Dr. PINCAIRD. On the 18th of May an inquisition was holden before Mr. Stirling, at the Red Lion, Upper King-street, Bedford-square, on the remains of G. Pincaird, Esq., *M. D.*, aged sixty-seven who met his death at his residence, No. 18, Bedford-square, under the following circumstances:—It appeared from the evidence, that on Friday morning, the 15th, the deceased, who had been in his drawing-room, where a member of the family had been reading to him, was called on to attend a female patient in the parlour. He had been with her but a few minutes before the servants were alarmed by a violent ringing of the bell. On one of them going there, the deceased was found upon the floor apparently in the agonies of death. Dr. Williams,

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of Bedford-place, was sent for, who promptly attended, and was speedily followed by Dr. Moore, but all their efforts to restore the vital action terminated without effect. A *post mortem* examination of the deceased took place, when the cause of death was found to arise from an enlargement of the heart. Verdict, that the deceased died by the visitation of God. Dr. Pincaird was chairman of the Clerical and Medical Life Assurance Company. Our respected Brother was P. S. G. D., and senior Physician to the Royal Freemason's Female Charity. Dr. Moore of Lincoln's-in-fields, P. J. G. D., will probably be his successor.

Brother T. BUGDEN, P. M. of the British Lodge, No. 8, and P. Z. of the British Chapter. This worthy Brother died lately; he was much respected in the Craft, and was particularly distinguished by the very impressive manner in which he performed the ceremony of Installation. Some years since, Brother Bugden, then enjoying independence, was fatally lured to the tempting scene of the Stock-market, where he exchanged his sterling money for some experience in the foreign bonds, which too seriously endangered his future prosperity – the false friendship of one in whom he trusted, completed his misfortunes. Latterly, however, he became more agreeably circumstanced, and filled a situation of responsibility with honourable integrity. His widow and family, we regret to say, will have to mourn for more than his loss, as his removal from this world has deprived them of all means of support. Our Brother has only left behind him "his good name." Brother Bugden was Past Grand Steward, and in 1831 a member of the house committee of the Female School. At the last Lodge of Benevolence Mrs. Bugden presented her petition, which was received, and she was unanimously recommended to the Grand Lodge to be relieved with the sum of fifty pounds.

FUNERAL of Brother THOMAS JOSIAH HALFORD, W. M. of the Pythagorean Lodge, No. 93, and P. M. of the Royal Naval Lodge, No. 70.

The Pythagorean Lodge was called together under a dispensation from his Royal Highness the Most Worshipful Grand Master, at the Grey Hound Inn, Greenwich, on Thursday the 11th of June, 1835. The Lodge being opened in the three degrees, the Worshipful Master, *pro tem*, (Brother Henry Rowe, P. M. of the Royal Naval Lodge), called the attention of the Lodge to the following dispensation:—

(L.S.) AUGUSTUS FREDERICK, G. M. Seal of the Grand Master.

To the Senior Warden Brother Edward Welch, the Past Masters and Officers of the Pythagorean Lodge, No. 93, Greenwich.

You having represented that Brother Thomas Halford, who was Worshipful Master of the said Lodge, departed this life on the 2d inst., and that prior to his decease he expressed his wish to be interred with Masonic honours and ceremonies, and that the interment is to take place in the town of Greenwich in Kent; you are accordingly hereby authorized to assemble the Members of your Lodge at its usual place of meeting, and to proceed in your Masonic clothing and insignia with the corpse to the place of interment in the said town of Greenwich, and also to permit other regular Members of the Craft to join in your procession, and in like manner to return to your Lodge-room; and you the said Senior Warden, Past Masters and Officers, are strictly charged to take special care that none of the Brethren do appear abroad in any of

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the clothing or insignia of the Craft, except in going to and returning from the place of interment, and that due order and decorum be preserved and the honour of the Craft maintained; and you are to cause this dispensation to be read to the Brethren before you quit your Lodge-room, and to be recorded in your minutes, and you are to transmit an account of what shall be done herein for the information of the M. W. Grand Master.

Given at the Palace of Kensington, this tenth day of June, A. L. 5835, A. D. 1835. By command of the M. W. Grand Master,

WILLIAM H. WHITE, G. S.

The Brethren then proceeded to the house of the late Brother Halford in procession, and from thence to the church, in the following order:—

The Tyler of the Lodge, with his sword—Members of the Lodge of Friendship, No. 248—Ditto, Lodge of Confidence, No. 228—Ditto, Lodge of Joppa, No. 223—Ditto, Lodge of Unity, No. 215—Ditto, Lodge of Justice, No. 172—Ditto, Lodge of Unity, No. 82—Ditto, Lodge of Peace and Harmony, No. 72—Ditto, Lodge of Neptune, No. 22—Ditto, British Lodge, No. 8.

Grand Steward—Members of the Royal Naval Lodge, No. 70—Senior and Junior Wardens, with their columns—Past Master—Master of the Royal Naval Lodge.

Inner Guard of the Pythagorean Lodge, with his sword—Senior and Junior Deacons, with wands—Members of the Lodge, No. 93, two and two—Secretary of the Lodge with the Roll—Senior and Junior Wardens, with their columns—The Sacred Law on a Cushion covered with Black Crape, carried by the Father of the Lodge—Past Master and Treasurer of the Lodge—Provincial Grand Chaplain—

Pall Bearers, three Members of the Lodge, with their Badges.

The Body, with the Regalia of the deceased placed thereon, carried by Six Porters.

Pall Bearers, three Members of the Lodge, with their Badges.

Chief Mourners—Assistant Mourners—Twelve of the Deceased's Workmen.

At the door of the church the procession halted and filed off, and the coffin was carried onward, the Provincial Grand Chaplain reading the funeral service. On entering the church, the "Dead March in Saul" was most beautifully performed on the organ; the Brethren then advanced up the aisle. On the desk service being ended, the Brethren formed themselves into procession to the burial-ground, where a circle was made round the grave by the Brethren: the coffin was then lowered into the grave, the Brethren of the Lodge being on one side and the mourners on the other; and after the final service was read, that part of the funeral service from Preston was delivered by the Provincial Grand Chaplain, the Rev. Brother David Jones, *B.D.*, perpetual Curate of St. Nicholas, Deptford, in the most solemn manner; the Secretary at the proper time throwing the Roll into the grave, which completed the ceremonial. The procession returned to the Lodge in reverse order, where the Lodge was closed in due form.

Among the procession we observed Brother Leigh, P. M., and Brother Porter, the W. M. of the Lodge of Friendship, Brother S. Mug-

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gridge, W. M. 215, Brother Rowe Past Grand Steward, Brothers Poore Smith and Parry, No. 72, and Brother Brooks, Grand Steward.

The most affecting tribute to the memory of our deceased friend was paid by our excellent Brother Fox, of the British Lodge, whose infirmities compelled him to attend the procession in a Bath chair.

Too much praise cannot be given to the Members of the Lodge for the very excellent arrangements made by them, and for the regular manner in which the whole was conducted. We likewise had the pleasure of observing in the church many ladies of the neighbourhood.

Our Brother Halford was initiated in the Royal Naval Lodge, served most of the offices, and passed the chair. He was the oldest Member of the Lodge, and a Subscriber to both Charities. He revived the Pythagorean Lodge in the year 1833, after its being many years dormant; was a steady friend, a good working Mason, an affectionate husband, a dutiful son, and a beloved father: in short, he was what he professed to be—*a mason at heart.*

PROVINCIAL.

Our Brethren in INDIA will hear, with equal interest and regret, that among the late proceedings at the Board of Benevolence the case of a petitioner was presented, who had left that country for the purpose of recruiting his health in England. His arrival here was greeted by the intelligence that the house in Calcutta, upon which his bills were drawn, had become bankrupt—a long recital is unnecessary—his feelings may be too readily conceived; one misfortune followed another, until human degradation could descend no lower; and he, who in India was protected from the sun by the luxury of a palanquin, was reduced to sweep a street-crossing in London. In such a situation was the subject of our remarks discovered by a brother Mason. Immediately a petition was prepared and presented to the Board of Benevolence. At this fortunate time tidings reached him that his friends in India had commissioned a captain to give him a passage home; a sum of money was voted to assist his outfit; and we hope by this time he has joined his connexions.

We dwell upon this instance to exhibit to our Eastern Brethren, as well as to all brethren in the British dependencies, the practical good that must result from charitable co-operation, and we hope that those who have the means will subscribe liberally to the existing Charities as well as the aged and decayed Freemason's Asylum.

PROVINCIAL APPOINTMENTS.

Wm. Stuart, Esq., P. S. G. W., Deputy Prov. G. M. for Hertfordshire.
Sir Frederick G. Fowke, Bart., P. S. G. W., Deputy Prov. G. M. for Leicestershire.
Wm. Loraine, Esq., Deputy Prov. G. M. for Northumberland.

LEAMINGTON.—We acknowledge a communication from the R. W. Bro. N. L. Torre, D. Prov. G. M. for Warwickshire, which want of room prevents our inserting. It is most gratifying to learn that our services are appreciated, and that Masonry flourishes in the province.

WATFORD, *April* 25.—A very numerous meeting of the Watford Lodge was held this day, in compliment to Brother Majoribanks, who

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was installed as W. M. Many distinguished Masons were present, and the banquet as usual was elegant and liberal. It is worthy of remark, that such is the flourishing state of the Lodge that it is inconvenient, from the number of members, for them to meet in their usual room.—A subscription has been entered into for the purpose of erecting a handsome Lodge room, with other conveniencies, on the ground belonging to the Essex Arms; the amount already collected exceeds £300.

HERTFORD, *May* 7.—The Hertford Lodge was regularly opened at one o'clock. Present, Bro. Wm. Lloyd Thomas, the W. M.; the Rt. W. the Marquis of Salisbury, Prov. G. M.; Rowland Alstone, Esq., S. G.W.; several Brethren from Stortford and London, and the members of the Hertford Lodge. Two gentlemen from Enfield and one from Welwyn were initiated.

The subject of attaching a Chapter to the Hertford Lodge was discussed, and it appeared desirable that a warrant should be obtained, from the number of Brethren who are anxious to be exalted. It wasobserv that the Companions of the Stortford Chapter a rewilling to transfer their warrant to the Hertford Lodge, and that the members of the Hertford Lodge were desirous to accept such transfer; the number of members in the former being only sixteen, some of whom are from London, and only attached to assist in working the ceremonies. But there is a well-grounded expectation that forty members of the Hertford Lodge would be exalted, and the Stortford Companions would readily attend at Hertford. The matter was postponed to an especial Lodge.

THE PROVINCIAL GRAND LODGE OF HERTFORD was held on the same day. Present, the Marquis of Salisbury, Prov. G. M., Bro. Rowland Alston, *M. P.*, and several Provincial Grand Officers, with many Brethren from the Watford, Stortford, and Hertford Lodges, as well as some London Brethren. After the Prov. Grand Lodge was opened, the Prov. G. M. made the following appointments:—

Bro.	Stewart, *M. P.*,	Deputy	Prov. G. M.
„	R. G. Alston, *M. P.*	Prov.	S. G. W.
„	W. Nunn,	„	J. G. W.
„	Rev. J. Byde,	„	G. Chaplain.
„	W. Lloyd Thomas,	„	G. Secretary.
„	Rogers,	„	S. G. D.
„	Crawley, Jun.	„	J. G. D.
„	Thomas Unwin,	„	G. S. B.
„	Randall,	„	G. Pursuivant.

Brother J. M. Carter was unanimously re-elected Prov. G. Treasurer. The Grand Lodge then closed.

DINNER.—In the evening the banquet of the Hertford Lodge was attended by all the Brethren who had attended the preceding Lodge.—Brother W. M. Lloyd Thomas in the chair.—The Marquis of Salisbury in returning thanks on his health being drunk, expressed his sincere gratification at the large meeting he then addressed; it was an indication of the high station the Craft held in the province, and he declared that nothing on his part should be wanting to increase its importance by any possible means in his power. The noble Marquis spoke in a very animated manner, and was most enthusiastically cheered.

Brother Alston, in reply to a similar compliment, also stated the pleasure he experienced in presiding over the Stortford Lodge; that his exertions should be most strenuously directed to advance its interests;

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and he felt confident, that if aided by the countenance and assistance of the Hertford Lodge, they should soon increase their number by twenty additional members. He anticipated this result during his own mastership. Mr. Alston's address was particularly marked by the fraternal terms in which it was couched, and highly delighted the company.

The "W. M.'s health" was most warmly received and suitably acknowledged.

[It ought to be observed, that the duties of Master have been discharged with exemplary fidelity, and that Brother Thomas has, by his example, influenced many of the influential men of the county to join the Masonic standard—among them the High Sheriff. In no part of England have the beneficial results of Masonry, as far as its social intercourse is valuable, been so clearly exemplified as in the county of Hertford. In the above proceedings we perceive a distinguished nobleman appointing as his officer a gentleman of political principles differing from his own—and at the banquet table exchanging all the courtesies of civil society which had been practised in open Lodge. May it ever be the province of Masonry to soften down asperities, and prevent discord.]

SOMERSET.—We observe some splendid furniture in exquisite taste has been added to the Lodge of Fidelity at Tiverton; nothing can exceed the liberality of the Brethren of that Lodge in collecting Masonic paraphanalia, but the zeal which regulates the expenditure: few Lodges in the kingdom can boast richer "*outward visible signs*" of the "inward and spiritual grace," which abounds there. An encampment on rather a magnificent scale has been added to the other Masonic Associations which flourish in this pretty town, which, under the direction of the distinguished Masons who compose this interesting position of Masonry, especially with the proficient superintendence of the M E. C. Brother Hodges, we anticipate a similar perfection will soon mark the establishment of this Order, as in the others of which we can say so much. An early meeting of the "Sir Knights" will be summoned, when we will endeavour to interest our readers who are fortunate enough to have their shield displayed.

TAUNTON, *May.*—The Lodge of Unanimity and Sincerity here continues to increase in numbers, having ninety-three *subscribing* Members on its list; it is an interesting fact that within these few months they have initiated eight Brethren (most of them officers of the army) on the eve of their departure for INDIA! The three grandsons of the heart-stirring *Flora Macdonald* are among the number! It is gratifying to know that all those most worthy Brothers are applying (in "true fag") for the purpose of perfecting themselves in the technicalities and ceremonies of our "Royal Art," so that they may disseminate its hallowed spirit among the interesting multitudes of the "far East." Verily this distinguished Lodge is a kind of missionary association for the blessed purpose of administering an antidote to "caste" by fraternizing India. God speed them.

The proceedings were too interesting not to call for the following published report:—

"St. John's Day was observed in Taunton with accustomed honour. The Worshipful P. G. M. Col. Tynte, *M.P.* favoured the Lodge with his presence, and in the course of his truly Masonic address, which

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recognised the most pure and hallowed principles of the Craft, adverted to the interesting ceremony which had just preceded the annual duties of the Lodge—that of the appointment of its officers—by the initiation of Emanuel Cardozo, Esq., merchant, of Madras, into the first principles of Freemasonry, by dispensation. The Worshipful P. G. M. observed, in reference to the exercise of this his prerogative, that he had a disinclination to use it except on very extraordinary occasions, but in the present instance, the candidate being about to return to his mercantile concerns abroad, and being very especially recommended to his notice, not only from his personal merits, but from the elevated station of his venerated parent, an old and dignified officer of the Grand Lodge of England, he felt it his duty to relax the rigour of the general rule he had laid down for his government on this point. After suitably and solemnly admonishing the candidate on the nature of the obligation to which he had been just pledged, the Prov. G. M. adverted to the existing harmony which prevailed in the Lodge of Unanimity and Sincerity—expressed his regret at not being able to partake of their hospitalities, and quitted the Lodge amidst sincere and reverential demonstrations of respect and gratitude from all present. Brother R. Leigh having been duly installed into office as Master of the Lodge for the year ensuing, and the different officers appointed and re-elected, the Lodge was closed in due form. Soon after four o'clock a superb dinner was served up by Miss Sweet, at the hotel. After which, the customary and appropriate loyal and Masonic toasts were given. The healths of the Dukes of Sussex, Leinster, and Buccleugh, as Grand Masters of England, Ireland, and Scotland, were duly honoured, as was that of the Prov. G. M. which was adopted with most enthusiastic applause. "The Past Master, Brother J. E. White," was given with high and well-deserved complimentary allusion to his late peculiarly arduous services, and "Prosperity to the different Lodges in this county, and to those all over the world, founded as they all were on the principles of benevolence," was cheerfully received. This highly respectable, temperate, social, and happy body separated about nine o'clock. Captain James Murray Macdonald, of the 1st Regt. Madras Cavalry, and Captain Macdonald, his brother, of the Bengal establishment, were, besides E. Cardozo, Esq. of Madras, present on this occasion."

The Chapter of Sincerity has been considerably enriched by some costly ornaments and important furniture, doing infinite credit to the artist (Brother Gaselee), who has so ably executed the wishes of the Chapter, and equal honour to the generous companions who have presented them. An instalment of chiefs and officers took place at their last Chapter, when a vote of thanks was unanimously passed to their late M. E. Z. Comp. Eales White, for the zeal and ability with which he had conducted the duties of his office. Three distinguished Masons were duly exalted, and the Chapter was solemnly closed.

WIVELISCOMBE, *May.*—Our Lodge are indulging the hope that our Prov. G. M. will hold his P. G. Lodge in this town at an early period. It is now some considerable time since we were honoured by the official deliberations of this important assembly, and as we can offer greater space and improved accommodation, we trust we may not hope in vain. The Loyal Vacation Lodge keeps pace in numerical increase with the other Lodges in the west of England, where Masonry is progressing in so satisfactory and beneficial a manner.

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BATH.—We have received several communications from this city, some complaining that we did not give an account of the festival held in honour of the natal day of His Royal Highness our M. W. G. M. In reply, we can only state, that however ubiquitous our thoughts may be, there is much personal inconvenience in being in several places at one time. It would however have been a very easy task, for one out of the many who participated in the pleasure of the day, "to let those secrets be regularly communicated" by post.

Other Brethren enquire about a very pleasing Lodge excursion to Box in Wilts, and regret extremely that it has been discontinued.

Some again have drawn our attention to the continued indisposition and necessary absence abroad of the R. W. Prov. G. M. Brother Grosett; in consequence of which, no Provincial Grand Lodge has been held for SIX YEARS! This province was till this unfortunate visitation of providence, one of the most zealous and active in the Craft; apathy has succeeded. In all societies, the ruling authorities should remember how much their example determines the character of those over whom they preside. If the chief be active and courteous, the subordinates will be emulous and persevering.

We earnestly, but respectfully call the attention of the deputy Grand Master of the province of Wilts, whose private character has endeared him to all hearts, not to permit any longer delay; but to summon his Brethren; they await but that summons to evince their former zeal, and prove that although the Tyler's sword has been long in the scabbard, it may yet gleam in the sunshine.

SHEPTON MALLETT.—The Lodge has bestirred itself and promises to equal the working and strength of its sister Lodges in the province.

RYDE, *May* 30.—*Grand Masonic Ceremony.*—On Monday, the foundation stone of the Royal Victoria Arcade was laid, with Masonic honors. The enterprising projector of this splendid addition to the elegant buildings of the town, W. H. Banks Esq., being a Brother of the ancient fraternity of Free and accepted Masons, received on the occasion the honour of the assistance of the Deputy Grand Master of England, together with that of various Lodges, in laying the foundation stone of a building, which promises to be as distinguished an ornament to the town, as we hope it will be an attraction to visitors, and a source of emolument, not only to the respected proprietor of the building, but generally to the inhabitants of Ryde. For in buildings of this description, the gaiety of the promenade is made to contribute to the praiseworthy reward of industry and taste; and the captivation of the scene prolongs the residence of visitors, and produces an increased expenditure, generally beneficial to the town. The intended building will be situated in the centre of Union-street, on a most attractive site. During the early part of Monday, the town was on the *qui vive;* numerous parties flocked in from different parts of the Island, and the adjacent coast; steamers from Southampton, Portsmouth, and Lymington, brought the members of the different Lodges, who supported a Brother Mason, on this appropriate occasion of exhibiting to the public, the celebration of a ceremony peculiar to their order.

The different Lodges having met at Brother Sheridan's, in whose extensive establishment the best arrangements were made for their reception; were there joined by the Earl of Durham, Deputy Grand Master of England. The noble Earl was in indifferent health, and on Saturday evening when applied to, was apprehensive of not being able to

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attend from illness, and also from not having his Masonic dresses and jewels with him. A messenger was, however, dispatched to the north, who returned on the morning of the ceremony with them, and his Lordship was accompanied throughout the day by his medical attendant. The ceremony was marshalled in the following order:—

Head constable—superb brass band—banner—British school
The children of the Ryde free school—girls, two and two
Boys, two and two—Ryde watermen, with banners—beadle
Banner of the Town of Ryde—Union Jack—Clergyman
Treasurer and clerk to the commissioners;
Sub-committee of commissioners—builder—surveyor
Clerk of the works—architect—Royal Standard of England
Two Tylers, with drawn swords—*Visiting Lodges*—the Paris Lodge
Des Amis Fideles—the Southampton and Royal Gloucester Lodge
Southampton—the Lodge of Peace and Harmony, Romsey
The Lymington New Forest Lodge—the Portsmouth Phœnix Lodge
The Gosport Lodge of Harmony—the Royal Sussex Lodge, Portsea
The Greenock Kilwinning Lodge—the Medina Lodge, Cowes,
The Albany and Vectis Lodges, Newport
And East Medina Lodge, Ryde—two and two—Tyler of the Ryde Lodge
Silver trowel, on a cushion; carried by a Brother
Book of Constitution, bye-laws, warrant, and dispensation, on a cushion

Junior Deacon, with pillar

The Secretary—Treasurer
Junior Warden, with plumb rule
Senior Warden, with level
Past Master
Holy Bible, with square and compasses, on a cushion
The Master

Senior Deacon, with pillar

The Right Hon. the Earl of Durham, Deputy Grand Master of England
Two Tylers, with drawn swords—two Constables.

The procession, on leaving the hotel, paraded the town for a very considerable extent. The concourse of spectators was immense, and apparently much pleased and interested by the ceremonial.

During the promenade through the town, the band played various airs and marches with great effect, and as the procession entered St. Thomas's church, the old 100th psalm was performed by it with great solemnity. The sacred edifice was crowded to excess. The incumbent, the Rev. W. Moore, selected his text from Matt. xxii. 39,—"Thou shalt love thy neighbour as thyself." The first annunciation of our Saviour's nativity, said the preacher, was accompanied by a proclamation of good will to man. Nor could brotherly love be recommended on stronger grounds than those of our Saviour's command—that they should love one another, as he had loved them. St. Paul had said, "Ye are taught of God to love one another;" and St. Peter had said, "Be ye all of one mind to love one another." It was a remarkable, and at the same time, a lamentable proof of human corruption, that such exhortations were necessary to enforce a virtue which one would think all would exercise for their general good. That the direct contrary conduct was generally observed, was, however, an indisputable fact; not that a man sat down deliberately to injure his neighbour, but such was the corruption of the human heart, that peace in a family and a neighbourhood did not naturally result from human motives, and it could only be preserved by Christian efforts. As in a small degree ap-

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plicable to the purpose for which they were met together, he would urge some considerations that might induce them to exert that good-will, which the society now before him was so well calculated to give birth to and support. It was most gratifying to him, as the spiritual director there, to see them in the court of the Lord's house and offering up their prayers and thanksgivings to that Almighty Being, without whose assistance, all their efforts were in vain; and it was indeed gratifying that their society was established, and the undertaking in which they were then engaged, founded by religious service, and that they prayed that God's holy spirit might sanctify the people of the town to which they belonged. The reverend preacher then proceeded to urge the duty of loving our neighbour, as all creatures proceeded from the same Creator, received from Him the same powers—required the same grace to assist, and the same faith to maintain them in their journeyings to eternity; and there was the same obligation on them to bear one another's burthens. They should take care, therefore, not to injure their neighbour; nor indeed could they do so without injuring themselves in a greater degree, nor do him good without enriching themselves. It should be their great endeavour, in all their doings with their fellow-creatures, to observe the strictest honour and integrity. He who deprived his neighbour, secretly or openly of his property, does a wrong, for which, though they may escape the laws, they cannot escape the upbraidings of their own conscience, or the knowledge of Almighty God. They were, therefore, to be honest and sincere, for by such conduct only could they obtain the favour of God and respect from man. It was better to endure evils of the worst severity, than to be tormented with the pains of a suffering conscience, and say with Job, "I will not lose my integrity." After showing the various duties arising out of the obligation of love to our neighbour, and the preservation of peace among men, all which are pre-eminently inculcated by Freemasony, the reverend preacher concluded his discourse.

The procession then left the church, and proceeded to the site of the intended building.

The situation is a very excellent one, being about the centre of Union-street, nearly opposite Sheridan's hotel. A range of seats was provided for the ladies, and a variety of flags suspended across the grounds. The concourse of persons on the ground, and in the road, on the walls, trees, &c., was immense, and the windows commanding a view filled with company. The Lodges having formed themselves in as good order as the ground would permit, the ceremony of laying the first stone commenced. The Earl of Durham, who wore a most splendid insignia of his office, as Deputy Grand Master of England, was addressed by Brother Sheridan:—

"I am desired by the Brethren of the different Lodges here assembled to express their sense of the very great honour you have conferred on them, by assisting at the ceremony in which we are now engaged, and hope that that the Great Architect of the Universe will prosper an undertaking which has been honoured by the assistance of the Deputy Grand Master of the ancient and honourable fraternity of Free and Accepted Masons."

To which the Earl of Durham replied:—

"I have felt great pleasure in accepting your invitation to attend the ceremony of laying the foundation stone of the Royal Victoria Arcade this day; and I am not only most anxious, as Deputy Grand Master of

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England, to have the pleasure of meeting the members of the fraternity in this island, but I am also desirous of paying my tribute of respect to the illustrious Princess whose birth-day this is, and who honours the present undertaking by giving it the sanction of her name—a Princess whose benevolence and the virtues of whose heart are so well known to the town of Ryde. I shall now proceed to the proper purpose of our meeting, and accept with the very highest pleasure the honour you have committed to my hands; and beg to assure you that I shall at all times, and on all occasions, be most happy to meet and to serve the inhabitants of the Isle of Wight."

The speech of the noble earl was most warmly received.

The upper stone, weighing half a ton, was now raised, a bottle containing a quantity of Maunday money and other coins of the realm, was placed in a cavity of the lower stone by Brother Sheridan:—the weight of the lower stone was about four cwt. The upper stone was then lowered upon it, and a silver trowel being handed to the D. G. M., the mortar was spread around. A mallet was then next handed to the D. G. M., who struck the stone with it. A bunch of wheat was then shook upon the stone by Brother Sheridan, and the proper officers poured on it the oil and wine. Brother Sheridan then said:

"May the Great Architect of the Universe bless the work in which we have been engaged; and may this building be an ornament and a benefit to the town. Allow me to congratulate you on the completion of your labours and on your being assisted on the occasion by the Deputy Grand Master and Senior Warden of this province, and of Hampshire; and I trust that the proceedings of this day will add a benefit to the undertaking. The advocates of Masonry will not expect me to detain them with long observations at this late period of the day. I shall, therefore, confine myself to expressing my hope and prayer that the time may come when the virtues of Freemasonry shall be universally known, satisfied as I am, that the practice of its precepts would tend to render the world more neighbourly, peaceable, virtuous, and more happy than it now is. I also beg to thank you all, Brethren, for the honour you have done us by your attendnance this day."

The whole ceremony was very impressive, and the rich collars, jewels, and other ornaments of the members of the Lodges, combined with the extreme fineness of the day, to render the scene exceedingly attractive.

The Lodges then returned to Sheridan's Hotel, where the Earl of Durham presided; and expressed a great satisfaction in being able to be present on this occasion. He said, he at all times considered it his duty, but it afforded him great pleasure, let him be in what part of the country he might, to assist in the performance of any Masonic ceremony. He felt proud on the present occasion in making acquaintance with so numerous a body of Masons as were then assembled together, and he hoped, from this period, to find that the Provincial Grand Lodge for the Isle of Wight would hold their meetings regularly. On his Lordship's retiring from the Lodge, he was escorted to the Pier Hotel by the Brethren in procession. During the afternoon the band played in the extensive gardens of the hotel; guns were fired from the site of the intended building, and the great number of visitors parading the streets of this beautiful town, gave it the appearance of a holiday in which every body participated.

In the evening a splendid dinner was given at the Town Hall, by Mr. Banks, to his brother Masons, and a number of his friends. About

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two hundred sat down to dinner, which was supplied by Sheridan in his well-known excellent style; the band played at the lower end of the noble room; flags decorated the walls, and the utmost enjoyment and good fellowship gave a zest to the banquet. W.H. Banks, Esq. presided, and among the company present we noticed General Pare, the Rev. W. Moore, Captains Butterfield, Coghlan, Carter, Barrington, Bore, Warren, W. Hearn, Esq., J. Vaux, Esq., C. Padden, Esq., J. Goode, Esq., H. Johnson, Esq., Lieut. Morris, J. Figgins, Esq., H. Phene, Esq., W. Westmacott, Esq., the Architect, and Mr. Sanders, the builder of the Arcade. After the company had done perfect justice to the banquet, "The King" was drank with immense cheering, the band playing God save the King. "The Queen" was also received with the same loyal feeling.

The Chairman then requested a bumper for the toast he should next have the honour to propose. From whatever part of England his visitors might have come, all of them were acquainted with the virtues and the benevolence of the illustrious mother of that princess who was the hope of England (loud cheers). In the Isle of Wight, they have had abundant proofs of her excellence, but in all parts of England her Royal Highness the Duchess of Kent constantly endeavoured to instruct the young princess in everything connected with the welfare and best interests of the country. The worthy Chairman then, amid tumultuous cheering, proposed "The Duchess of Kent and Princess Victoria." The applause was most enthusiastic.

The Chairman rose to propose a toast which, he said, needed no apology from him. He had received a great favour that day from a body of men, the head of whom would be the subject of his toast. He felt it his duty, as a Mason, to propose the health of "His Royal Highness the Duke of Sussex, Grand Master of the Fraternity of Free and Accepted Masons" (received with immense applause).

The Chairman, in proposing the next toast, said he should have the honour to propose the name of a nobleman who, at great personal inconvenience and suffering to himself, had honoured them with his assistance in the ceremonial of that day. When he (the Chairman) had waited on his lordship on Saturday last, he was so ill, that he could not be expected to attend six, or even one mile from his bedside. But when he was informed of the intended visit of so many Lodges, he expressed his anxiety to attend, and stated that he felt the more anxious to do so, from the distressing illness of the Duke of Sussex, which prevented that illustrious personage from fulfilling those duties as Grand Master of England to the Provincial Lodges, which, if well, he never neglected. A difficulty, however, was presented, in the noble earl's not having his jewels with him; with the greatest promptitude, however, he instantly dispatched a special messenger to the north for them, and that morning they arrived, and the noble earl attended, under the care of a medical friend (cheers), and he much regretted that that gentleman had felt it his duty to advise his lordship to forego the pleasure of dining with them that day. But though the noble earl was absent, his heart was with them (cheers), and he (the Chairman) knew that it was no want of anxiety to be with them that had prevented his lordship, but solely circumstances over which he had no control. He would, therefore, beg to propose his lordship's health, and also he begged to unite with it, those Lodges who had assisted them that day (cheers), for their good feeling and promptitude in helping them, was an honour to the science

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of Masonry, as well as a benefit to the town; he, therefore, begged to propose "the health of the Earl of Durham, Deputy Grand Master of England, and the different Lodges who had done them the honour of visiting them on the occasion" (tremendous cheering, which was resumed several times).

C. E. Deacon, Esq., rose to acknowledge the toast on the part of the visiting Lodges, and said that his Brethren wished him, as Master of the Southampton Lodge, to return thanks for the distinguished compliment the worthy Chairman and Brother Masons had paid them. He begged, on the part of the Lodge of which he was Master, as well as on the part of the other Lodges present at the ceremony, to return their thanks for the handsome compliment that had been paid them, and for the rapturous manner in which the toast had been received.—(Great applause.)

C. E. Deacon, Esq. again rose, and begged to propose a toast. When he remembered that the immortal and gallant Nelson was a Mason, and that the Great Captain of the age was also a member of their fraternity, he would, with the permission of the chair propose, "The army and navy."*—(Drank with immense cheering.)

General Pare begged to acknowledge the toast on the part of the profession he had the honour to belong; and returned thanks for the very handsome manner in which it had been received.

Captain Butterfield returned thanks on the part of the navy. He was, he said, an old sailor, but he hoped and trusted that if they should be again wanted there would never be a blank leaf left in the history of England for the record of their services.—(Applause.)

Captain Butterfield, in a neat speech, proposed the health of Mrs. Banks and the ladies of Ryde.

The Chairman returned thanks in a very humourous speech.

The Chairman again rose to propose a toast. He said the proceedings of the day had gone off with great pleasantness in consequence of the orderly conduct that had been everywhere observed, but a great moral effect had been produced by their joining in divine worship, and invoking the assistance of the Great Architect of the Universe; but those duties could not have been performed, but for the excellence services of his reverend friend. For those services he felt the warmest gratitude. and begged to propose the health of the Rev. Wm. Moore, the minister of St. Thomas's church.—(Very great cheering.)

The Rev. W. Moore begged to return thanks for the very kind manner in which his health had been proposed and received. He was at all times anxious to make himself useful in his avocation, and if, in any way, he had rendered the ceremony more edifying, he was exceedingly happy.—(Applause.)

Upon the health of Mr. Banks being proposed, by M. Kirkpatrick, Esq., it was received with the utmost enthusiasm and repeated cheering. When the applause had subsided,

The Chairman said—Gentlemen, I feel so overpowered at the very kind manner in which you have drank my health, that I cannot find words to express the extent of my obligations to you. I should, indeed seek in vain for expressions adequate to the grateful sense I entertain

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* It may not be generally known that the Muster-Roll of the Craft can boast these names. Hereafter we may give some anecdotes.

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of your kindness. I hope I shall have health spared me to see the work you have commenced this day, happily completed. I hope so, because in addition to the personal benefit to myself, I feel confident it will contribute to the prosperity of Ryde. I think that the intended building will be a convenience, as well as an ornament, to the town, and that it will be a testimony of the skill and judgment of the architect, on whom I rely in its construction.—(Applause.) Before I set down, I am sure you will allow me to propose another toast. It is in connexion with the improvement of the town of Ryde. What architecture has done for Ryde, you can best appreciate from the style of the sacred edifice in which you have offered up your devotions this day. Other architects have also contributed to the embellishment of the town, but it is principally to the genius of the late lamented Sanderson, that Ryde is indebted for her elegant buildings, and I trust that the mantle has fallen on the right shoulders—and that you will have many edifices of utility and beauty.—'Cheers.) I beg to propose the health of "The Architect of the Royal Victoria Arcade—William Westmacott, Esq.—(Loud cheering.)

W. Westmacott, Esq., rose and expressed the great diffidence he felt in replying to the compliment just paid him, from his being almost a stranger among them.

Dr. Ryan gave, "Success to the Royal Victoria Arcade, and Prosperity to the town of Ryde."

C. E. Deacon, Esq., proposed the health of Brother Sheridan, and eulogised the manner in which the dinner had been got up.

In the absence of Brother Sheridan, Brother Lieutenant Morris, R.N., with much eloquence, returned thanks on behalf of Brother Sheridan, in a very brilliant speech.

"The Corporation," and many other toasts followed, which we regret our limits prevent us noticing. The whole arrangements of the evening were excellent, and we hope the wishes of the spirited proprietor of the Arcade may be fulfilled, that while the building shall be an ornament to the town, it may also add to its prosperity.—*Hampshire Advertiser.*

Tavistock, *June* 24.—A sermon was preached by the Rev. E. Bray, before a Masonic congregation, who walked in procession to the church. In the afternoon the Brethren dined at the Exeter-inn, and spent an evening very happily in social pleasure.

Truro.—The Lander Pillar.—The foundation stone of the Column to commemorate that era in the progress of discoveries in the interior of Africa by Richard and John Lander, and which terminated in the mournful result of Mr. Richard Lander's death, was laid in their native town of Truro, on Tuesday the 16th of June, on a spot presented for the purpose, by the Lord of the Manor, Sir C. Lemon, Bart., *M. P.* The committee having determined to avail themselves of every circumstance within their reach to give effect thereto, solicited and obtained the aid of that respectable body the Ancient and Honourable Society of Free and Accepted Masons, under the patronage of the venerable and highly respected Sir John St. Aubyn, Bart., as Provincial Grand Master for Cornwall.

The Ancient and Honourable Society of Free and Accepted Masons

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proceeded from their Lodge-room to St. Mary's Church, at eleven o'clock. Prayers were read by the Rev. Edward Dix, and an excellent sermon was preached by the Rev. Henry Grylls, P. G. Chaplain. On returning from the church, the procession formed in the following order:—

Police Officers—Band of Music—Tyler—
Banner of the Provincial Grand Lodge of Cornwall—
Masonic Brethren out of office belonging to Private Lodges—
Treasurers—Secretaries—Deacons—Wardens—Past Masters and Masters
A Model of the Pillar carried on a stand by two workmen—
Architect with plans—Superintendent and builder—
Master of Senior Lodge, with Book of Constitutions—
P. G. Secretary, bearing the Plate with inscription for foundation stone—
Secretary of the Committee, bearing a Phial containing the coin to be deposited in the stone—P. G. Chaplain, bearing the Sacred Law on a cushion—Several Clergymen—
A Cornucopia, borne by a Brother—Two ewers with wine and oil, borne by two members of Lodges—
The Corinthian Light, borne by the Master of a Lodge—
The Junior Grand Warden, with a plumb rule—
The Doric Light, borne by the Master of a Lodge—
The P. Senior Grand Warden, with level—
Banner of the M. W. G. M. the Duke of Sussex—
The Chairman and Building Committee—Subscribers and others—
Masonic Brother James Lander, brother of the deceased—
The widow of the deceased R. Lander and his child, bearing the Inscription engrossed on vellum—
The D. P. G. M. with the square and mall—
A model of that used by Sir Christopher Wren, as Grand Master, in laying the foundation stone of St. Paul's Cathedral—
The Ionic Light, borne by the Master of a Lodge—
The Banner of the Prov. Grand Master—
The Grand Sword Bearer—
P. V. Robinson, Esq., the D. P. G. M. as Prov. Grand Master—
The Standard of his Majesty King William IV.—Patron of the Order.
Inhabitants of Truro—Two Stewards—Tyler.

The head of the procession having arrived on the ground, the Brethren divided to the right and left, face inwards, forming an avenue for the Provincial Grand Master to pass through, preceded by the Standard of the King and the Grand Sword Bearer, and followed by the P. G. Master's banner, the Ionic Light, the P. D. G. Master, and Provincial Grand Officers, and the Chairman and Chief Magistrate, who took their respective situations on the platform.

P. V. Robinson, Esq., D. P. G. M., then addressed the Committee to the following effect:—

Gentlemen, in compliance with your wishes, and in my capacity of Deputy of the Grand Master of Freemasons in Cornwall, I shall now do myself the honour to proceed in the ceremony of laying that stone on which it is your intention to erect a monumental tribute to the worth and merits of your heroic townsmen, the brothers Richard and John Lander: and I beg, in the name and on the behalf of that portion of the Craft of Free and Accepted Masons—my provincial Brethren here

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assembled, to express to you our high gratification at being called forth to unite in an undertaking at once so laudable, so just, and so exemplary. Gentlemen, my labours on this occasion will be confined to the figurative or symbolical; indeed, similar in every respect to those Masonic ceremonies which have uniformly attended the dedication of the various structures of eminence from time to time erected during the latter ages of the world; for since science, in yielding to the rapid increase of mental illumination amongst civilized nations, has descended from her once secluded pedestal to become the playmate of the child, and the youth of to-day are wiser than the sages of old, the operative practice of Masonry has been gradually relinquished by the Craft, for speculative exercises in the principles of truth and virtue; and the implements or tools I am about to use, namely, the square, the plumb, the level, and the mallet, are merely emblematical instruments, harmonizing our actions as men, and according to their several uses and applications in science and art. Thus the square teaches us to regulate our conduct through life; the plumb admonishes us to walk uprightly in our several stations; the level demonstrates that we are all descended from the same stock; and the mallet instructs us to lop off excrescences, or, in other words, to correct irregularities, and to reduce man to his proper level.

Gentlemen, I have prefaced our ceremonies thus much, in order to give them a consistency in the eyes of that portion of our spectators uninitiated in the mysteries of Freemasonry; and shall now proceed in the duties which have devolved upon me.

The secretary of the Committee then read the inscription on vellum, which was placed by the only child of the deceased R. Lander (an interesting little girl aged six years) in the phial with the coins, and the chairman of the committee, Humphry Williams, Esq., deposited the same in the cavity of the lower stone, when the Provincial Grand Secretary placed the inscription plate over the mouth of the cavity—the widow and a brother of the deceased R. Lander being on the right. The cement was then placed on the upper face of the bottom stone, and the P. G. M., chairman of the committee, and chief magistrate, adjusted the same with trowels handed to them for that purpose; after which the upper stone was slowly lowered, amidst huzzas and the band playing "Rule Britannia."

The square, plumb, &c. were then applied, and the corn, wine, and oil scattered and poured over the stone, when the D. P. G. W. pronounced an invocation, viz.:—

"May the Almighty Architect of the Universe prosper this our dedication to worth and merit; and may the bounteous hand of Heaven bless this ancient town with abundance of corn, wine, and oil; and with all comfort, conveniences, and necessaries of life to the latest posterity."

The P. G. Secretary Ellis then spoke as follows:—

It is customary for the P. G. Secretary to give an address on occasions like the present, on the origin and progress of the ancient and honourable society. To those of a speculative turn of mind, who view the Order as that universal science which comprehends every other, it is unnecessary to say any thing either as it respects its antiquity or excellence—permit me, however, to point your attention to the striking resemblance of our ceremonies as compared with those celebrated schools of secret knowledge which existed in every part of the Gentile world

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under the denomination of mysteries; 1500 years before our era the Eleusinean mysteries were instituted, the Dionysian about the same time, the Pythagorean, &c. following, and from thence down to the establishment of the society in this kingdom; all who have studied the subject feel assured of their being the same in all that pertains to the ceremonial and progressive advances of the companions. Its influence properly directed demands universal respect. It may be said that I am partial; I acknowledge that I am, and it is with pride that I make the acknowledgment, because, however I might be disposed to mistrust my own judgment, I have the gratification of finding that my partiality is that of the renowned in all ages. I might mention Inigo Jones, Sir C. Wren, Locke, and a host of worthies "fraught with all the learning of the past and almost prescient of the future." After the eloquent address of the D. P. G. M. I find a sufficient excuse for not enlarging, even though inspired by the presence of that chaste and elegant display of the fair and beautiful by which we are surrounded. I find, too, that the fatigue attendant on conducting the ceremonies of the occasion has overcome my wonted energy.

At the conclusion, the P. G. S. unfolded a copy of a letter in which had been enclosed the shot by which the mortal blow at R. Lander was struck, and which was extracted by the surgeon who attended in his last moments.

The ceremonies having been concluded, the D. P. G. W. addressed the assembly as follows:—

In terminating our Masonic labours on this imposing occasion, I cannot refrain from congratulating the zealous promoters of the work before us upon the assemblage of youth, beauty, worth, rank, and fashion, by which we are on all sides surrounded; but more particularly, upon the prevailing numbers of our fair and lovely countrywomen, whose inspiring presence communicates a softness and harmony to the scene altogether enchanting: kindles in our hearts a bright and glowing flame of ardour and enthusiasm in the cause of virtue, and gives to our efforts in the undertaking a strength and energy beyond the power of description. It is universally admitted that amongst the manifold and noble objects to which mankind has aspired, none stand more pre-eminent than the spirit of nautical and geographical discovery. To this enterprizing disposition in the dauntless breasts of her daring sons, England is indebted for her proud and marked superiority over every other nation in the modern era of the civilized world; and it must be a source of the highest and most consolatory gratification to the mourning relatives and friends of the deceased Richard Lander, when they reflect that, under the influence of this national spirit, and inspired by that generous patriotism so truly the characteristic of Cornubia's faithful sons, this ardent and energetic traveller, in the bloom of manhood, nobly devoted the best days of his short existence to the advancement of his country's glory, and the permanent elevation of his own personal fame. Nor must we here exclude from our mede of praise, the more fortunate, though not less meritorious, John Lander; now enjoying an honourable competency under government, as a public reward for his voluntary and spirited participation in those perilous discoveries so nobly achieved by his martyred and lamented brother. With a painful experience on the part of Richard Lander, of the baneful and destructive effects of climate, in that land which led to the goal of their mutual ambition; and with a full knowledge of the early and recent disasters which had befallen

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those distinguished characters who had periodically preceded them on the same forlorn hope; these undaunted young men, braving every danger and difficulty under the sun, have, by the aid of Divine Providence, and a determination of purpose unexampled in the annals of history, triumphantly succeeded in unlocking the portals of Western Africa, and accomplishing, in the space of a few short months, what had been the protracted and unsuccessful labour of by-gone ages!

A semi-circular range of platforms was erected on the spot, which accommodated several hundred respectable ladies and gentlemen. A vast concourse of persons stood around, consisting altogether of several thousands; a spacious area was reserved for performing the ceremony. The officers, chairman, clergyman, &c., formed on the outer edge of the intended base, the foundation stone being placed in the north-east corner thereof, and in which the P.G.S., as Director of the Ceremonies, stood to give the accustomed signals. The whole was conducted with the strictest order and decorum.

The day was most auspicious, and an immense crowd of persons, from all parts, were in early attendance.

The following is a copy of the inscription placed in the phial:—

"This Column is erected to honour the enterprize and sufferings of the Brothers Richard and John Lander, natives of this town, and to commemorate the early fate of Richard, who perished on the Quorra, A. D. 1834. Ætat 30."

After the brethren had returned from the ceremony, they conducted their annual business, distributed their charitable contributions, and then dined on good substantial fare at Stevens's Red Lion Hotel.—After the removal of the cloth, and their appropriate sentiments had gone round in the peculiar order of the craft, the ladies were admitted, and partook of wine and dessert; an appropriate address was delivered to them by the D. P. G. M., and thanks returned on their behalf by the P. S. G. W. brother Richard Pearse, of Penzance. The ladies shortly after retired, and the healths of Mrs. Lander and her little child were enthusiastically drank, and the little girl was introduced to the assembly, and on the P.G.S.W.'s elevated seat partook of wine, made a return to the compliment paid, and retired. The memory of the late lamented and highly-esteemed brother, the Right Hon. Lord De Dunstanville, was drank in solemn silence—soon after which the secretary of the committee, Brother Stokes, was ushered into the room as a deputation from the committee who dined at Pearce's Hotel, and acknowledged, on their part, the services so effectually rendered on the interesting occasion by the masonic body, in a speech of considerable ability. The D.P.G.M., in the name of the craft, returned the compliment, and begged Brother Stokes to communicate the united good wishes of the craft.

It is to be regretted that a small case of valuable coins from London arrived too late in the day to be placed in the phial, but it is contemplated that the wishes of the parties may be carried into effect by having them put into a separate phial and placed in the foundation stone of the pillar itself, which will be on the top of the pedestal.

Loughborough. *June 2nd.*—A meeting of the Royal Rancliffe Lodge was held this day at the King's Head, and was attended by many highly respectable Brethren of the neighbourhood. The ceremonies of initiation, &c. were remarkably well performed. The Right Hon. and R. W. Lord Rancliffe, the Prov. G M. for the county, and

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several distinguished Brethren from Leicester attended at the banquet, and we are truly happy to say that the evening passed with even more than usual harmony and conviviality.

EDINBURGH.

LODGE CANONGATE KILWINNING.

INITIATION OF MR. HOGG, THE POET. *May 7th*, 1835.—THE refusal of Mr. Hogg, some time ago, even to enter within the pale of our Mystic Institution, having arisen, it appeared, chiefly from a resolution to withdraw himself from public society, a Masonic excursion was determined on to go to Peebleshire, on purpose to initiate him into the Order. Accordingly, a party of Brethren of the Lodge Canongate Kilwinning started from Edinburgh for the village of Inverleithen, distant about ten miles from the SHEPHERD'S residence, being furnished with a warrant or dispensation to constitute a Lodge there. Two of the Brethren, Messrs. Adam Wilson and Pringle, drove to Mr. Hogg's that morning, whom they found at his house at Altrive Lake, prepared to mount his steed for the occasion. After being hospitably welcomed to the Banks of the Yarrow, a stream rendered classic both in ancient and modern song, on which Altrive Lake is situated, it was proposed to try the water, in the hope of filling a basket of trout for dinner. The stream runs immediately below the Shepherd's rural residence, and at the very first cast of his fly he hooked a plumper, though the water was anything but in trim, and a cold north-easter swept through Yarrow's vale, rippling Loch St. Mary, whence it flows, so that no swan could possibly have swam double on that day—"*swan and shadow.*" But adept as the Shepherd is in the angling art, the wary tenants of the flood were not then to be had on any terms, in any number worth weighing, so the rods were put up, and the horse was put in, and away the party wound among the green and heathery hills, cracking along, all *coutty* with the author of Kilmeny. A young southern, with moustaches, was seen standing by a pool and attempting to catch. "He man be a real Cockney, that," observed the Scottish angler, "to be fishing with a float on his line in Yarrow water;" and upon inquiry, the Englishman's *creel* was quite empty. "I am gaun awa frae you, Jock," cried the Shepherd to a sturdy, intelligent looking native of the 'Brues,' of Border notoriety, as they passed him rapidly on the road. "Na, na," returned the man, with an evident expression of concern in his countenance, "ye're no gaun to leave us. Mr. Hogg is, in fact, beloved by all the country, and is the leader and umpire in all their sports and rustic meetings. Arrived at the Cleikum Inn, St. Ronan's, the expectant Brethren were all introduced to him, and the proper paraphernalia having been brought from the city, the Lodge was duly constituted in an apartment of the inn by Brother James Deans (Past Grand Sword-bearer of the Grand Lodge of England, and member of the Lodges Emulation, (London) and Canongate Kilwinning, Edinburgh), acting as Master, and Brothers Anthony Trail and Alexander Mackie acting as Wardens. Mr. Hogg was originally recommended by Brothers John Forbes and Adam Wilson. Brother Deans conducted

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the ceremonial with great solemnity and correctness, and the candidate was finally declared to be, and hailed as, a Master Mason of the Craft. After the initiation, the Brethren sat down to a plentiful repast in the Cleikum Inn, St. Ronan's, kept by Meg Dods. After the usual Masonic toasts, the W. M. proposed "the health of the newly initiated Brother, JAMES HOGG," and in so doing, alluded to the remarkable circumstance of Burns having been the poet laureate of the Lodge Canongate Kilwinning, and said, that as the "Ettrick Shepherd" was universally looked upon as the successor of that immortal poet in his poetic fame, so the members had felt the greater anxiety to enrol the name of James Hogg, poet laureate of the Lodge.

Mr. Hogg, in returning thanks, said, that he felt the honour which the Lodge had conferred upon him; and although hitherto he had resisted the invitations of many friends to join the Craft, he could not but rejoice—the ordeal past—that he had at length yielded to the solicitations of his friend Adam at his side; that his mind was deeply impressed with the solemn moral injunctions this day received, and assured the Brethren that their travelling such a distance was deeply felt by him. The W. M. has alluded to myself (said the Shepherd) as being the successor of Robert Burns; I have fought hard for my literary fame. The first time that it ever entered into my head to court the muses, was upon the occasion of my having heard recited the 'Cottar's Saturday night.' I learned it by heart, and thought I would try if I could do something like it. I have experienced great kindness from literary friends; indeed, I will do Burns the justice to say, that he had to struggle through far greater difficulty than myself, and, consequently, is entitled to higher praise."

Brother Mackie, Secretary of the Lodge, said, this is a proud day for the annals of Masonry, and particularly for the Lodge Canongate Kilwinning, which has had the honour of enrolling in its records the Ettrick Shepherd as a Brother Mason. While we congratulate ourselves in this auspicious event, we should not forget the name of our illustrious and departed Brother, Robert Burns, whose worth and transcendant talent were only fully appreciated after the grave had closed over him. Allow me, without in the most remote degree attempting to depreciate the well-earned fame of our worthy Shepherd, to propose "the memory of Robert Burns, as the last Poet Laureate of this Lodge."

Brother Burns, M. D, and F. R. S., E. I. C. S., Bombay army, brother of the celebrated traveller, begged, before proceeding, to propose a toast which he felt convinced would be received with enthusiasm by all present, to acknowledge himself a relation, though distant of the immortal Burns, and to return his heartfelt thanks to the company for the introduction of the name of Burns on this occasion. He concluded by proposing "the health of R. W. Master Deans, whose merits were so well known to the Brethren, as to require no eulogium on his part."

Brother Deans returned thanks, and proposed "the health of B. W. J. Dowlin, coupled with the Sister Lodges of Ireland," which was received with great applause.

Many other toasts were drunk, among which was "the health of Brother Professor Wilson, the friend and patron of the Yarrow Bard."

The Ettrick Shepherd sang some of his own sweet lays, such as "When the kyes comes hame," pictures of rural feelings worthy of the successor of Robert Burns.

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Next day, three of the Brethren went home with Brother Hogg, with whom they dined, returning delighted with his hospitality and agreeable family and fireside.

May 15.—The Right Hon. Lord Ramsay was duly passed and raised to the sublime degree of a Master Mason. The Brethren afterwards adjourned from labour to refreshment, and the rest of the evening was spent in the most gratifying manner. The R. W. M. Brother M'Neil took occasion to state the very handsome manner in which he was treated by the Brethren of the Grand Lodge of England at the late Grand Stewards' Festival, and how highly he was delighted with the excellent manner in which the proceedings of that distinguished assembly were conducted. He particularly expressed how much he was indebted to Brother Captain Deans, and concluded by informing the Brethren that he had the high honour of being, as their Master, admitted to a private interview with his Royal Highness the Duke of Sussex, Grand Master of England.

HADDINGTON.

ST. JOHN'S KILWILLING LODGE, NO. 57,

Holding of the Grand Lodge of Scotland.

OFFICE BEARERS.

Robert Riddell, Esq. (Sheriff Substitute of Haddingtonshire), Right Worshipful Master.
Hugh Fraser, Esq., Depute Master.
Henry M. Davidson, Esq., Substitute Master.
George Tait, Esq., Senior Warden.
George Dickson, Esq., Junior Warden.
The Rev. James Traill, Chaplain.
George Dods, Esq., Treasurer.
Henry Shiells, Esq., Secretary.
Messrs. A. Cowan and J. M'Donald, Stewards.
Brother William Firth, Tyler.

The Haddington St. John's Kilwinning Lodge holds a high station amongst the provincial Lodges, and has, at different periods, seen her members elected to the high and sublime office of Grand Master Mason for Scotland. And the Brethren of that Lodge in general, being desirous to render every encouragement and support in their power to the "*Freemasons' Quarterly Review*," have instructed one of their members to communicate with the Editor of that ably conducted and praiseworthy periodical, with a view to strengthen his hands, and induce the different Lodges in Scotland to act upon the square with our editorial Brother, and to rally round the standard which he has unfurled, sacred to the Craft alone, and the motto of which none can know "save such as Master Masons are."

At a meeting of the Brethren, held upon the 5th of February last it was unanimously resolved and agreed upon to send a friendly invitation to the Right Worshipful Master, Worshipful Wardens, and worthy Brethren of the Dunbar Castle Lodge, between whom and the Haddington St. John's, the mystic tie of Freemasonry has for a long time existed; always acting upon the square and within compass towards one another. The invitation was at once accepted, and the evening of Thursday the 12th of March, fixed upon for the visit.

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The deputation from the Dunbar Castle was numerous, and of the highest order; and at the head of which was Thomas Aitchieson, Esq., R. Worshipful Master, who arrived about eight o'clock P. M., and having opened a Lodge in the George Inn, intimation was sent through the proper channel, that the strangers were ready to be conducted to the Lodge. The R. W. M. of St. John's appointed the Senior Warden, Secretary, and Stewards, with the insignia of office, preceded by the Tyler and a band of music, to wait upon the Dunbar Brethren and conduct them to the Lodge-room, which they shortly afterwards entered, introducing the deputation, who were received with acclamation and all the honours of Masonry.

A small Lodge was formed for the Dunbar Castle, in the centre of St. John's, and the Master having taken his seat in the east, supported on his right and left by the Past and Depute Masters, with his Wardens in their proper places in the south and west. The R. W. M. of St. John's set the men to work.

The R. W. M. in drinking, at the banquet, to the prosperity of the Dunbar Castle Lodge, took occasion to thank the R. W. Master and Brethren for honouring him and the Lodge over which he presided, for coming such a great distance in the friendly spirit of Free-masonry, and for the very flattering manner in which he and his Brethren had received a deputation from his Lodge, about twelve months ago. He assured them it was, and always had been, their wish to maintain and keep up a friendly intercourse among all Lodges, more particularly those in this county; but there are none that the Brethren here more highly appreciate than the Dunbar Castle, whose intercourse had subsisted for such a great length of time, and which he trusted would continue while the two Lodges existed. The R. W. M. of Dunbar Castle, in a neat speech, made a suitable reply.

The Right Worshipful then moved that the deputation from the Dunbar Castle Lodge be assumed members of this Lodge—a proposal which was received with approbation, and unanimously agreed to.

The evening was spent in the true spirit of the sublime Craft, and when the deputation left at high twelve, the toast, "*Happy to meet, and sorry to part, and happy to meet again,*" was never given with more sincerity.

In the course of the evening the usual toasts were given, viz., "The Holy Lodge of St. John"—"the King and Craft"—"The Grand Master for Scotland"—"The Grand Master for England"—"The Grand Master for Ireland, and all the Grand Masters round the globe," &c. &c. The Lodge was also enlivened by the strains of the minstrels of the Lodge, and some very fine duets and solos were sung by the Brethren present.

Haddington, March, 1835. G. J. H. S.

TO HADDINGTON CATHEDRAL.

BY BROTHER G. TAIT.

Hail, holy fabric! of the olden time,
Relic of ancient superstition's sway;
When vesper bells were wont at eve to chime,
And matins usher'd in the break of day.
Hail, holy fabric! near thy gothic walls

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See saint and sinner, mouldering in one mass
Of cold corruption, which the mind enthrals
With dark forebodings, as men slowly pass
On to the sacred fountain of God's love!
Which flows, or ought to flow, in living streams,
From heart and hallow'd lips, fired from above
To cheer life's rugged path with heavenly beams.
Hail, holy fabric! time has been when I,
In reckless boyhood, scaled thy moss-grey walls
With those who now around thy ruins lie;
With those—ah! what a pang the past recalls
Of friends who perish'd in the flood or field,
Or linger still on life's tempestuous wave!
Without a hope their spirit have to yield,
And lay their bones beside thee in the grave.

IRELAND.

DUBLIN.—The College of Philosophical Masons, with a Committee of Co-operation from Lodge No. 50, have resolved to wait on the Duke of Leinster, to request of his grace to sit for his portrait, in order that it may be placed in the Grand Lodge-room of that city.

A Royal Arch Apron belonging to the celebrated tragedian, Brother David Garrick, and which is in a state of the most perfect preservation, is now in the possession of Brother G. J. Baldwin, Esq., P. M. of Lodge No. 50.

Lodge No. 2 has done itself infinite credit by the presentation of a very handsome silver snuff-box, to that intelligent gentleman and indefatigable Mason, Dr. Thomas Murphy.

It is with unfeigned pleasure that we learn the fact that subscriptions are pouring in, for the purpose of procuring a house for the general accommodation of the Craft. Perhaps it is not generally known that the Duke of Leinster subscribed on a former occasion the sum of 500*l.* towards the purchase of the Masonic Hall in Dawson-street. We may venture to assert that a greater instance of liberality and generosity than this, cannot be found in the annals of Masonry in Ireland, and we trust the wealthy Members of the Order in that country will now follow the example of their illustrious Grand Master, who, in addition to his many private excellencies of character, is so munificent a benefactor to the different Masonic charities.

On the 7th of April, Brother Pierrepoint Oliver Michell, Esq., Grand Treasurer of Ireland, departed this life, to the inexpressible sorrow of the Brotherhood and his numerous friends, who will long bear in recollection those many honourable traits which were the attributes of his generous nature.

MASONIC PLAY.—On Tuesday evening, the 29th of April, one of the most brilliant, crowded, and fashionable audiences of the season, assembled at the Theatre Royal, to witness the performances selected for the benefit of distressed Members of the Masonic Order. The entertainments were attractive, and the general arrangements connected with the

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reception of the M. W. G. M. of Ireland, indicated a desire on the part of the spirited lessee, Brother J. W. Calcraft, Esq., to surpass the effect of former years. At seven o'clock the Brethren, dressed in full clothing, assembled in the spacious saloon, from which they marched in grand divisions to the stage. On the rising of the curtain the audience was presented with a *coup d'œil* of Masonic splendour, the Brethren being arranged on each side of the stage for the purpose of "saluting" his Grace the Duke of Leinster, who was seated on the Grand Master's Throne. This *movement* was executed with admirable precision by the Fraternity. Effective and imposing as the *spectacle* certainly was, it might however have been made to appear to more advantage had the *tableau* been less compact and crowded—had those who were gorgeously decorated with the jewelled insignia and embroidered *costumes*, been seen in more striking situations—and had the *assemblage* been marshalled under banners bearing emblematical devices and mottos. The Grand Tyler and Pursuivant should have also been provided with uniforms or gowns, and placed in prominent positions. After the salute the *corps dramatique* came forward and sang "God save the King!" with the following additional words written by Brother J. Fowler.

Hail! mystic light divine,
May'st thou ne'er cease to shine
Over this land.
Wisdom in thee we find,
Beauty and strength combined,
Our King and we are joined
In heart and hand.

Come, then, ye sons of light,
In joyous strains unite,
Let us all sing.
May he live long to be,
In love and unity,
Patron of Masonry:
God save the King!

After the song a procession was made back to the boxes, in the order the G. M. and his *cortege* had entered on the stage. The Duke of Leinster (on whose right sat that much respected functionary Brother William White, Esq., D. G. M. of Ireland) occupied the stage-box, attended by the Chaplain and the other Grand Officers. The Marquis of Kildare, the Duchess of Leinster, and her brother the Hon. Major Stanhope and his lady, were seated in No. 2. The Right Hon. the Lord Mayor, Lady Mayoress, the High Sheriffs and Civic authorities, in their robes, occupied their usual positions in the house. Brother O'Gorman Mahon and party were seated on the left of the stage, whilst boxes No. 15 and 16 were filled by the Brethren of "FIFTY," who as usual were forward to display the ardour of genuine Masonry. At the termination of the comedy, the glee of "Hail, immortal glorious Science!" was sung with judgment and expression by Brothers G. Stansbury, Brough, and George Horncastle; after which the following address, written by Mr. J. S. Coyle, and which elicited during its delivery a good deal of applause, was effectively spoken by Brother J. L. Pritchard.

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ADDRESS.

If there be aught in virtue but a name;
If Pity from your eyes one tear may claim;
If mild Benevolence, and feelings kind,
Like Mercy's dew, have fall'n upon your mind;
Then have I come,—good fortune be my speed,—
The cause of suffering Brotherhood to plead:
To plead!—ah, no!—when here I see around
Such hearts and hands in virtue's compact bound.
Hearts prompt the call of honour to obey,
And *hands* as lib'ral as the open day.
Here will I rest, nor for my cause I fear;
With *you* its strongest advocates are here *(laying his hand on his heart)*.
Adieu! *(going)* Yet no—there's something bids me stay;
The ladies—ha! expect I'd something say
About our *secret;*—if I thought it right,
Egad! I think I'd let it out to-night:
See how they ask me, with imploring looks,
And eyes as bright as angels radiant books,
Wherein I read, as plain as 'twere in print,
"Do Pritchard, give us now a little hint;
Nay, never put that horrid solemn face on,
But tell how you first became a Mason:
What mean your signs—and why Craftsmen wear,
Our sex's badge—that odious apron there?"
I'll tell you, then; but, ladies, *apropos!*
I beg this business may no further go:
A Mason's *secret* is—deny't who can—
To love you more than any other man;
His proudest glory and his highest aim,
To guard your honour and defend your fame.
To *square* his actions, and by truth's pure *light,*
To keep his steps in justice's path aright;
To one straight *rule* and maxim to attend—
Ne'er to desert a Brother or a friend;
And far o'er these, to prize above the rest
The *jewel*—honour, beaming on the breast;
To line in *compass,* and of course to dote
Upon the compass of a petticoat.
The *apron* next—ah, there's a cruel stop,
I'd rather let that awkward subject drop:
Yet never murmur, ye indignant fair,
If *we* awhile the *apron's* triumphs share;
Its mystic honours at your feet we fling,
And yield us captive's to your *apron string.*
And now one word of heartfelt thanks I'd speak,
But gratitude is dumb and language weak;
The tears—the pray'rs of those your bounty bless,
Shall thank the hearts that made their sorrow less.

Brother Brown, of Lodge No. 100, has received the unanimous thanks of the Grand Lodge of Ireland, for his liberality in presenting to that body a valuable map of Palestine, and a richly-framed coloured print of the Grand Master of England.

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Masonic Sermon.—On Sunday, the 17th of May, the annual sermon in aid of the funds for the support of the Freemasons' Female Orphan School, in Dublin, was preached in St. Thomas's Church by Brother the Rev. G. M. d'Arcy Irvine, *A. B.*, who delivered his discourse in the full feeling of christian friendship and brotherhood. The children were present: their neat, healthy appearance, the propriety of their demeanour, and the proficiency which it was understood they had evinced in their various departments of education, must have been a source of gratification to the contributors of this interesting charity, and an encouragement to them to persevere in their work of mercy. The collection, however, was not so great as the occasion demanded, although amounting to nearly 100*l.* Previous to divine service, the Brethren assembled at the Rotunda, Rutland-square, and marched to St. Thomas's Church, Marlborough-street, in the following order (preceded by the Right Hon. Arthur Perrin, lord mayor, the high sheriffs, Brs. John Hyndman (Master of Lodge No. 4) and Charles Corolin, Esqrs., Bro. Alderman Hoyte, &c. in their state carriages:—

Grand Tiler
Two Stewards, with wands
The Children, two and two
The Mistress
Two Stewards, with wands
The Brethren, two and two
The Junior Lodge first
The Deputy Grand Master
Grand Master's Lodge
Grand Officers, viz.
The Grand Treasurer and Grand Secretary
The Grand Wardens
The Grand Master
Two Stewards, with wands.
Grand Pursuivant.

When the procession arrived at the church-door, it was met by the Grand Chaplains; the children and mistress entered; the Brethren opened in two columns, facing inwards, leaving a passage for the Grand Officers, when the Grand Master, attended by his Stewards, entered first, followed by the Grand Officers and the Lodges according to seniority; the Stewards closing the procession.

GRAND OFFICERS OF FREEMASONS' IN IRELAND.

Grand Patron of the Order, the King.
Grand Master, the Duke of Leinster, Lord-lieutenant of Kildare, &c.
D. G. Master, William White, Esq., Hamilton-row.
S. G. Warden, Visct. Forbes, *M. P.*, Lord-lieut. of Longford, &c.
J. G. Warden, Sir J. C. Coghill, Bart., Belvedere-house.
Grand Treasurer,
Grand Secretary, Sir J. W. Hort, Bart., Hortlands.
Grand Chaplains, the Rev. Thos. Flynn, *A. M.* and the Rev. Smythe Whitelaw Fox, *A. M.*
D. G. Secretary, John Fowler, Esq., office, Commercial-buildings.
Grand Pursuivant, Mr. Francis M'Dermott.
Grand Tyler, Mr. Robert Guy.

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Provincial Grand Master of Munster, the Earl of Shannon, Kt. St. P., Lord-lieut. of the County of Cork.
Prov. G. M. Connaught, the Marquis of Sligo, Kt. St. P.
Prov. G. M. of Belfast and Masereen, the Marq. of Donegal, Kt. St. P., Lord-lieutenant of Donegal.
Prov. G. M. of Cary and Dunlure, the Venerable and Reverend W. B. Mant, *A. M.*, Archdeacon of Connor.

President of the Freemasons' Orphan School, the M. W. G. M. of Ireland.
Vice-president, the R. W. Wm. White, D. G. M.
Chaplain, the Rev. Doctor Handcock, P. G. T.
Treasurer and Secretary, Bro. Fowler.
Surgeon, Bro. Thomas Wright, M. R. C. of Surgeons.
Apothecary, Bro. Edward Honner.
Schoolmistress, Miss Jonquiere.

St. John's Day.—The Grand Lodge of Ireland celebrated the Festival of St. John on Wednesday, the 24th of June. Previous to refreshment, the Lodge was opened for labour with the accustomed solemnities, and the officers saluted. Several noblemen, clergymen, barristers, and other distinguished members of the Craft, both civil and military, were present, and the professional Brethren strenuously exerted themselves to enrich with

"The mighty power of song,"

the rational festivities of the evening. The warmth and sincerity with which the Duke of Leinster's health was given, and the cheers which followed its announcement, shows the spirit of hearty good will and fraternal feeling which exists between his Grace and those over whom he has presided for so many years. The health of the D. G. M. was also drunk amid the plaudits of hearts and hands.

THE "HOME OF HARMONY."

A Masonic Song, composed and dedicated to the Master of Lodge 50, by their Chaplain the Rev. George Kelly, A. M.

Air—"The Swiss Boy."

Oh! should we search the earth all round,
From north to south, from east to west,
Th' abode of Peace alone is found,
Erected in a Mason's breast.
While there 'tis built, 'tis also bas'd,
Upon a Rock which nought can move;
And o'er the entrance door is plac'd,
The "*Home of Harmony and Love.*"

And when the porch is pass'd, we hail
Th' dazzling splendour of that light,
Which does with mystic craft reveal,
A moral lesson to the sight;
Then hand joins hand, and hearts entwine,
With love and truth each bosom glows;
We pledge all friends in gen'rous wine—
In HARMONY each accent flows.

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Then leave the world, e'en for a time—
A world so full of care and strife—
Leave winter for our summer clime,
And live with us, a Mason's life.
For here "sweet peace alone is found,
While party feuds do worldlings move;
And while there's *discord* all around,
We dwell in HARMONY and LOVE.

At the monthly festival of Lodge 50, which took place March 16, at Radley's, College-green, Le Chevalier L. D. S. Adamo, Professor of Modern Languages, on his health being proposed in appropriate terms by the W. M. *(locum tenens)*, Brother Thomas Joseph Tenison, Barrister at Law, &c., and drunk with enthusiasm by the Brethren, rose and spoke nearly as follows:—We are met to-night in the spirit of the noblest institution that ever the mind of man, under the influence of Divine inspiration, conceived. Suffer me to claim your attention for a few minutes while I offer some observations on the nature of that institution. It is evident that the perfection of human nature consists in the principle that impels man to seek the communion of his fellows—to communicate his ideas for their instruction or pleasure—to express his wants and wishes, and thus to draw from the heart those endearing sympathies and hallowed solicitations, which exist in the mind of man, even in his savage state; for the rudest boor that roams Siberia's wilds, has feelings pure and polished as a gem; but as the lustre of the diamond is obscured until the hand of the artist has freed its brilliancy from its encrustments, so it is society that gives beauty and effect to the impulses of the mind, which, however instinctively good, requires a presiding spirit to influence and direct them, so that the individual may contribute to the good of the many. That presiding spirit is the genius of our society. But the curse of the first murder is upon us, and the bad passions we inherit by nature are at work in society. Treachery, bad faith, malice, envy, and all uncharitableness, have been, and are but too effective, the rancour of individuals, the animosity of sects, the deadly heat of political passions, have, in every period of time, acted with peculiar virulence on the social system; and though these jarring elements may not altogether have loosed the bonds of society, and driven man to the woods, yet the virtue and the simplicity of primitive man is not now among us; the foundations of morality are weakened—a kind of moral chaos exists. It is the spirit of Masonry that preserves the order and arrangement of the moral world in its utmost perfection—deriving her power from religion. She it is that has detained upon earth the virtues that would have left it in disgust—she it is that has erected a temple to the Most High architect—to benevolence, to charity, temperance, and philanthropy. Time cannot shake it, for it is founded in the heart. Reason is its high priest, and the chosen victims of its altar consists in the sacrifice of the bad passions. Uninfluenced by the lapse of time, the bold outline of the constitution of Freemasonry is unchanged. Succeeding ages bear testimony to its excellence, and looking through *sombre vista* between its present state and its first remote foundation—seeing it uninfluenced by the change of manners amongst men—revolutions in societies the abolition of monarchies—the rise of states—seeing that it survived persecution and defied despotism; and even the cruelties of the inquisition, will any

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man withhold the meed of approbation from a society that can thus adapt itself to every lapse of time and state of man. All men, of all creeds, are admitted into our brotherhood; and while as Christians we think that the Being that gives us to hope for a glorious hereafter through the merits of a Saviour, we do not think the circumstance of a man's following a mode of belief which his fathers have observed, and his feelings have sanctified, to be sufficient reason why we should exclude him from our society. Does he believe in the existence of the Mighty Architect of the universe—"he is welcome to us," for the spirit of Masonry speaks in the spirit of the Roman,

Humanum nihil a me alienum puto.

The charges which pertness, flippancy, and bigotry, prefer against us, I disdain to meet; but if any man in the spirit of sober investigation, seeks to know in what Masonry consists, I tell him that it venerates and honours religion. I tell him it prohibits intemperance, inculcates order, honesty, sobriety, decorum—that it enjoins the practice of abstemiousness, sincerity, and universal benevolence. If he says this is vague assertion, I will convince him by facts. I will take him to the house of mourning, where the widow weeps hopelessly over her desolate children—where penury and want have made their abode—where the silence of despair is only broken by the sigh of the broken-hearted orphan. I will show him the benevolent spirit of our institution, entering the abode of wretchedness, presenting the Masonic cup of consolation to the widow, assuring her of protection, and the orphan of support. But while the objects of our peculiar care are the members of our own confraternity, whom poverty and misfortune have prostrated in the dust, there is nothing selfish in the charity we profess, for we are enjoined in the practice of universal benevolence. I may be told that every Christian *may* do as much. I answer, yes—he *ought;* but a Mason *must.* Turning from those general remarks upon our noble and ancient institutions, which my enthusiasm at meeting my Brothers to-night united in a bond, which political prejudice, personal pride, or religious difference, have not the power to loose, let me now entreat your indulgence, if I have presumed thus to address you in a language unornamented with rhetorical flowers, for I am not addressing an audience of critics, but a society of Brothers. Remember, my dear Brethren, that the individual who feels himself bound to you by the strongest ties that can influence a man to whom you have done the kind offices of urbanity and hospitality, with that peculiar delicacy which, without wounding my pride, was a balm to my feelings—the man who, though despotic events made him an exile, yet found a home among you—remember he is a brother and a foreigner.—*(Saunders.)*

Cork.—There is a flourishing school in the city of Cork, in which are twenty orphan daughters of deceased Freemasons. This establishment reflects the greatest credit on the Right Hon. the Earl of Shannon, Prov. G. M., and the Freemasons of Munster, whose contributions are its *exclusive* support.

Barbadoes, Jan. 1835.—(Extract from Correspondence.)—It may not be generally known that the Masonic temple and furniture all became the prey of the last relentless hurricane, which involved many of the members in total ruin. Many are scarcely able to exist, much less to pay dues. In consequence of this awful event, the state of society in the island was altogether so wretched, that the few who possessed any

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little means were impelled to share it with the still more wretched in greater want than themselves.

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The Lodge No. 232 regrets that there is no Provincial Grand Lodge but in name, which compels it to correspond with the Parent Grand Lodge, and thus considerable delay occurs. There is a great desire, however, to rally the embers of Masonry, and also that a Chapter should be attached.

CAPE OF GOOD HOPE.—The accounts from this interesting colony are most satisfactory. Freemasonry is progressing with a rapidity truly astonishing. The governor of the colony, Sir Benjamin D'Urban, has been exalted to the Royal Arch; and such has been the beneficial effect which his example has produced, that there is scarcely a leading person in Cape Town and places adjacent that have not associated amongst our Fraternity. In a small community like that of Cape Town, the example of Sir Benjamin is of the most essential benefit, as it at once silences the objections of the uninitiated. Military and naval officers, the clergy, professional men, and merchants of the first rank and character, all have become members of the Order: and (so writes our informant) "we are now in favour both with the Masonic and popular world. I have looked long and anxiously to this as some reward for my exertions, and I am now satisfied." — *Extract from the Correspondence of Good Hope Chapter*, 473.

SOUTH CAROLINA.—H. A. De Saussuza, Grand Master; Edward Hughes, Grand Secretary. [We have with difficulty made out the above names, but the few lines that are appended are altogether unintelligible.]

PARIS.—KNIGHTS TEMPLARS.—On Saturday, the 28th of March, which was the 717th anniversary of the execution of the Grand Master of the Order of the Templars, Jacques Molay, and his unfortunate companions, the members of the Order in Paris assembled in the evening in their Temple to celebrate the memory of the day. Several speeches weremade, interspersed with songs and music, and a considerable number of spectators were present.

TO CORRESPONDENTS.

"No. I." of this review will be re-printed immediately.

VIATOR's suggestion is acceptable; but we have already been warned that this Review, although eschewing religious and political discussion, is interdicted in the Italian States. We are prevented from communicating upon masonic subjects with our own correspondent there, and must wait for an oral description of interesting topics. Our correspondent has found it necessary to destroy his certificate!!—well has it been said, "England, with all thy faults, I love thee still."

EXAMINER may or may not be correct. It will be time enough for us to agree with him when we shall find that our exertions are unappreciated: we have already stated our sentiments—let but the genial impulse, like the gentle breeze, freshen the mind and enliven the heart, and all will be well.

A REVEREND BROTHER is reminded, that if all were to retire upon the same excuse, how could *his* wishes be effected.

A. B.'s watch must have misled him—the Grand Officers entered Grand Lodge at 25 minutes past 8.

"THE GILKES' TRIBUTE."—The committee have effected all that could be wished, and more than was expected, which is the best answer we can give to "An Enquirer."

JUSTITIA, has assumed a signature not warranted by the correspondence. We have heard *viva voce* evidence of a most conflicting nature from those who respectively support the object of either version of the facts. It is a matter of great regret that those who have the opportunity do not immediately take such measures as would emancipate the noble brother, and lead to the desired result. If Justitia will permit us to alter the article as suggested, it shall appear in our next.

A PROV. G. M.—We are unable to answer the question definitively, but in 1829 His Royal Highness, the M. W. G. M., presided at an especial Lodge, held at Kensington Palace, for the installation of Prov. Grand Masters. If our correspondent considers he has not been properly installed, he should address himself to the highest quarter; he may rely upon his wishes being attended to.

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A WILTSHIRE BROTHER should inspect the minutes of the Prov. Grand Lodge held on the 23rd of October, 1827, at the Guildhall, Marlborough, John Rock Grossett, Esq., Prov. G.M. on the throne. It will be found that it was resolved that 2*s.* per annum should be subscribed by each brother to the Provincial Fund; 5*s.* on every initiation; and one shilling from each joining fee.

BRO. CASH—(an ominous name)—wishes to know if Provincial Grand Officers pay fees of honour? some of our correspondents can possibly answer him: in Wilts we believe they do, but are not aware of the amount.

BRO. HUSENBETH.—The article is in type, but cannot appear until our next, owing to the great press of Masonic Intelligence, which will not admit of postponement.

DU PELERIN, a Tale of Palestine, in our next.

THURLOGH to be concluded in our next.

ELIZABETH interprets the observations of the Deputy Grand Master too literally—at least we think so. His lordship certainly threw out some pretty broad hints that he should like to see the ladies more amongst us, but we would rather interpret his views to extend to general meetings and social intercourse, than that our wives and daughters should be initiated into our mysteries.

AN INJURED MEDAL need not despair; the price may come down shortly—a competition would soon settle the business; but the better way would be to charge moderately, and let the residue be given to the various Masonic Institutions. A large fund might thus be raised, and make the "charity medal" a proud distinction.

A SUBSCRIBER will perceive that we have availed ourselves of his suggestion.

PILGRIM:—we have only thanks to offer him, but they are cordial and sincere.

THE BEAUTIFUL HAND will embellish our next number:—we can promise our subscribers, and more especially our fair readers, that it is a tale of peculiar refinement and delicacy.

BRO. VAUGHAN.—The promised intelligence from "Limerick fair" will be very acceptable.

BRO. EALES WHITE is most honourably acquitted of forgetfulness.

A BATH BROTHER, and Prov. G. Officer, may rely upon his "incognito" being faithfully preserved: we hope his restoration to health will be the prelude to that active service his masonic talent can render so effective;—we have received both his letters.

NOT A GRAND OFFICER, see page 7 of the By-laws of the Girls' School, article 5. It is clearly shewn there that the being a Grand Officer, or the Master of any Lodge whatever, is no qualification for election upon the House Committee, unless the candidate is a member of the General Committee. We hope our correspondent is in error in supposing that undue influence is used in the proceedings of the House Committee.

R. V. T. We are much obliged by the extract from an old book, but it has already appeared in Preston, Oliver, and other works. Will our friend lend us the book?—it shall be returned under cover. R. V. T.'s delightful communication will be read with interest.

A BROTHER ACCOUNTANT. The figure should have been a 9, and have preceded the 0: it happens occasionally that a letter or figure falls out between the correction of the last proof and the working off; it so happened in this instance, and the printer begs to express his regret to the President and Treasurer of the Nore Committee for the accident.

P. G. D., P. G. S. B., many—many thanks for their kindness.

T. asks, would it be proper for the Chaplains in the Grand Lodge of Ireland to wear gowns and bands—do they appear in canonicals in the Grand Lodge of England and Scotland—if not, how are they distinguished? Reply—In the English Grand Lodge the Grand Chaplain, like other officers, is distinguished by his *badge*, gauntlets, and jewel: we never observed a Grand Chaplain to officiate in canonicals.

— Next Question—A Royal Arch Mason who has been installed as a principal, may wear the jewel of his chair (1st, 2d or 3d, as the case may be) attached to a *red* ribbon; but all beneath the rank of a principal must wear the jewel attached to a *white* ribbon.

A KNIGHT TEMPLAR'S very elegant letter should appear, but some matters of considerable importance to the Order being on the *tapis*, we think it better to suspend it for the present. He is perfectly correct in his views, and we will aid him in carrying them into effect; we entertain not the slightest doubt of complete success. It is "high time" the system was examined into.

ARCH MATTERS.

GIRAFFE. Why does our correspondent write so unintelligibly in an article, while the letter which encloses it has so much of courtesy and good sense, and is signed with a name so respected? We have laughed heartily at the exclamation, "*What a capital joke for the Review!*" and can readily conceive the surprise of principals, past present and to come, scribes and companions at the "untoward event" which happened lately in a Chapter of high rank and professing superior practice. We cannot insert what is really an excellent letter for "reasons of state." The postscript, however, is unexceptionable, viz., "As some of your readers may become candidates, ought they to be or NOT to be hoodwinked?"

P. Z., Z., R. A., MASONICUS. A COMPANION, all write upon the same subject, viz., that some differences still exist upon the nights of promulgation. This is true; and there is but one way of remedying the matter—which is, to *read* the reports which the Committee have agreed to.

INADMISSIBLE.

THE MEMORIAL of some well-meaning brothers, because its *object* might be misinterpreted.

LINES from a Nurse to a Baby, because there is a personal allusion.

IMPROMPTU, because what passes in a hasty moment should not be seriously condemned—besides, the name would not have carried many votes, and its retirement under *any* circumstances was a *favor*.

I RISE TO ORDER, because it is mere nonsense.

A PAST MASTER, because the communication is not authenticated.

LUCY, for the same reason.

E., because, although he has *heard* something, it is pretty clear he *knows* nothing of the circumstances which it would be highly improper to disclose.

A BROTHER, because he attaches too much importance to the affair; and because he ought to feel satisfied that the attempt was unworthy of notice by the party uncourteously addressed.

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SCENES IN AMERICA.

BY A NATIVE.

Continued from page 82.

THERE, stretched upon the earth, were the two combatants, Hinkle in death, and Ball in its semblance; whilst the wounded lad had his gaze so riveted upon the slain enemy of his father, that he was totally unobservant of the state in which that father lay. The scene had changed in an instant from the heat of murderous strife, to the most awful stillness; and, by the sudden reaction, my senses became so benumbed, that I had to struggle through a moment of bewilderment before I could command myself to make the exertions which circumstances required of me.

"Jack," said I, "your father has fainted; where is the nearest water?"

The poor boy now turned his eyes upon his parent, and stared on him with an expression almost of derangement.

"Do not be alarmed; your father has only fainted," I repeated; "tell me where I can quickest find some water?"

He jirked off his hat, gave it to me, and more by signs than words, directed me to a little branch which poured itself into the stream we had lately crossed. I ran as rapidly as the impediments of occasional brush-wood and trunks of fallen trees would permit me, and was soon back with the hat full of water. As I returned, I perceived Jack pulling at his father's hands and calling to him distractedly, being in the greatest terror lest he should be dead as well as his antagonist.

"Did he stick him with his knife?" inquired Jack.

"No, he did not. Be assured, Jack, your father is not hurt, and will soon be revived."

We threw some water in his face and on his wrists; chafed his temples; slapped the palm of one hand, for the other was excessively gashed; and with all our best, though rude appliances, promoted returning animation. The old man at length drew a slow, convulsive respiration, and threw outwards his arms. We then dragged him to a tree, propped him with his back against it, and succeeded in getting him to swallow some water from the hat. By degrees he fully recovered his consciousness, and uttered a few syllables; but I insisted upon his remaining perfectly silent for some minutes. Presently he asked for more water, and I brought him another hat full, of which he drank copiously, to the great satisfaction of Jack, who, with the instinct of filial fondness, had crouched himself close to his father.

At length the old man, resting one hand upon the ground, raised himself to his feet; and stood with far more firmness and vigour than I supposed it was possible for him to possess, so soon after his extreme exhaustion. He walked slowly up to the dead body of Hinkle and looked upon it, calmly, for a minute; then turning to me, his eyes starting from beneath his fiercely knitted brows, he said:—

"Stranger, was I right or wrong?"

"Right," I replied, with emphasis.

"I've spilt blood ever sence I was a boy; but—this, here, is the firs' drop of human blood I ever shed." As he uttered these words, his shaggy brows knit more intensely, and his whole visage assumed a hard and fixed expression of horror.

Anxious to lessen, in some degree, the painfulness of his reflections, I

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replied: "It is certainly a solemn thing to shed human blood; but in this case you have the consolation of knowing that you acted in self defence; you were compelled to kill him to save your own life."

"But, may-be not," said the old man. "I wisht he hadn't waylaid me this day, it might n't a' happened. Stranger," he continued with an expression of deep anxiety, "I an't easy to myself; now, I want you to speak out candid; I don't want no excusin' of what I've done; jist talk to me every bit as plain as ef you wer' n't a speakin' to a person any how consarned."

"Indeed I have spoken my true thoughts; and I will now speak to you as though I were in a court of law, and under oath."

"Yes, an' may be you'll have to speak there too, all about this business. But," shaking his head thoughtfully, and with a sorrowing countenance, "it an't about the law I was thinkin' on. I an't afeard of man, for I an't got much longer in this life any how; it's more 'an man was in my thoughts. Stranger," he continued firmly, "you've saw all; do you think—did anger take me too fur?"

"No, I really think not; I think that you were perfectly justifiable—indeed, that you had no alternative left; for it is evident, as day, that he had determined to take your life, and would, beyond a question, have persevered until he effected his object, had you not prevented him in this one, only way."

"I thought jist the exact what you say, when we was behind the trees, indeed I did; but you see, stranger, a body feels mighty diff'rent when a thing's past. Howsomever, I hope my mind 'ill git right on it."

Wishing to end this consultation at so favourable a point, I reminded him of the near approach of sunset, and of the necessity of his getting home. "That's jist what I was a comin' to, myself," said he; "an may-be, stranger, you'll tell Polly—that's my ol' woman, all about it for me. I dread the firs' shock like on her terrible; an' how he shot Jack too." I assured him that I should do so.

He slightly examined Jack's wound, seemingly little concerned about it. We then went in search of our horses; for in spite of all I could urge he would accompany me, although Jack evidently disliked remaining alone with the dead body. But he was soon relieved, as we found the horses standing quietly where I had hitched them, and returned in a few minutes to him. After a moments deliberation, we placed the body of his late antagonist across the back of the colt, which stood as quietly to receive its present burthen as it had done to receive that of the buck. The old hunter now took his belt off; stripped off several strings of his torn and bloodied hunting shirt; tied them all together; and then, as though it were a matter of course, past the motly band over Hinkle's body, and around that of the colt, making all t'ght and secure. After which he collected the various articles which had been scattered in the fight, and made guns and all part of the colt's load. I had a singularly disagreeable sensation in witnessing a human corpse so placed and treated; Ball noticed my countenance, and said to me:—

"Stranger, I've took this man's life, but I an't passin' no slight on his dead body; I wish't we had any better way o' takin' him; but in our fix I'd do jist the same ef it 'ed so been Jack thar'—that I would."

I assured him that I believed so most sincerely; and then assisted him in putting Jack into my saddle.

Thus, with Ball leading the colt, while I led my own horse, we commenced our solemn march to the old hunter's habitation. Not a syllable past between any of us as we moved slowly along. Gloomy and painful reflections occupied us all. Ball and his son, dreading the approaching interview with their family; and I, ruminating on the strangeness and the extreme unpleasantness of my situation. The sun was setting, and the air had become as cool and balmy as the approaching evening was serene. Not

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a sound was heard but that of the trampling of our horses, or the crackling of the bushes through which we sometimes past. Presently the grove opened, and we approached a large field of Indian corn, or maize, whose stalks shoot up twelve or fifteen feet high, and whose long leaves bend out from their stems like plumes, making this the most beautiful and luxuriant plant that is cultivated by man. On the far side of the field, where the ground was considerably elevated, was a strip of grassy looking green, and on it stood the old hunter's cabins. Under other circumstances I could have greatly enjoyed the extreme beauty and repose of the scene before me; but feeling that in a few minutes I must participate in the meeting between Ball and his family, my sympathy with him became too painfully absorbing.

Our path—for we had found one beaten near the fence—wound round the corn-field until we approached very near to the house, when it struck off into a road leading by Ball's door. He preferred making our way through the tangled brushwood to following the path into the road, lest we might encounter some of his neighbours. It seems, he had already laid out in his mind the plan he was to pursue; a part of which was to select certain neighbours to see the dead body, and receive first the intelligence of the affair.

Ball led the way through the thicket; the bushes had hardly began to crackle before his horse when he encountered the furious barking of three or four dogs, that, sensible of the approach of strangers, came running to meet us; he halloed at them and drove them back, in which he was aided by two female voices—those of his wife and daughter—who were in the road before their dwelling milking the cows. This drew their attention to the part of the thicket from which Ball was emerging. Seeing her husband covered with blood and a dead body hanging across the back of the colt, the mother at once supposed some horrible accident had deprived her son of his life. She gave a piercing scream, and ran distractedly to meet them.

"Polly," said Ball in a loud voice, "this is Tom Hinkle."

"Where's Jack? where's my child?" demanded the mother.

"Here, mammy," cried Jack, as we came out of the thicket, hardly able, poor lad, to cling longer to the saddle.

"Oh, my child, my child!" and she flew to him. "Oh, what's the matter? Where ar' ye hurt, darlin'?"

"Only my leg, mammy, not much."

"Thank God, thank God you're not killed," cried the mother, whilst she clasped his hand in both hers, and trembled most violently. Ball still remained close to his dead charge, and looked on; the daughter, pale and scarcely less affected than her mother, stood like a statue near the fence; and the smaller children about the fence stared at the scene in overwhelmed amazement.

"Stranger," said Ball, "just help Jack off, an' Polly an' Susan 'ill help him in the house." I did so; and they, with great effort, assisted Jack into the house. Ball and I then untied Hinkle's body, with considerable difficulty lifted him over the fence into the yard, and carried him into a different part of the house from that in which Jack and the rest of the family were; or rather, into the other house. In this country, even the poorest people usually build two log cabins, about ten or fifteen feet apart, which are connected together by a continuation of the roof and the rough boarded ground floor. The doors into the houses often open from these broad passages, as was the case here. The room into which we carried the body contained a bed, a few chairs, a rough table, a small looking glass, a spinning-wheel, and other simple articles of furniture; but every thing was perfectly clean and arranged in the most careful order. It was evidently the "better apartment." Here we laid the corpse upon the floor in the middle of the room, closed the door, and left it.

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Instead of going to his family, as I expected, Ball directed his attention next to the horses. I followed him, and we led our beasts round through a little lot to the small log stable. After providing for their wants, we returned to the house, without a syllable of conversation between us. In the passage we found two wooden basins of water for us, with soap and coarse clean towels. After washing, Ball went into the *loom-house*, a small cabin built at the back of the dwelling, to contain the family loom, &c., to change his garb for whole and clean clothes. Jack was in bed; his knee had been washed, and bound up; and he was, upon the whole, not suffering greatly from his wound. Ball, in a very few minutes, made his appearance; and showing his wounded hand to his wife, she produced some clean soft linen rags, and tenderly bound it up. Then after asking Jack how his knee felt, he said to me, "Come, stranger," and we sat down together to a meal which Susan had hastily prepared for us. The old man could force himself to swallow but a few mouthfuls, saying to me, "Stranger, never min' me; finish your victuals." He then took his daughter with him, and left the house on foot for one of his near neighbours. I had very little appetite myself, and soon rose from the meagre meal. Mrs. Ball having cleared the table, I embraced the opportunity of fulfilling my promise to make a full communication to her of the circumstances of the battle. I perceived immediately, however, from her questions, that Jack had left me very little to perform.

Whether it was owing wholly, or in part, to our present peculiar situation with respect to each other, I can hardly say, but this simple-minded and distressed woman made a remarkable impression upon me. She appeared to be about forty-five; was rather tall, somewhat slender, having exceedingly profuse black hair, and large hazel eyes. Her skin was a little tanned, and her hands rough; but her coarse home-spun dress was the perfection of neatness. And her natural good sense, and gentleness of disposition, were abundantly manifested in our conversation, and in the expression of features which must have been once extremely beautiful. She felt no great apprehension that her husband would suffer from the law; her fears were as to the effect of the affair upon his own mind—expressing her conviction that the rest of his life would be nothing but gloom, and perhaps madness itself. I said all I could to remove her own gloomy thoughts; but her reply was: "Ah, Stranger, you don't know Peter like me: he broods so over things; an' he strays out so by himself in the woods an' barrens when any thing ails him; an' he 's sich a one to believe in ghosts and dreams. I never could cure him when we was firs' together; an' now, God knows, he 'll do nothin', night nor day, but be thinkin' to himself, may-be he's a murderer." I inquired when her two grown sons would be at home, and was sorry to hear that they were bear-hunting with a party not likely to return for several days.

It was now quite dark, or rather there was only the light of the stars through a clear sky. Mrs. Ball engaged herself in putting her children to bed, and sitting by her wounded son, while I walked slowly backward and forward in the little green yard in front of the house, occasionally stopping to lean against the fence and gaze at the stars, or listen to the insects which peopled the shrubbery around me. After some time, one of the dogs came wagging his tail and rubbing against me, which meeting a kind return on my part, by patting his head, led to companionship for the time being between the dumb creature and myself.

It was more than an hour after I had gone into the yard, and long after my patience was greatly exhausted, before I heard the distant voices of the expected party coming down the road. I stood against the fence until they came up, and crossed over the blocks into the yard. Ball's neighbour was a short, stout-looking man, with a voice which would have befitted a giant.

"This is the stranger," said Ball to him, by way of introduction.

"How d'y'do, Sir," said he, shaking me severely by the hand. "Well,

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stranger," he continued, "this is a bad piece of business—confounded disagreeable, that's a plain truth, in one way; though it's a capital thing after all; but Ball here's been talking like a fool. Now I'll tell you what; in my opinion, the county-court ought to give him a claim for ten-and-sixpence, jist the same as if he'd brought in a wolf's scalp; for that Hinkle was always doin' as much harm, some way or t'other, as twenty wolves, and a plaguy sight more."

I was rejoiced to hear this big voice pouring forth such sentiments, as I hoped they would have the best effect upon Ball, and therefore replied with some increase of assurance in my own manner, "that I thought the affair a simple act of self-defence, on Ball's part, against a desperate ruffian."

"You're exactly right," said he; "I told Ball so at my house, and wanted him to go home and go to bed, and go to sleep, like a man; but he would have me over here to night, and so upon second thoughts, myself, I concluded I'd come."

"And I am very glad, indeed, that you have done so," said I.

"Well, so am I too; but let's see what's to be done; let's look at the body a minute."

We now all went into the passage, and Mrs. Ball giving us a lamp, entered the room in which Hinkle's body lay. Ball closed the door after us; but Burns, his neighbour, cried out, "Hang it, man, don't shet the door—it's too hot;" whereupon it was opened again. I now noticed that there was a fourth person with us; the son of Burns, a decent looking young man, who had not yet opened his lips. Burns himself was dressed in the finer home-spun fabricks, and altogether had the appearance of the better sort of farmers in these settlements: he was about fifty; had a large forehead, black hair and eyes, and a cast of countenance indicating passion and strong sense.

We stood round the corpse, while Burns looked at it and examined it very carefully for several moments. To me the scene was so distasteful, that but for the sake of Ball, I would have left the room. The corpse lay stretched out stiff upon its back, its clothes gory and torn, and its eye-balls half seen between the lids; while Ball held the iron lamp over it, and we all stood gazing down upon it. Suddenly Burns straightened himself up, thrust both his hands into his trouser's pocket, set his feet firmly at some distance apart, and said—"Well, I'll teli you what now; the man's dead; but look there in his face and see if rascal an't writ all over it. Now, you see, Peter, you've jist exactly done a good deed, and every honest man in the neighbourhood 'ill thank you for it. That's my gospel say of it. What do you say, stranger?"

"I am altogether of your opinion," I forced myself to reply.

"And you, Tom, what do you say?" said Burns to his son.

The young man hesitated a moment, and then answered slowly and firmly, "I'd 'ave shot him the same as a bear."

"To be sure you would," said his father.

"Harry," said Ball to Burns, "that's goin' fur enough now; but I'd be glad you'd not speak jist so free afore others, any how."

"Poh! man, I'll take care of that; however, Peter, there's no good in standing here; let's go in the yard, it's cooler a plaguy sight there."

We forthwith left the room, and seated ourselves on the long passage step in the yard. Here, amongst other arrangements, it was settled, that every thing should be left about the corpse as it was, until a legal examination took place; that the door should be kept closed, and no one suffered to enter the room; and that Ball should surrender himself to justice early next day. I was to sleep at Burns's.

Ball, as I was taking leave of him for the night, began to express his sorrow at the trouble he had brought me into; but Burns cut all this short by shaking Ball's hand, and saying in his great voice—"In the morning we'll be back bright and early, and then talk and do all that's necessary. And now, Peter, I'll tell you what, I must say one thing to you—don't be

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a fool, man; go to bed and git a good night's sleep." We now went in a moment to see Jack, at whose bedside we found his mother and sister, with young Burns. Old Burns shook Jack by the hand, told him he was a brave fellow, and then wished him a good night's sleep. I took leave of Ball's family, and Burns and I set off for his house, leaving his son Tom to follow with my horse and baggage.

We had about a mile to walk, the greater part of the way along a smooth cool road. From our conversation I gathered that Burns and Ball were amongst the earliest settlers in that neighbourhood, and were old friends. Burns declared that the only faults Ball had "under the sun," were his being "too good, and too outrageous fond of hunting, and now and then too tremendous passionate." He swore that the killing of Hinkle was the best thing ever done in that part of the country; and that he was only sorry he had not performed the deed himself, as he should have gloried in it; whereas, "Ball was a fool about sich things, and would like enough worry himself half to death about it." A little path running out from the road, led us to the fence of one of Burns's fields. We climbed over this, and made our dark way through rows of Indian corn, to the yard surrounding the house. Declining each of the many things which Burns offered me, but a glass of water, he showed me to the room I was to occupy, and we bade good-night.

Early the next morning I was roused by some one gently touching my shoulder. I opened my eyes, and there stood a being with a face as black as jet. "Massa say," uttered the lad, "breakfas' gui-in' to be ready d'rec'ly, Sir, ef you 'wake." I instantly arose, and seeing no preparations in my room for one's morning ablutions, I went into the yard. Near the door, on a clean bench, was placed a cedar basin of cold water, a tumbler, and a perfectly white home-spun linen towel; and just at the end of the bench stood a chair. Here, in the shade of the house, and in the pure fresh air of a beautiful morning, I made my toilet, which I had scarcely finished, when Burns came forth from another part of the house to greet me. Breakfast waited for us, and we immediately sat down to it, with his wife, his son Tom, and two rather pretty, quiet looking daughters. They and the mother associated the horrible affair of Hinkle so strongly in their minds with the 'stranger,' that they viewed me and spoke to me under a restraint which was not at all agreeable to them. The moment breakfast was over our horses were ready for us; mine had been supplied with another bridle, and we rode over to Ball's.

Ball was at the fence when we arrived. His countenance was haggard beyond description; he had evidently passed a sleepless, harrowing night. After our mutual salutations, and we had got over the blocks into the yard, Burns said to him, "Hang it, Peter, how you look! Why, man, there's no spunk in you now-a-days to do a first-rate, real, genuine, capital thing, that ought to make a man jump up and crack his heels together—and here you are," he continued in tones of mockery, "worse than a mere woman."

"Come, Harry, you're——"

"Hang it, Peter, do be a man. Now, you see, I'll tell you what it is, Peter," looking him full in the face, "if so be, you've made your mind up, to keep on playing the fool, devil dance me if I don't take myself off."

"Well, well, Harry," said Ball, "come in, any how."

"We'll go in a bit to see Jack; but we must be going pretty quick."

Jack was doing very well under the hands of his mother, who preferred her own skill to that of the neighbouring doctor, Kreith. Burns, it seems, had sent word to two other neighbours to meet us at the house of the magistrate to whom Ball intended to surrender himself; it was therefore imperative upon us to prepare for our immediate departure thither. Young Burns undertook the catching and making ready of Ball's horse, which very soon stood hitched to the fence along side of ours.

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As we rose to depart, Mrs. Ball cleared her throat, and with some agitation said,—"Peter, how long'll it be afore you're all back?"

"That's dependin' on circumstances, Polly," replied her husband.

"Hang it, Mrs. Ball, no circumstances in the case—none at all. We shall all be back in three, or four hours at the very outside; for I'll tell you what's more, I'm set upon having every thing fixed, and the house cleared to-day." Then turning to us, Burns added—"Come, let's be moving, we've got no time to waste."

When we had mounted our horses, and were about to ride off, the mother and daughter stood within the fence, mute, pale, and trembling, as if overwhelmed with some dreadful apprehension. Burns noticed this circumstance, and readily acquiesced in the propriety of leaving his son Tom with them during our absence. The evident anxiety, (which Burns had manifested in his reply to her question about our return), that she should feel no apprehension of any thing unpleasant in Ball's surrender, had actually created that apprehension; to which our consultation, and the remaining behind of young Burns, added very greatly indeed. Instead, therefore, of rendering them somewhat composed, we beheld them standing there in a state of agitation in which it would have been cruel in us to have left them.

Mrs. Ball put her feet upon the rails of the fence, and looked imploringly; first at her husband and then at us. This seemed to rouse Ball to more firmness than he had exhibited since his arrival at home.

"Polly," said he, with great composure, "have ye lost your senses!"

"Stranger," cried she, "do come here." I rode up close to her.—"Tell me candid," she continued, "have ye all kep' any thing from me?"

"No, indeed, we have not. You know every thing about the affair, that any or all of us know." Whilst I was speaking, she kept her eyes rivetted in the most excited and scrutinizing manner upon mine.

"Promise me," said she, "you won't desert him, if any thing wrong happens him?"

"I make you the promise freely; but neither his friend Burns, nor myself, I trust, could do such an act."

"No, I did'nt mean that a-way; I meant—you're the only witness could clear, ef they try him, an' lawyer Rowan was ag'in' him; an' ef you was to travel on your journey, what'ed become of him!"

"I promise you then, that as far as I am concerned, no harm shall fall to your husband, either from desertion or absence."

"God bless you," uttered the poor woman.

"May-be," entreated the trembling girl, who stood close to her mother—"may be, stranger, ef any thing does go wrong at the squire's, you'll ride back here?"

"Yes, indeed—indeed I will."

Thus reassured, and in some measure composed by my promises, we left them, and started on our way to the magistrate's.

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REVIEW OF LITERATURE, DRAMA, &c.

Twelve Sermons on Doctrine and Practice. By the Rev. Thomas Turnstall Haverfield, B. D., Rector of Goddington, Oxon. Straker.—These sermons are distinguished by a beautiful piety, conveyed in no less beautiful language. (We have in former numbers remarked on Sermons XI. and XII.) The doctrines of Christianity are advanced and illustrated with an eloquence, that, kindling as it proceeds, carries to the bosom of the reader a firm conviction of the Great Truth, awakening gratitude and admiration at its wondrous beneficence. Mr. HAVERFIELD has "a cheerful faith," to use the words of the poet, in the nature and duties of man; a charm not always animating the literature of the pulpit. The value of this practical sentiment on the thoughts and feelings of men, in directing them to their duties, and supporting them over "burning marle" of this life, in the deep trust of the life to come, none can dispute; or should there be any sceptical of the influence, we confidently refer them to the sermons before us, as teachers of better wisdom.

Songs of the Prophets. Orr and Smith.—"I have thought," says the author, "that a very delightful, and at the same time, a very useful little book, both for teaching proper feelings of their Creator to the young, and for cherishing those feelings in riper years, might be made, by bringing together the more impressive songs of the prophets, which are scattered through the works of the Old Testament, and accompanying them by metrical versions, and such short notes as might appear to render them more easily and generally understood." This grateful task the writer has most happily executed; and has thus placed within the reach of almost the humblest class of readers, a book teeming with the germs of the loftiest and most sacred pleasures. We are limited by our space to the selection of only one specimen of verse—the song of David:—

Mourn, Israel, mourn thy royal dead!
Weep for thy beauty lowly laid;
Wail for thy slain in places high,
Ah! wherefore should the mighty die?

O, let it not in Gath be known—
O, tell it not in Askelon!
For fear the Philistine should know,
And, taunting, mock at Israel' woe.

Hapless city! upon you
Let there no more be rain or dew;
But where the Lord's anointed fell,
May desolation ever dwell.

For Israel's protecting shield—
The shield of Saul, upon thy field
Was trodden with ignoble heaps,
And Israel, like a widow weeps.

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Yet, Jonathan, thy bow of might
Was glorious in former fight;
The sword of Saul in battle gleamed,
Till heathen blood in rivers streamed.

As eagles swift to cleave the air—
As lions strong the prey to tear;
Together they fought gloriously,
Ah! that they should together die!

Daughters of Israel, weep for Saul,
Who decked you out in scarlet all,
And brought from his victorious fight,
Jewels and gems for your delight.

Ah, wherefore should the mighty die?
In dust the strength of nations lie.
Oh, Jerusalem! thy fall I know,
Was in the thickest of the foe.

For thee, my brother, oh! for thee
I am afflicted mightily!
For me thy friendship was above,
A brother's, aye—a woman's love.

The warrior's sword—the warrior's bow—
Alas! they cannot help us now,
In earth why should our glory lie?
Ah! wherefore should the mighty die?

A Discourse on Natural Philosophy, by Henry Lord Brougham, F. R. S., and Member of the National Institute of France. Knight.—Our object is rather to record the publication of this book than to attempt an analysis of its profound contents. The subject, as might be expected, from the philosophical mind of its author, is treated in a clear, beautiful, and in very many instances, novel style. Nothing can be more simple, yet more impressive, more ennobling; and if we may use the word, more *comforting* than the arguments to prove the nature and high destiny of the soul—arguments deduced from all that lives and moves around us—from the wonders and glories of the extended world, to 'the divinity that stirs within us." The following passage is striking and conclusive, and may afford an example of the general spirit of the work, which, as it has already been in the hands of thousands, and must become a household book for all who really *think*, requires from us no further eulogium:—

"The changes which the mind undergoes in its activity, its capacity, its mode of operation, are matter of constant operation, indeed of every man's experience. Its essense is the same; its fundamental nature is unalterable; it never loses the distinguishing peculiarities which separate it from matter; never acquires any of the properties of the latter; but it undergoes important changes, both in the progress of time, and by means of exercise and culture. The development of the bodily powers appears to affect it, and so does their decay; but we rather ought to say, that, in ordinary cases, its improvement is contemporaneous with the growth of the body, and its decline generally is contem-

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poraneous with that of the body, after an advanced period of life. For it is an undoubted fact, and almost universally true, that the mind before extreme old age, becomes more sound, and is capable of greater things, during nearly thirty years of diminished bodily powers; that, in most cases, it suffers no abatement of strength during ten years more of bodily decline; that, in many cases, a few years of bodily decrepitude produce no effect upon the mind; and that, in some instances, its faculties remain bright to the last, surviving the almost total extinction of the corporeal endowments. It is certain that the strength of the body, its agility, its patience of fatigue, indeed all its qualities, decline from thirty at the latest; and yet the mind is improving rapidly from thirty to fifty; suffers little or no decline before sixty; and therefore is better when the body is enfeebled, at the age of fifty-eight or fifty-nine, than it was in the acme of the corporeal faculties thirty years before. It is equally certain, that while the body is rapldly decaying, between sixty or sixty-three and seventy, the mind suffers hardly any loss of strength in the generality of men; that men continue to seventy-five or seventy-six in the possession of all their mental powers, while few can then boast of more than the remains of physical strength; and instances are not wanting of persons who, between eighty and ninety, or even older, when the body can hardly be said to live, possess every faculty of the mind unimpaired. We are authorised to conclude, from these facts, that unless some unusual and violent accident interferes, such as serious illness or a fatal contusion, the ordinary course of life presents the mind and the body running courses widely different, and in great part of the time in opposite directions; and this affords strong proof, both that the mind is independent of the body, and that its destruction in the period of its entire vigour is contrary to the analogy of nature.

"The strongest of all the arguments both for the separate existence of mind, and for its surviving the body remains, and it is drawn from the strictest induction of facts. The body is constantly undergoing change in all its parts. Probably no person at the age of twenty has one single particle in any part of his body which he had at ten; and still less does any portion of the body he was born with continue to exist in or with him. All that he before had has now entered into new combinations, forming pares of other men, or of animals, or of vegetable or mineral substances, exactly as the body he now has will afterwards be resolved into new combinations after his death. Yet the mind continues one and the same, "without change or shadow of turning." None of its parts can be resolved; for it is one and single, and it remains unchanged by the changes of the body. The argument would be quite as strong though the change undergone by the body were admitted not to be so complete, and though some portion of its harder parts were supposed to continue with us through life."

The Heavens, by Robert Mudie, Author of A Guide to the Observation of Nature, &c. &c. Ward and Co.—Hitherto, scientific writers have in their practice very much resembled charlatans at a fair: they have, it is true, shewn wonders, but the exhibition has been coupled with a language known only to the profession. The spectators have gaped and listened; and though generally much astonished, have rarely been edified. The writer on popular astronomy has indulged in his *hey presto!* in common with the mountebank: the sole difference

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has been in their themes; the language in which the one described the revolution of the heavenly bodies, and in which the other spirited a shilling under the garter of an astounded gentlewoman, has to the crowd of listeners been equally unintelligible. The author of the book before us, in his preface, displays a keen sense of this mischievous absurdity, and the body of this volume proves how far, how very far he has avoided it. Nothing can be more plain than the words used by Mr. Mudie—nothing more simple and pleasingly familiar than his illustration of the vast mechanism of *The Heavens*. The book may be read and understood as easily as one of the easiest tales of Miss Edgeworth. The child, with a mind sufficiently awakened to enjoy *Robinson Crusoe*, may be interested and unconsciously elevated by a perusal of Mr. Mudie's work, which—though it is its least merit—is produced with every attention to the present demand for beautiful printing and illustration. The work contains specimens—the first we have seen—of Baxter's *oil-colour painting;* it is very beautiful.

The Empress, by Geo. Bennett. Smith, Elder, and Co.—These delightful volumes were not placed on our table until all our Review was at press; a circumstance we regret, as it prevents our transferring to our pages any of the beautiful scenes and passages with which they abound. But we cannot resist availing ourselves of the earliest opportunity to recommend the perusal of the Empress to our reading friends. It is really a very excellent novel. The period of history to which it refers is one of varied and striking interest, whether we regard the public characters or the private pursuits and manners of the Romans during the decline of their empire; and Mr. Bennett is equally successful in depicting both. His delineation of the sensual and heartless Claudius, of his intriguing consort, of Lollia the coquette, of the youths Nero and Germanicus, are all masterly. His characters possess indeed the distinctness and individuality which so remarkably distinguished Scott, and the absence of which is the great failure of most of our latest romance writers. We observe Mr. Bennett thinks proper, in his preface, to show that it is impossible he could have copied from "Pompeii." The Empress has more character, more story, is less strained in its effects, and, above all, is quite free from that affectation of a critical acquaintance with the habits and manners of the Romans, which is constantly obtruded upon us in the former novel.

The Road to the Stage, by the late Thomas Leman Rede. Onwhyn.—As rail-roads have tended to bring distant friends together by shortening time and distance, so we hoped, on opening this unpretending little book, to find a short vade mecum to the mysteries of Thespis, nor have we been disappointed. The theatrical tyro may find many valuable hints to fix his attention before he finally determines to ramble amid "scenes" of which he has little dreamed—and will be thankful to our late brother of the art for leaving so careful a text-book. We shall probably refer to this manual upon a future occasion, having an eye to the drama, and a heart warm enough to aid in preventing, if possible, its further decadence—and in such case we must again inquire for "the Road to the Stage."

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THE DRAMA.

In the affairs of the Drama, we regret to say, there is no improvement since our last. They cannot, in the phrase of the markets, be quoted even "a shade higher."

Drury Lane and Covent Garden, under the control of one lessee, have been closed, in order to get rid of some of what was deemed the "superfluous" company, and since re-opened for Madame Malibran and Italian operas. We do not join in a cry against foreign musicians, or foreign genius, in whatever sphere it may be developed; but as there is one theatre specially licensed for exotic operas and ballets, and as there are only two houses in all London *legally* permitted to play the English Drama, it is, we think, too much that British writers and British actors should be "push'd from their stools," by the toe of even a Perrot or Taglioni. However, the system is wearing out: the high prices at the two patent theatres render them unapproachable by the mass of the public, the real play-goers.

The English Opera-House has opened with tolerable success. Hitherto its strongest *hit* is *The Shadow on the Wall*, a drama of romantic interest, by Mr. Serle. It is written with extreme purity. There has been a "paper war" between Mr. Arnold and the musical composers; they charging the manager with broken faith towards the public in the production of foreign operas, the licence being expressly granted to him for the encouragement of British music. Mr. Arnold has replied to these charges at some length; and we gather from his letters this consolatory information—namely, that he has no objection to encourage English musicians if they will write for—nothing. Miss Romer has sustained her high reputation, but having had to contend with Grisi at one house and Malibran at the other, it is not surprising that, great as her powers really are, the treasury has not presented a cheerful fulness.

The Haymarket season has commenced; and Mr. C. Kemble played several of his best characters to, we are happy to say, crowded houses; and consequently, to the confusion of those shallow or interested reasoners who contend that there is no taste extant for the real Drama. Mr. Morris promises many novelties; but a glance at his play-bills must convince the town that he certainly has not "the best actors in the world, either for tragedy, comedy, history, pastoral, pastoral-comical, or historical-pastoral."

The Surrey, with its low prices, prospers: the manager is making a rapid fortune out of one shilling to the pit and sixpence to the gallery. For the character of the entertainments, we can say but little. With the exception of a few of Shakspeare's tragedies, in which Mr. S. Bennett has appeared with much applause, the pieces are either gross farce or sanguinary melo-drama. Elliston did better things.

The Victoria has again fallen into the hands of its former proprietor, Mr. Glossop, of looking-glass notoriety. Mr. Denvil, who, very far from a first-rate tragedian, has we think been roughly treated at the Patents, has appeared in *Richard* to tumultuous galleries. The company at this house contains some clever actors, worthy of original plays; but we fear they are rather to be hoped for than expected.

The Queen's.—Here we have Mrs. Nisbett, the nominal ruler of a score of pretty faces; pieces which defy the fingers of criticism; the "acting" of Mrs. Honey, and the coarse *improvisamenti* of Mr. John Reeve!

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We have now taken almost a round of the Theatres (for we own we have not visited the Pavilion or classic Sadler's Wells). It will appear from our brief strictures that the Drama is not in the most hopeful condition. We are sorry for it; but so it is. To be sure, BRAHAM has a patent in his pocket for a new theatre, and YATES contemplates a nightly display of fireworks at the Colosseum: so who can tell what bright days, or rather nights, are in store for the Drama?

FINE ARTS.

THE present exhibition of pictures at the Royal Academy, is a gratifying proof of the triumphant advance of English art. With such pictures as the contributions of Wilkie, Landseer, Mulready, and Mr. Clive, we may, indeed, challenge not only the modern world of painting, but venture comparisons with many of the glories of the classic dead. Nothing in its style can be finer than the *Columbus* of Wilkie: there is a whole story, to its slightest *minutiæ*, told at a glance. The grouping is admirable; and the colouring at once massive and brilliant. Mr. Clive is making rapid strides to a great reputation; in his present, otherwise fine, picture, let him when the exhibition shall close, paint out the head of the lion coxcomb of the day—a head which he has selected for the shoulders of his principal figure—and paint in a more *rational* set of human pictures. Genius should not employ itself in the sublimation of dandies, however exquisite the cut of their coats, and the pre-eminence of their whiskers!

The panorama of *Jerusalem*, opened by Burford, is, perhaps, the most attractive of the whole series genius hitherto exhibited. It is admirably execcted; it bears truth in every line and every mark. It is impossible—even in the heat and press of a public exhibition-room—to look on the scene, without feeling the mind absorbed and elevated by a certain melancholy. The *genius loci*, with all its subtle and mysterious influences, is suddenly working its enchantments over us, and the visiter quits the place "a wiser and a better man." It may not here be out of place to give the impressions, by the greatest living poet of France, (M. de Lamartine,) from a view of the sacred city. There is a sublimity in its desolateness:—"The general aspect of the environs of Jerusalem may be painted in a few words; mountains without shadow, earth without verdure, valleys without water, rocks without grandeur, a few blocks of grey stone piercing the cracked sand ground; here and there a fig-tree, and now and then a gazelle or a jackal gliding furtively among the broken rocks; a few vine plants gliding over the reddish grey cinder-looking soil; at wide distances apart, little clumps of pale olive-trees, casting a small spot of shade on the steep sides of a hill; the grey walls and towers of the city appearing afar off on the summit of Sion—this is the description of the earth. The sky is high, pure, clear, deep, and never does the smallest cloud float over it, or catch the purple colours of the evening or the morning. Towards Arabia, a large gulf, dividing the black hills, leads the eye to the glittering waves of the Red Sea, or to the violet horizon of the peaks of the mountains of Moab. Not a breath of wind murmurs among the dry branches of the olive-trees; no bird sings or cricket chirps in the herbless expanse; a silence, eternal and complete, reigns in the city, on the roads, and over the country."

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MISCELLANEOUS.

It fortunately happens, that the general events have not been very striking, and we have, therefore, been enabled to enter more fully into the peculiar objects of this Journal, by devoting all possible space thereto. The death of so powerful a writer as Cobbett must not, however, be passed over, and we give the subjoined extracts, which, on a careful examination, we believe, condense the opinions of nearly all our contemporaries. It is singular, now the "lion" is dead, that nearly all agree in doing him fair justice.

WILLIAM COBBETT.

Abridged from the Morning Chronicle, June 18.

This powerful and original writer died yesterday at ten minutes past one, P.M., at his farm in Surrey, aged 73. He retained his faculties till the last moment, and died with perfect composure.

It would be in vain to deny that William Cobbett was one of the most powerful writers that England has ever produced. He felt keenly and observed accurately, and he never failed to make a strong impression on his readers. His last *Register*, published on the 13th inst., is as animated as his first American pamphlet, published in the full tide of youthful vigour. The wonder is, how a man writing every day for upwards of forty years, should never exhibit any symptoms of coldness or indifference, but communicate to his pages a constant interest.

There is not, perhaps, a question which he has not by turns advocated and opposed—there is not a man whom he has not by turns praised and abused. Hazlitt supposed this change of opinion was the result of a fickleness of disposition, and that without this fickleness we should also have been without his freshness.

No man could have occupied the public so constantly with himself as Cobbett has done, without possessing great talents. Take him with all his faults as a writer, and he will still be an extraordinary man.

Abridged from the Public Ledger.

William Cobbett, to whom the heated atmosphere of the House of Commons, and the excitement consequent upon the performance of legislative duties, had already occasioned more physical suffering than had all the previous alternations he had undergone—prostrated by elements that have proved alike fatal to the vigorous and the feeble. He is no longer among the living master-spirits of the age, whatever their vocation, for evil or for good. He, who of late was heard, or heard of, far and near, whose voice commanded silence, and whose pen enforced attentive observance, whether from veneration, or fear, or even vindictive feeling, is now fixed in the motionless torpor of death; and lies silent amid living and active millions, from among whom his parallel cannot be selected.

To posterity he has left a twofold task; one of gratitude for his meritorious deeds—they were not a few; and one of forgiveness for his misdeeds—would they were less.

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THE

FREEMASON'S

QUARTERLY REVIEW.

SEPTEMBER 30, 1835.

PASSING EVENTS.

"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 purpose of moral instruction or social intercourse."

Such were the sentiments expressed by the Earl of Durham on the 21st of January, 1834, at the Provincial Grand Lodge, over which he has presided for many years with distinguished honour to himself, and with manifest advantage to the interests of the Order. Happy province! where such mutual proofs of good-will and utility exist, and in which an assuring promise of their continuance may be fairly interpreted, from the conviction that the protector and friend to Masonry will not—cannot—swerve from the exercise of his duty.

The sunshine of a proud integrity heralded the elevation of Lord Durham to the honours of the Deputy Grand Mastership of England; and on the 30th of April, in the same year, his Royal Highness the Duke of Sussex appointed him the successor of Lord Dundas, who was at the same time created Pro-Grand-Master.

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Scarcely have eighteen months elapsed, and Lord Durham, in consequence of his new duties as ambassador to the court of Russia, has resigned the Masonic office.

Adverting to that quotation from his lordship's eloquent address which precedes our remarks, we must, as Masons, avoid most carefully, not merely the discussion of, but even an allusion to, politics, unless in that unobjectionable manner which merely tends to illustrate the beauty of our especial Order; and it is in this sense we most unequivocally express our conviction, that under any extraordinary circumstances which may call for the exercise of the talents of our noble Brother, there will be brought into operation the powers of a lofty and enlightened mind calculated to dignify any mission; and, still avoiding any political discussion, but presuming the existence of some necessary examination which may demand all the careful vigilance of the statesman, the Englishman must feel a confidence that the honour of his country will be respected.

Still to the Craft, the loss, however temporary, of so bright an ornament, will be severely felt. His lordship commenced his metropolitan duties under very peculiar but happy auspices. His judicious and firm, yet careful and urbane deportment, created an immediate confidence among the Members of the Grand Lodge; and it is not too much to state that his lordship was, perhaps, unconsciously the means of evoking, as it were, a spirit of emulation akin to his own excellence, which in time must have tended to consolidate a general good, and gone far to have removed, in the most effectual manner, the remaining prejudices of the uninitiated.

Lord Durham coincided generally in the NECESSITY OF IMPROVEMENT, and forcibly illustrated the truth of his father's observation — "*that improvement should be effected upon proper principles, and every reparation be made in the*

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style of the building." The late and the present Provincial Grand Masters for Durham, father and son, perfectly agreed in the grand principles of Masonry.

We owe personally to the Past Deputy Grand Master a heavy, a deep obligation. The pen that now feebly attempts an honest justice, falters in its vocation, because it cannot render sufficient justice. It seems to the writer as if eighteen months' knowledge of his lordship's character had passed like a happy dream, leaving however upon the mind a pleasing reality. Personal courtesy was graced by a gentlemanly bearing, and the fraternal exchange was always regulated by the propriety of a Freemason.

One public duty remained to be performed, and on the second day of this month, the Grand Lodge passed a vote of thanks in the following terms:—

"Resolved unanimously,

"That the Grand Lodge deeply regrets the resignation of the Right Hon. and Right W. Brother the Earl of Durham, the Deputy Grand Master, and the loss which Masonry in general must sustain by that resignation; but the craft at large solace themselves with the certainty that even in his absence he will be useful to the Order, of which he is so bright an example; and the Grand Lodge beg to tender to the R. W. Brother, in his retirement from the office, their best thanks for his attention to the duties of it; for his anxious desire to promote Masonry in general; and for the urbanity and kind feeling which have invariably characterised the short period of his holding the appointment."

"Resolved unanimously,

"That the foregoing resolution, embodying the vote of thanks, be handsomely transcribed and presented to his lordship."

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May the distinguished nobleman, receive and prize the compliment in the same feeling that prompted the offering! Lord Durham will be remembered when much else shall be forgotten.

Lord H. John S. Churchill has been appointed Deputy Grand Master; and was inducted into office by the R. W. Bro. Simon M'Gillivray, (the Prov. G. M. for Canada,) immediately after the announcement of Lord Durham's resignation. His lordship was saluted with marked respect —we may state with every demonstration of attachment. The great personal attention he has paid to Masonic duties, his affable manners, and zealous conduct upon all occasions have endeared him to the Metropolitan Fraternity; and, although the appointment is beyond the control of the Order itself, still there is so much of propriety in the promotion of an industrious Craftsman, as to encourage a confident anticipation that the present Deputy Grand Master will prove deserving of his elevation.

The last Grand Lodge have found it necessary to give publicity, for the information of the Fraternity, to some part of the Report of the Board of General Purposes, to the following effect:—

"A Report from the Board of General Purposes was read, in which they call the attention of the Grand Lodge to the frequent neglect of Lodges to the form of recommendation attached to the petitions of applicants to the Lodge of Benevolence for relief, by reason of which neglect the Lodge of Benevolence is not sufficiently informed on the merits of the case, and the applicants are delayed in obtaining assistance.

"Also, to the neglect of Masters and Wardens of Lodges

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in the London District to sign their names in the book kept at the Grand Secretary's Office for that purpose.

" It was thereupon resolved,

" That the Lodges be admonished strictly to attend to the laws of the Grand Lodge, relative to the recommendations attached to Petitions of Relief, as the same are set forth in the Book of Constitutions, under the head of Lodge of Benevolence.

" Resolved,

" That the Masters and Wardens of Lodges in the London District do, within one month after their appointment to office, sign their names in the book at the Grand Secretary's Office, in conformity with the clause 10, page 80, of the Book of Constitutions, which has of late (probably through inadvertence) been much neglected, as the Grand Lodge will, after this notice, be compelled to deal with any future neglect as a breach of the Masonic law."

As the matter has been thus brought before the Order, we shall abstain from any remarks upon individual cases, further than to express our conviction of the necessity there exists of a more careful attention to the vital interests of the society on the part of those who are promoted to the highest honours; and among this class we must include too great a proportion of the actual Masters of Lodges, even of those Lodges from which the Grand Officers are generally selected, many of whom have not even made a " maiden " appearance. Novelty has charms with many, but we fear to be able to prove that the novelty of actively exercising the Masonic duties is sadly disregarded.

In these remarks we do but re-echo the sentiments of the Grand Lodge, and to have been silent would have been culpable on our part.

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Among the proceedings of the evening, it was recorded that a petition, which had been presented at the Lodge of Benevolence, in August, had necessarily been deferred owing to the late attendance of the Brother who had engaged to support it. The disappointment was serious to the poor Mason, who could ill afford to wait a month for help. It is proper to state that the proceedings of the evening in question terminated earlier than usual; that the Brother did attend, and as he thought, in time to support the petition; but it is mere justice to record an honourable instance of masonic propriety on his part, viz. that on learning the disappointment occasioned by his delay, he inquired what sum would probably have been voted, and immediately relieved his suffering Brother to such amount. There are traits of character of which men are justly envious; and Brother Easthope need not feel ashamed of our praise.

We beg respectfully to draw the attention of the Board of General Purposes to the impropriety of holding the Quarterly Communications in the small hall; which is not merely unsuitable on account of its size, but from its being built over the kitchens of the tavern, is dangerous to the health of a large assembly. At the last Grand Lodge the effect was visible with many; and we speak advisedly in announcing that several members were oppressed by the heat even to indisposition. As the Board have the power to regulate the arrangements of the Grand Lodge, we trust we may be said to have taken our leave of the small hall.

About this time last year *, we drew the attention of our

* See page 237, Vol. I.

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readers, more especially such as were anticipating their election to the Masonic Chairs, to the duties they were about to undertake. To repeat the observations we hope is unnecessary, and it might be considered tiresome; we content ourselves, therefore, with entreating such of the Brethren as may now be contemplating such a mark of confidence from their respective constituences, to peruse carefully the Book of Constitutions, and to determine zealously "TO ACT AND ABIDE BY THE ANCIENT USAGES AND ESTABLISHED CUSTOMS OF THE ORDER."

THE AGED MASON'S ASYLUM.—While writing our former comments upon this subject, we, with confidence, anticipated that the 30th of July would have proved truly a day of joy; that the Earl of Durham would have presided over upwards of two hundred Masons whose proceedings were to have been regulated by a board of twenty stewards, among whom were numbered twelve Masters of Lodges; that provincial brethren were making arrangements to attend the votive feast; that subscriptions were promised to a considerable amount; that a blot, as it were, upon the escutcheon of masonic heraldry was about to be expunged, by which the heart-writhings of the virtuous Freemason were to be alleviated; and that we should have proved ourselves to be the happy harbingers of a new era in the charities of our Order. Yet circumstances have occured to defer the fulfilment of a moment of such promise.

We say to defer, in the full consciousness that the time is merely deferred; and we trust that our next publication will contain the happy assurance that all obstacles will be removed; and, in the meantime, we direct our readers to the details of the "Asylum," and remind them that the subscription-list is open at the banking-house of Messrs. Grote and Co. in Threadneedle-street.

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The intelligence from the provinces records many gratifying proofs of the advancing state of the Order. In the county of Dorset the venerated provincial Grand Master (W. Williams, Esq.) has been complimented in a manner highly creditable to the province; and at Gainsborough, Brother Northouse delivered (in general) a very admirable address to the Brethren of Lincolnshire.

Since our last, death has indeed been busy amongst Masons. He has snatched the humble and the lowly—the grand officer — the talented and highly gifted — the player—the soldier.

How many have acknowledged his ruthless sway, and now know the secret of the "Acacia."

Our obituary will be read with interest. It may not, perhaps, be generally known that Louis Philippe, the King of the French, who escaped the assassin's aim, and the Duc de Trevise (Mortier) who fell a sacrifice to it, were both Freemasons.

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ON FREEMASONRY.

THE HISTORY AND ANTIQUITIES OF FREEMASONRY.

BY THE REV. G. OLIVER, D.D. D.P.G.M. FOR LINCOLNSHIRE.

(*Continued from page* 134.)

In contemplating the history of the Jewish nation from the deliverance to the Babylonish captivity, we are struck with one remarkable feature—the frequent apostacies which distinguished both princes and people; which the heavy calamities, the signal deliverances, the wonderful interference of the Deity in their behalf, were unable effectually to repress. Even the splendours of their temple-worship, addressed to a benevolent and perfect Being, who had been their friend and protector in danger and difficulty, united with the superior purity of their masonic pursuits, could not wean them from the fascinations which the idolatrous mysteries presented to their external senses; and priests and people equally abandoned their duty at the frantic call of superstition; the former for the possession of political power, and the latter that they might indulge their unholy passions without restraint.

In the divine economy of the Jews, the delivery of oracular responses was restricted to one place, and to the highest order of the priesthood only; but in the mysterious institutions of the people by whom they were surrounded, it was committed to the inferior priests; and in most of the systems of initiation it was believed to be possessed by every individual who succeeded in attaining the superior degrees: and this was, probably, one of the stimulating causes which induced the Lord's people to run mad after their idols, and to defile themselves with the abominations of the heathen. The oracles attached to the mysterious initiations, invested the priests with unbounded authority, and enabled them to dictate laws to the most absolute monarchs. These oracles generally issued from subterranean caverns where the initiations were celebrated. It is not easy at this distance of time to determine, with any degree of accuracy, how they were conducted; whether by a juggle of the priests to serve their own purposes, or whether the Almighty permitted the agency of evil spirits for the reasons assigned by

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St. Paul to the Thessalonians*. We certainly find in the Old Testament repeated accounts of those who dealt with familiar spirits. The law of Moses forbad their use under heavy penalties †, terming them an abomination to the Lord ‡. Saul expelled the wizards out of the land of Israel, and afterwards defiled himself by consulting a witch or Pythia at Endor, which elicited divine vengeance to destroy him and his family §. Isaiah denounced judgments on the inhabitants of Judea if they made use of them ‖ ; but that impious monarch Manasseh, disregarding these threatenings, again introduced them to lend a sanction to his idolatrous practices ¶ ; but they were finally laid aside by Josiah**.

The famous oracle at Delphi is said to have been discovered by goats about the time of Gideon. The goatherd observing his flock unusually affected with dancing and strange grimaces whenever they approached the mouth of a certain cavern in the vicinity of their pasture, attempted to penetrate the mystery by approaching the cave himself; but when he came near it, he was seized with the same irresistible propensity. He capered freely, and to his infinite astonishment, imbibed the spirit of prophecy. When this was known it became the resort of a multitude of people, who were all affected in the same manner, until a royal edict was issued prohibiting every person from approaching

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* " Whose coming is after the working of Satan, with all power and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And *for this cause God shall send them strong delusion that they shall believe a lie; that they all might be damned that believed not the truth, but had pleasure in unrighteousness.*"—2 Thess. ii. 9—12.

† Levit. xix. 31 and xx. 6—27. ‡ Deut. xviii. 9—12.

§ 1 Sam. xxviii. ‖ Is. viii. 19. ¶ 2 Kings xxi. 6.

** 2 Kings xxiii. 24. The New Testament contains numerous instances of persons possessed with demons or familiar spirits, some of whom were afflicted with the furious agitations of the Delphic Pythiæ. (Mark v. 4, 5, and xviii. 20, &c. &c.) In the Acts of the Apostles (xvi. 16), there is an account of a damsel possessed of a spirit of divination at Philippi, who was doubtless a Pythian Priestess, for her employers the priests appear to have been much interested in the success of her predictions; and the passage literally reads in the original, a *spirit of Python* (πνεῦμα Πύθωνος) from Apollo Pythias, who was the chief god of divination among the heathen. All this appears to substantiate the position that the agency of familiar spirits was permitted by the Almighty for inscrutable purposes known only to himself.

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the mouth of the sacred cave under heavy penalties. A tripod, emblematical of eternity, in reference to past, present, and future, was placed there, and a priestess was appointed to receive and communicate the responses of the inspiring deity*. This oracle was afterwards highly esteemed for the truth of its predictions. It informed the Greeks that Troy should be taken in the tenth year; and foretold also the birth of Christ at the commencement of Cæsar Augustus. So great, therefore, was the dependance on its veracity, that if any event happened which could not be reconciled with the prediction, it was attributed to the impurity of the inquirer, rather than a reflection on Apollo; for an universal belief was entertained by idolaters, that the mysteries were profaned by the approach of an impure or ceremonially unclean person. Such was the estimation in which the mysteries were held, that it was deemed impious to doubt the infallibility of their oracles.

I shall not presume to offer an opinion on the above question, which has divided the learned world for so many generations, because it forms no part of the present inquiry. It is enough for my purpose to know that these oracles did exist, and that they formed a very essential part of the mysterious institutions of heathen nations, which could not have retained any consequence or authority without their aid. And it appears extremely probable that this power of governing the minds of others by supernatural means, was one great cause of the overwhelming influence which the initiations acquired and maintained for so many years over every people in the world.

This degeneracy amongst the Jews was occasionally counteracted by the superior virtue of a pious monarch; and the people, from the efficacy of his example, were induced to forsake and bewail their apostacy. A temporary reformation was thus effected by Josiah, the grandson of Manasseh, who, in the twelfth year of his reign, made a progress throughout all the land of Israel, which had been placed under his government as a tributary to the Assyrians, for the purpose of restoring the true religion. He removed and defaced every vestige of idolatry, broke down the altars and polluted the places where they had been erected; abolished the idolatrous initiations, encouraged the practice of that pure institution which had been the delight

* Diod. Sic. Bibl. l. 16.

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of David and Solomon in every city where he found it still in existence; and with the assistance of Jeremiah the prophet, he effected a perfect reformation in the rites of divine worship.

He gave orders for the reparation of the Temple, and entrusted the execution of this sacred duty to Hilkiah, the High Priest, who, on a minute examination of every part of the edifice, to detect the existence of idolatrous pollutions, accidentally found an original copy of the Law of Moses, which had probably been concealed by some pious priest in the time of Manasseh to prevent its destruction, when the Ark of the Covenant was removed to make way for the introduction of an idol in the Most Holy Place. This Roll being deliverel to the king, Shaphan the scribe was desired to read a portion of it, and the place at which he casually opened was the twenty-eighth chapter of Deuteronomy, in which the fearful curses of disobedience are denounced. Conscious of the trespasses of his predecessors, and the wickedness of the nation in general, the king rent his clothes, and apprehensive that their iniquities were full, and the judgments were immediately impending, he desired Hilkiah to inquire of the Lord at what period these calamities should be inflicted upon them. The answer was, that Jerusalem should certainly be destroyed; but not in the lifetime of a pious prince like Josiah, who practised the genuine rites of worship. Josiah then made another progress through the kingdom to encourage the people; to patronize and give efficacy by royal munificence to the much-neglected Science of Masonry, as an institution conducing to keep its professors firm and steady in their religious principles, and to destroy any remnant of idolatry which might have escaped detection in his former scrutiny.

The only copies of the Law of Moses at this time in existence were carefully and secretly preserved by the conservators of Masonry; for every copy that could be procured by Manasseh and his son Ammon had been consigned to the flames; and it appears that even Josiah, before this time, had not been entrusted with a sight of this much-prized book. When this precious relic was found by Hilkiah in the Temple, Josiah employed many scribes to multiply copies of the law; and the ancient transcripts were now produced without fearing the execution of an edict issued by Manasseh, which devoted the written law to destruction.

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This pious monarch perished in battle against the Egyptians, and his demise was the heavy signal of misery and distress to the whole Jewish nation, which the prophet Jeremiah bewailed in the song of lamentation which he composed on his death*. For Jehoiakim, whom Necho made king after he had taken Jerusalem, emulated the wickedness of some of his forefathers, and again introduced the idolatrous initiations. Jeremiah, therefore, denounced the judgments of God plainly. He threatened in a public assembly of the people that God would pursue them to utter destruction if they continued to practise their dreadful mysteries. The priests and people, exasperated by his boldness, would have put him to death, as Jehoiakim did the prophet Uriah, but he had the good fortune to escape out of their hands. Zephaniah and Habbakkuk confirmed the prophecies of Jeremiah, and the latter named the Chaldeans as the people destined to inflict God's judgments upon them. Jeremiah afterwards proceeded to show them that Nebuchadnezzar was the individual appointed to scatter them abroad; and for the neglect of the Sabbatical year for several centuries, the predicted captivity should be continued seventy years, during which time the land should be desolate and enjoy her Sabbaths.

The denunciation of these impending calamities had no effect on this ill-fated and obdurate people. They treated the idea of danger with levity and indifference, until Nebuchadnezzar actually took Jerusalem, put Jehoiakim in chains, sent numbers of the people captive to Babylon, made the sons and daughters of the royal family, and of the principal nobility, eunuchs in his palace; amongst whom were Daniel the prophet, Hananiah, Mishael, and Azariah, whose names were exchanged by Ashpenaz, the chief of the eunuchs, to Belteshazzar, Shadrach, Meshech, and Abednego. He plundered the Temple of its wealth, converted the kingdom into a Babylonian province, and bound its king by oath to the payment of an annual tribute. With this partial captivity commenced the seventy years which the prophet Jeremiah had named as the period of their desolation.

At this period the pure Science of Light or Masonry was introduced into Babylon, and was practised by Daniel and his chosen associates in opposition to the idolatrous

* 2 Chron. xxxv. 25.

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mysteries which were celebrated in the old tower of Belus, the lower apartments of which were used for the purpose of initiation. Their steady adherence to the practice of primitive Masonry, drew down upon Daniel and his friends the vengeance of the priests and princes of Babylon, and brought upon the three Brethren the threatened and actually attempted punishment of fire; and upon the former that of being torn in pieces by wild beasts. But in both these cases God gave a signal proof of his divine protection. The fire was divested of its consuming powers, the mouths of hungry lions were closed, and all the world saw and acknowledged that these unusual effects must have been brought about by a power infinitely superior to that of their own national deities. The king himself was so impressed with wonder and religious veneration at the appearance of a visible protecting power, extending safety over the three brethren in the midst of a furnace of fire heated "one *seven* times more than it was wont to be heated *", that he publicly blessed the God of Israel, and issued a royal proclamation commanding this God to be worshipped throughout the extensive dominions of Chaldea, Arabia, Syria, Assyria, and Palestine.

It does not appear that this edict produced any effect towards the abolition of idolatry and the introduction of genuine religion into these extensive regions; but it brought Masonry into very great repute, which, after these extraordinary interpositions of Providence in behalf of its professors, was extensively practised in Babylon; and even many Chaldæans of high rank, renouncing their own orgies, were initiated into its mysteries. And this was of infinite service to Zerubabel when, at the expiration of their captivity, he applied for leave to return to Jerusalem and rebuild the city and temple.

Jehoiakim, king of Judea, was so dead to every virtuous feeling, as to be affected neither with humiliation nor chastisement, nor restrained by menaces or oaths. He heard with the most callous indifference the threatenings of God by the mouth of Jeremiah, and even burnt the roll on which they had been recorded; he continued to amuse himself with the celebration of idolatrous orgies, in which he was assisted by some Egyptian priests, who introduced the mysteries of Isis into Jerusalem, and after three years

* Dan. iii. 19.

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threw off the yoke, and rebelled against the Chaldæans, hoping for assistance from Necho, King of Egypt. This impotent attempt to liberate himself from subjection so exasperated Nebuchadnezzar, that, assembling an army, he besieged Jerusalem, slew Jehoiakim, cast forth his dead body contemptuously into the public highway, and denied it the common rites of sepulture. He was succeeded by Jeconiah, whose vices were of the same nature with those of his father; and the siege continuing, he delivered the city into the hands of Nebuchadnezzar, who bound him in fetters, and sent him to Babylon, where he remained a close prisoner for nearly forty years. The Chaldean now plundered the Temple of all its remaining ornaments; carried away captive all the royal and noble families, including Ezekiel the prophet; recruited his army with Jewish soldiers, and took the artificers into his own country to assist in the construction of works, the completion of which he projected when the termination of his wars should afford him leisure to carry his designs into execution.

The city being thus stripped of its treasure, reduced in its population and importance by the exile of its principal inhabitants, and the annihilation of its army; and none left but the very lowest orders of the people, Nebuchadnezzar had little doubt of its subjection to his authority. He appointed Zedekiah, the son of Josiah, to rule over the refuse of the Jews, and bound him by an oath of fidelity. Almost every vestige of speculative Masonry having been removed to Babylon, along with its superior officers, Zedekiah continued the practice of the Egyptian Mysteries, and their celebration introduced other enormities, which brought on the final destruction of Jerusalem. Jeremiah in vain expostulated with the king and with the people on the wickedness of their continual idolatries, and set before them the consequences which must inevitably ensue if such wickedness was persisted in. And at length, on the eve of ruin, the prophet foretold that their countrymen, who were now in captivity, should return and inhabit the land of their forefathers; but that the present idolatrous inhabitants of Jerusalem should bring utter destruction on themselves, and the whole land should be spoiled and lie desolate until the day of restoration should arrive.

At this time the Jews were divided into three ranks or classes. The first was called *Keschagnim*, which was translated wicked or ungodly; the second *Tsadikim*, or righteous;

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and the third *Chasidim*, or sanctified. The individuals who composed the last class were afterwards termed *Kasideans*, and were the conservators of Masonry amongst the Jews, as indeed were also the second class, for the two latter divisions were frequently confounded with each other. From them sprang the Essenes, who brought Masonry down to the time of Jesus Christ; for the Hebrews had been originally selected by the Almighty, and formally separated from the rest of the world to preserve from annihilation every institution which professed to enforce the true worship, and the moral duties necessarily resulting from it.

Ezekiel, who had passed his time at Babylon, in the practice of speculative Masonry, with the princes and nobles whom he had accompanied into captivity, and was highly esteemed as an eminent pattern of virtue and holiness, now received the characteristic vision from Heaven, which is described in our Lectures of the Third Degree: "A whirlwind came out of the north, a great cloud and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance: they had the likeness of a man; and every one had four faces, and every one had four wings. And their feet were straight feet; the sole of their feet was like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a *man* and the face of a *lion* on the right side; and they four had the face of an *ox* on the left side; they four also had the face of an *eagle*. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies*."

These four beasts evidently referred to the camp of the Israelites in the wilderness. The standard of Judah on the east side of the camp bore a *lion;* that of Ephraim on the west, an *ox;* the banner of Reuben on the south, a *man*,

* Ezekiel, i. 4—11.

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and that of Dan on the north, an *eagle*. This vision of the glory of God pointed out the angelic nature, and the representation of a man, an ox, a lion, and an eagle, shews the understanding, the ministration, the power, and the swiftness of those heavenly beings in executing the divine will and pleasure *. Again, the ox was the symbol of *fire*, the lion of *light*, and the eagle, from his rapid excursions into that element, was the symbol of *air;* which, having been the usual vehicles of God's personal appearance to man, the union of these elements of fire, light, and air, or spirit, was not only emblematical of the nature of ministering spirits about the throne of God; but was the precise form in which the Deity chose to be represented. Ezekiel about this period had other visions, displaying the different idolatrous mysteries which were celebrated in Judea; the varying forms of which are enumerated in the 8th and 9th chapters of his prophecy. The Almighty declared his utter abhorrence of these celebrations, and denounced misery and desolation to the inhabitants of Judea; but promised the Jews at Babylon that if they refrained from their abominations, he would restore to them the land of their forefathers, which their posterity should enjoy in peace and plenty.

Zedekiah having been induced to join the tributary kings in their design of throwing off the Chaldæan yoke, Jeremiah represented to him, by an impressive symbol, the impossibility of the attempt, and declared that it would end in his destruction. And Ezekiel, at Babylon, prophesied the same thing, and added other circumstances relating to the blindness, captivity, and death of the king, the destruction of the city, the profanation of the sanctuary, and the desolation of the whole land. Jeremiah repeated the same predictions at Jerusalem; and in attempting to provide for his own safety by an escape from the devoted city, he was seized and put under confinement in the common prison.

Nebuchadnezzar, in doubt whether he should first proceed against the Jews or the Egyptians, had recourse to that species of divination which was termed Rabdomantia †.

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* "Angeli ex hos versu definiri possunt. Sunt enim spiritus intelligentis ut homo, potentes ut leo, ministratorii ut bos, et celeres ut aquila."—*Tremel. in Ezek.* 1. Vid. *My Signs and Symbols, Lec. IV.*

† Hos. iv. 12.

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This divination was performed by setting up two sticks, which, by means of a charm, determined the most fortunate destination by the direction in which they fell*. There is another kind of Rabdomantia, by which the gods were consulted through the medium of an arrow; and it is not decided which of these methods Nebuchadnezzar used on the present occasion†. An arrow was shot perpendicularly into the air, and by virtue of prayers and incantations, it was made to take a direction, when, at its greatest altitude, pointing out the quarter towards which the petitioner might march his army with the greatest prospect of success. The lot determining that Judea should be the first object of attack, Nebuchadnezzar marched through the land, took their fenced cities, and laid siege to Jerusalem, and took it in the eleventh year of Zedekiah's reign; slew all the inhabitants that were not in possession of that famous Masonic Test mentioned by Ezekiel‡, which proved them uncontaminated with the mysteries of idolatry. Zedekiah was taken prisoner, his eyes were put out, and he was sent to Babylon, where he died in confinement. His relations, friends, and all who had participated in his crimes, received the punishment due to their iniquities, and were slain with the sword. Nebuzaradan, the chief captain of Nebuchadnezzar's guard, to whom was entrusted the charge of utterly destroying Jerusalem, stripped it of every thing valuable, and set it on fire. The city and temple were consumed, the walls and towers rased to the ground, so that one stone was not left upon another. The principal inhabitants were either slain or carried into captivity, and the lower orders of the people were left in the open country to till certain portions of the land, to cultivate the vine, and to perform other servile employments. But the greater part of these fled into Egypt the same year, contrary to the advice of Jeremiah, and there miserably perished; thus completing the desolation of Judea, and the extermination of its inhabitants, conformably to the repeated threatenings of God by his prophets for the accumulated sins of the Jewish nation.

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* Theophilact. in loc. † Ezek. xxi. 19, 20.
‡ Ezek. ix. 4. 6.

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ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,

OR,

THE DEFENCE OF SOCRATES.

Continued from page 151.

But, on the other hand, perhaps some one may object, and enquire, What is the nature of your offence, Socrates? Whence has sprung up this calumny against you? If you have done nothing more than what others do, how has the present rumor and proceeding originated? unless you have been guilty of practising what is beyond the capacity of ordinary persons. Tell us now of what it is you have been guilty, that we may not act rashly in condemning you.

He who speaks thus to me appears to speak with reason, and I shall, therefore, endeavor to shew what it is that has been the cause of my incurring the present calumnious stigma and prosecution.

Listen then. Yet, perhaps, after all, I shall be considered by some amongst you to treat the whole affair with unbecoming levity? Well, whatever you may think, I shall do nothing but declare the simple and entire truth!

Bear with me, Athenians, when I tell you, that I have incurred these stigmatising reflections from no other cause but an imaginary belief of my persecutors that I am imbued with some mysterious species of wisdom!

Truly, now, what kind of wisdom is that? Is it natural or super natural? For, in fact, except some strict distinction be given to it, I run the risk of being esteemed a necromancer or some wiseacre in the arts of legerdemain. But, probably, those sagacious individuals who have instituted this inquiry, consider me a philosopher of an order above the human level, or, of some aërial class; indeed, I am perfectly at a loss to describe it, being really ignorant of such extraordinary knowledge. And, whoever asserts the contrary, asserts a falsehood, and utters against me a slander. Still, Athenians, let none be amazed if I should address any observation to you in a lofty tone and elevated style of sentiment. It may have the appearance of arrogance, but whatever I say, I am not expressing my own opinion, but the opinion of a person less to be suspected of partiality.

It is unpleasant to descant on oneself, but as respects the question of my wisdom and its nature, I must be allowed to adduce the testimony of the far-famed oracle of Delphi. You all know Chærephon. He was my companion from a boy, as well as the playmate of many of you. He accompanied you in your hasty flight from the city on a recent occasion, and was with you on your return. You all know, too, what kind of man Chærephon was; of an ardent disposition in any thing he undertook. Well, now, having gone to Delphi, he was daring enough to consult the oracle! And what I am about to declare to you, Athenians, let it not startle you. He actually demanded to know, if there was any man in existence wiser than I! The Pythian Priestess proclaimed this response, "There is none wiser!" Chærephon himself, poor fellow, is dead. But his brother will testify to the truth of this statement.

Let me request, then, your serious reflection upon the matter I shall urge in pursuing my defence further. I am anxious to inform you how the aspersion on my character, which is the groundwork of the present

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impeachment, arose. For, when I had heard of these allegations against me, I communed with myself thus:—Why did the oracle pronounce such an opinion of me? and why did it declare that opinion in so general, and therefore, so ambiguous a manner? Because, in my own mind, I do not conceive myself to be wise in any sense, diffuse or limited. Why then did it declare me to be the wisest of mankind? The oracle cannot deviate from the truth, nor is it permitted to promulgate error.

I was for a long time puzzled and at a loss to comprehend what was signified in the response of the oracle. At last, after much difficulty, I turned my attention to some such mode of elucidation as the following. I repaired to one of those characters who are distinguished as wise men among the community, that, by comparing myself with him, I might so refute the oracle, by shewing that he was a wiser man than I. You have in the charge before you leaped to the conclusion that I am the wiser of the two. For this very individual, whose name it is not requisite to mention, being a member of the Senate, I look upon to be the author of the malignant persecution I am suffering, Athenians! from the circumstances of the occurrence which I am immediately about to state. In conversing with that individual, for the purpose I have just previously observed, he appeared to me to consider himself wise compared with most other men, and altogether to entertain a very good opinion of himself. But, for that very reason, he was not wise; and so I endeavored to convince him. And, in consequence, I incurred his hatred, and the resentment of many present.

Revolving, therefore, the issue of that conversation in my own mind, I could not but yield to its judgment that I was certainly wiser than he. For indeed, among ourselves, he appeared to possess no knowledge that is estimable and excellent; although he imagined himself to be vastly clever, and gifted with much intelligence, when literally he was grossly ignorant.

Now I do not profess to possess such remarkable intelligence as he assumed, nor conceit myself that I do. It therefore appears, that I am in some small degree wiser than that wise individual, because, what I am ignorant of, I do not pretend to know.

From him I went to another of those persons who are celebrated amongst you as philosophers or wise men; but he appeared to me to be one of the same stamp as the other. And so, having delivered my sentiments as freely to him as I did to the last, I also incurred his displeasure, and brought upon me the indignation of all his friends. Afterwards I visited several others, in spite of my apprehension that I should incur their aversion, and however grieved I might feel at the circumstance. But I felt it a duty to myself that the singular enunciation of the Delphin god should be made as public as possible, and that the declaration of the oracle should be submitted to the consideration of every person who is esteemed in society to be knowing and wise. And I swear, by Jove, Athenians, as it behoves me to speak the solemn truth, that the incidents I have now related are such as resulted from the conduct I pursued in this philosophic investigation. In fact, they who are of the highest repute for judgment and acumen appeared to me the most deficient in solving the response of the oracle; while those who are lower in public estimation and more moderate in pretensions, took the most prudent and rational view of the subject.

But it is incumbent on me in my simplicity to shew you further, in vindication of myself, where my error lay in supposing that some obliga-

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tion was placed upon me to prove the oracle incontestable. For, subsequently, I repaired to politicians, poets, actors, both tragic and comic, authors, and various other characters, so that having detected my ignorance by the comparison, I might satisfy myself I was far more illiterate than any one among them. Then taking up their different works, particularly those which seemed to have been taken the most pains with, I read them through, that I might make myself acquainted with the different subjects of their intellectual labors, and make myself better informed. But, if you will believe me, Athenians, though I blush to say it, yet the truth must be told, I assert, that any one individual in this assembly could speak more to the purpose on any one of the arguments than they have written.

And, too, with regard to the poets whom I visited, I quickly perceived that their poems had not been composed under the influence of any wisdom of their own, but from the impetus of some sort of divine inspiration, similar to what seers and augurs are subjected. That description of persons are accustomed to utter many brilliant aphorisms, but without understanding any of them. So poets appear to be affected by some such ecstatic emotion.

But I also perceived that those persons consider themselves the wisest of mortals on account of the celebrity that their poetry and other productions had obtained. In which self-conceited opinion I could not acquiesce. From them, therefore, I went my way cogitating within myself, and considering, that what had made me superior to the moral and political philosophers with whom I had associated, the mean opinion I entertained of myself, rendered me superior in wisdom and knowledge to the poets.

As a last resource, I repaired to that class of society which is composed of artificers and mechanics, conscious of my ignorance, and, in short, possessing a very humble opinion of myself altogether. But I was satisfied that I should find them acquainted with many useful arts, and I was not deceived in my judgment. Now, with what they were well acquainted, I was totally ignorant. Therefore, as far as such animal knowledge went, they might be justly designated wiser than myself. But, Athenians, they seemed to me guilty of the very same mental error which I had cause to reprehend in the poets, the philosophers, and the politicians. Because they executed their work well, and displayed some skill in their respective art, each thought himself equally wise in matters of a far higher nature. This sad defect clouded that skill and cunning which they really did possess. So that it occasioned me to examine myself by the opinion of the oracle. The question in my mind was, should I esteem myself wise, being, in one sense, not so wise as the artisan, as to mechanical skill, but, as to learning and literature, wiser? Could I reckon myself wise on either of these points according to the sense conveyed in the response of the oracle? I decided in the negative, and therefore deemed it most prudent to continue in the same frame of mind. Now, Athenians, this curious investigation has given rise to much animosity against me. A rancor that is fierce and intolerant. So that, through the activity of its agents, numerous malicious calumnies concerning me and my dogmas have been hatched and propagated. The great thorn of irritation is, that I denominate myself a philosopher. And every one concludes that I assume to be wise in those points of metaphysical intelligence for an ignorance of which I have rebuked others.

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But, in truth, Athenians, it appears to me, that the Deity alone is wise, and. because this is in conformity with my opinion, and, because I hold human wisdom to be worth little or nothing, the oracle pronounced the high eulogium on my wisdom which you have this day heard. The response of the oracle implies, that Socrates was the first to broach this doctrine, which adds to the eminence of his distinguished name, and points him out as an exemplar of the true wisdom to all other mortals. As if the oracle should have, in other words, said—"That man, Athenians, is the wisest amongst you, who, like Socrates, has discovered that no mortal ought to value himself on account of his attainments, either in learning or talent, art or science, affluence or skill."

Indeed, I even now perambulate the country, searching into and analysing every subject connected with science and philosophy, out of reverence to the declaration of the oracle; and, should I, perchance, encounter any one among my fellow-citizens, or among foreigners, whom I deem a philosopher, and afterwards it should turn out that he is not, adducing the testimony of the Deity, and examining his sentiments by the divine rule, I demonstrate to him that he is not possessed of the true philosophy. But no enmity worthy of recollection was kindled through such an innocent occupation, either among the members of the state, or of private families. All the harm committed has fallen upon myself. For I can assure you this obedience to what I conceive to be a divine impulse to sow the seeds of true wisdom among my species, has reduced me to very extreme poverty!

Now, I will turn and address myself to those individuals composing this assembly who, when young men, were pleased to rank themselves among my followers and disciples, and who were ever rejoiced to listen to my discussions and disputations. They are the sons of the wealthiest citizens, and strange to say, are now the most bitter against me. They often tried to imitate my method of arguing, and would attempt to confront and brow-beat their scholastic opponents.

From the circumstance of my instructing them, I suppose it was that they afterwards experienced a very liberal reception in the different circles of society, and were imagined to possess some information and knowledge, when, in truth, it was very superficial. Hence, those whom they might have confuted in argument and reasoning, became exasperated with me, not with them; and in a railing accusation assert, "There is Socrates with his impious notions corrupting the youth of the state." And, if any one asks, what does he do, and what does he teach? they have nothing to say for themselves, but are dumbfounded!

However, not to appear at a loss, they say just such things as are ever at hand to throw into the teeth of all persons who pursue the science of philosophy. Mere invidious prejudices. Such as, He is in the habit of diving into unknown and mysterious sciences, subjects of a profound and metaphysical nature; paying no devotion to the Gods, and thereby scandalising Religion, and propounding the doctrine, that we may do evil that good may come, or by his reasoning process making the worse appear the better cause.

But the fact is, I verily believe, though they would not wish to confess it, they are evidently pretending to know something about what they are so fond of talking, when all the time they know nothing.

Still, I grant they are viciously ambitious, violent in their agitation, and numerous in quantity. And, I am also aware, that their orations upon me were rhetorically well arranged, and their manner of delivery

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was persuasive. But, from the earliest period up to the present moment of their malevolent persecution, they have been filling your ears with the most foul and outrageous calumnies. By those parties—Melitus, Anytus, and Lycon—has the whole combination of libellers been biassed. Melitus took part with the Poets, Anytus with the Politicians and Artisans; and Lycon with the Orators. So that, as I assured you at the commencement of my defence, I should be astonished, if, alone, and in a few brief hours, or even days, I could disabuse your minds of a slanderous prejudice, which, for a great length of time, has occupied your attention. Athenians, you have now before you a true statement of this matter. I have addressed you, neither concealing, nor suppressing any circumstance that might tend to criminate myself. Although I am aware, that I am an object of hatred to certain individuals, and the reason is, because I fearlessly speak the truth. This is my offence, and the only ground for the present charge. And whether you take the trouble to examine it now, or at your future convenience, so you will find my assertion to be correct. Wherefore, as regards the articles of impeachment which the first class of my accusers have alleged, let this part of my defence, I beseech you suffice. But to turn to Melitus, that worthy patriot, as he calls himself, and to the rest of his coadjutors. I will now endeavour to vindicate myself against their particular aspersions. The counts of their bill of indictment are various. Let us, therefore, take up the affidavits by which it is supported. In what form does it run? It affirms, that "Socrates acts without discretion, corrupting the youth by teaching them not to worship the Gods, whom the state worship, but new and unknown Deities."

Such then is the tenor of this accusation. Let us narrowly examine each separate charge. For it declares I act in an improper manner, corrupting young men.

Now I affirm with equal show of reason, Athenians, that Melitus acts in an improper manner by speaking with graceful eloquence, and a fervent earnestness, in a cause which leads men into error and contention, making them fussy, and to torment themselves upon topics about which he has never concerned himself. And, that such is the real fact I will endeavor to make evident.

Come, Melitus, inform me, whether you deem it best to set off young men to most advantage? He says, by all means. Prithee, go then, and avow, who can effect this desirable object for them. As it is obvious you are acquainted with some such person; and indeed, have given yourself some trouble about it. You say, you found me corrupting them, and you have dragged me before these youths and their guardians to accuse me to them. But, pray, go, and, as you have found such fault in me, tell them, who can make them better men, acquainting them with his name. Do you observe, Melitus, you are silent and cannot answer me? But does not your taciturnity shame you? and is it not a palpable proof of what I say, that you have not troubled yourself about the enquiry?

Yet, do inform us, most virtuous citizen, what will make the youth of the state better men? You reply, the Laws. I do not seek to know, most worthy man, what restrictions, in the shape of laws; but what person, who has himself first studied those laws? You tell me, those persons are your judges, Socrates. How say you, Melitus! That they are able to instruct the youth of the State and make them better men? Exactly so. Is that your reply; what all? or only some of them? You

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say: all! Indeed! by Juno, you speak flatteringly, and they ought all to feel themselves highly indebted to you for conferring upon them so important a privilege.

But how? Do these young men, who are but disciples themselves, teach others as well as themselves to become better men? Just so, you say. What, and the Senators too? Yes, the Senators also. Oh!

Truly, Melitus, allow me to ask, if the citizens, when they harangue the people in their assemblies, do not corrupt the youth; or do they altogether render them better men? No; they rather benefit them.

I'faith, then, Athenians, it appears, that all, except your humble servant, make the young men eminent and good. I alone corrupt them! Do you really mean so, Melitus? Yes, I seriously assert it.

You have, indeed, accused me of a high crime, to compass my destruction. But, now, with respect to horses, would it appear reasonable or probable to you, that all men should improve them in their breed, except one poor solitary individual, who corrupted them? or, rather, is not the reverse infinitely more probable, that there should be one individual capable of improving them; and, that many such properly qualified persons, would be scarce?

Pray, do the multitude at large, who ought to be acquainted with, and accustomed to, horses, corrupt them? Do they not; and is not your argument, Melitus, as applicable to horses, and all other animals, as to men? Yes, in truth, it is, however you and Anytus may deny or confess it. For there would be much happiness in store for young men, if one person alone in the community could harm them, and all the rest profit them. But, Melitus, I will satisfactorily prove, that you have at no period of your life troubled yourself about the welfare of the youth of the State; and you shall openly expose your ignorance and culpable negligence in the very matters respecting which you have dragged me before this tribunal.

By Jupiter, Melitus, I conjure you to inform us, whether it be best to take up our abode among a Society of virtuous or vicious citizens? Answer me, my good fellow; for I ask nothing hard of you. Do not the wicked always do mischief to those who are constantly associated with them; but the virtuous ever do good? Most certainly. Who then is willing to be misled rather than be corrected by his friends? Answer me, thou virtuous man! For the Law enjoins thee to reply. Is there, then, I repeat, any one who is willing to be led into error? No; by no means.

Come, then, to sift the question farther, do you cite me hither in the character of a man who corrupts the youth of the State, making them impious and vicious, intentionally or unintentionally? I say, intentionally. Why, how is it Melitus, that you, who are my junior, are so much wiser than I, as cleverly to have discovered that, the wicked indeed always do mischief to those among whom they generally live; but, that the virtuous ever do good to them! But I have arrived at such an agreeable state of mental darkness as to have yet to learn that, if I should render an injury to any of my friends, I might run the risk of receiving a reprisal from him. And, so, according to what you say, I should commit such an insane act intentionally: ay?

Melitus, I am not convinced by the force of your reasoning; neither can I entertain such an opinion of any man. Therefore, I either do not corrupt the youth of the State, or I do it unintentionally! So that in either case your position is false, and your argument upon it consequently falls

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to the ground. Now, if I corrupt them unintentionally, supposing it to be proved that I do corrupt them at all, the Law does not empower you to bring me here before this tribunal to be judged of offences committed undesignedly.

(To be continued.)

[NOTE. To the Editor. Sir, I plead guilty to all the charges. In the note to Mr. Slade's Translation, the word *German* was so clearly written *Grecian* in the *MS.* that I am at a loss to conceive how I could have made so palpable a blunder---for be it understood we devils really consider ourselves clever.---Anytus too has been shamefully used by being called Augtus---but Mr. Editor, there are many other errors which have escaped your eye---and we entreat you (being all wrong together) to make some apology for us, as well as for yourself. P. D.

There has been so much inattention to Mr. Slade's last communication, that we feel bound to adopt the advice of our P. D. and to throw ourselves upon the clemency of our correspondent. ED.]

LECTURE ON FREEMASONRY,

BY BROTHER F. C. HUSENBETH, P. D. PROV. GRAND MASTER FOR BRISTOL.

Bristol, 2nd February, 1835.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

RESPECTED BROTHER,—Having, as a subscriber to your Freemason's Review, read many excellent things therein, and sincerely hoping that a Journal, so desirable and useful to our Order, will meet with a well-merited encouragement, I have ventured to request you to insert the following extracts from Lectures, which I have occasionally delivered to my Brethren of the P. G. Lodge of Bristol, during the long period I had the honour of presiding over them, as their D. P. Grand Master. In the following observations, I have no other view but to endeavour to do away or correct some erroneous notions. In the following essay I shall have frequently occasion to leave the string of my narration, and to lead my readers to the principles of our modern Craft-masonry; which indulgence I trust will be granted me, without being accused of being vague, or wandering from my subject, which, since my sole aim is to prove, if possible, that our Order has a much more noble claim for its origin than what is generally supposed, and that the similarity of Freemasonry with the ancient Secret Institutions is so very great, that I confidently hope so trifling a digression will be pardoned.

Should the following lines be such as to merit insertion in your Journal, I shall feel obliged by your laying them before my Masonic Brethren, who alone are able to judge of the correctness or incorrectness of my assertions. I remain, very Fraternally,

Respected Brother,
Your obedient Servant and Brother,
F. C. HUSENBETH,
P. D. Prov. Grand Master for Bristol.

THE endless conjectures and speculations on the origin of Freemasonry, in this, as well as in other countries, that have swelled the willing pages of pretended histories of our Order, have also roused my pen to endeavour to trace its origin from a source, which appears to me to come

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nearer to truth than those which so confidently amuse us. Masonry takes its origin from the highest source, and animates man with hope of success by all that immensity of created matter, which surrounds him at every step; it fills his soul with rapturous astonishment at every glance, and thus gradually draws him towards his Creator; man erects the first temple for adoration in his heart, and filled with the fire of holy charity, seeks every opportunity to serve his fellow man, and draws him out of his dark recesses and impenetrable forests. To satisfy the wants of nature has hitherto been his sole study, for mental degradation had habituated him to a wild liberty, and almost unconquerable insubordination, and, in defiance of all difficulties, a taste to live in society is engendered, and thus the first Lodge upon the true principles of brotherly love, relief, and truth, may be said to have been formed. Silence and secrecy propagate those heavenly sciences, of which an open profession would endanger the teacher and disciples, and would probably be the means of sacrificing them to blind ignorance and inhuman barbarity.

On this and similar principles I consider Secret Societies to have taken their origin.

Secret Societies, wherever they might have drawn their first existence, certainly give us great reason to believe that they flourished earlier in the east than in the other parts of our globe. Necessity for their self-preservation taught them to adopt signs, tokens, and proper pass-words, only entrusted to the initiated; and prudence guided their instructions, which were delivered under hieroglyphics and other symbolic representations. In this manner, the sublime knowledge of the Deity was preserved in the midst of a swarm of pagan votaries, also the most useful arts and sciences, such as astronomy, architecture, sculpture, and more particularly chemistry, which science, in its experiments, would have drawn as great a disgrace upon the operator, as the belief in one undivided Deity among their idolatrous neighbours. That the science formed a conspicuous part in the instructions of the Secret Societies, appears clear from the temples of Elephanta, near Bombay, and Ellora, in Aurangabad, of whose antiquity history is silent. It is, however, probable that the Secret Societies flourished in the east, between the long space from the emigration of the Jews out of Egypt, and the building of the temple of Solomon. That those Indian Societies had their secret words of admission, is evident from the similarity of some of their sacred words to those used by Freemasons, in certain of their ceremonies, in our days. The Hindoo words *Om Tat Sat* all united, as well as separately, allude to God. In the Sanscrit, the word *Om kara* is to the same effect. According to Langle's Asiatic Review, vol. the first, there are still, to this day, existing in the temple of Tschchilminar two huge pillars, one of which is of the sky-blue Tutia stone, formerly inlaid with gold, of which small specimens are still visible. These pillars, so perfectly encouraging to the well informed Freemason, are situated in the lowest or subterraneous part of those ruins. Here the initiation took place, and from this lowest vale the progress of the initiated in the knowledge of the Sciences was directed by a certain number of mystical steps or degrees, to the middle part of the mansion, where, aided by the liberal arts and sciences, they ultimately arrived at the summit, answering to our observatories, which brought them to the knowledge of all knowledge, viz. the contemplation of the Deity and all its Works in the Heavens above. The summits of the ancient temples

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were uncovered, of which we have proof in the temple of Persepolis; and nearer home, in the ruins of the temples of the Druids, who all worshipped the Deity at night, which enabled them to behold the Heavens bespangled with stars, &c. &c. The Eleusinian Fraternity had their pass-words and signs, of which *konse Ompax* served as a pass, and signified "*go, you are initiated.*" In the temple of Istachar or Persepolis, the triangular palaces in the fore court, and many of its still visible splendidly finished ornaments are proof that here Zoroaster gave instructions in silence and secrecy to his Fraternity; and here his sacred writings were carefully preserved, until they were destroyed by Ottoman barbarism, under an impression that the Alcoran contained all that was necessary for man to know. The Jews, during their slavery in Egypt, found it necessary to establish Secret Societies for the preservation of the knowledge of one undivided Deity, and they, in all probability, continued their Secret Societies after their delivery by their inspired leader Moses, until the building of the celebrated temple of Jerusalem. Of their having had, previous to that event, some Secret Societies, we find traces in the Books of Moses, as well as in the Prophets. The Essenians and Sadducees appear to have kept some mysteries of great importance. In regard of the mysteries celebrated in the temple of Jerusalem, in which Scripture and tradition bear us out, Freemasons cannot fully agree with that classic historian, the Roman Tacitus, who states that Pompey had found only *inania arcana*, or insignificant mysteries, in the temple of Jerusalem. This may be easily excused in Tacitus, owing to the great ignorance of the Romans of his days about the Jews and early Christianity.

The Orientalist, Lucas, who wrote in the seventeenth century, speaking of the ancient Pythagoreans, gives the letters G and D as sacred letters amongst them. The first signifying Geometry, and the letter D Daimonia, or the knowledge of godly things. He also relates, that a Pythagorean having accidentally discovered the body of a deceased brother, by some letters or signs on his body, who having died poor, he buried him honourably, and paid his debts. This proves that Masons to this day preserve some of those ancient landmarks, consisting in signs and tokens, which were delivered to them by those ancient Secret Societies. That signs and some other marks whereby the several Secret Societies knew their brethren, were in use among the builders of Solomon's temple, is evident to every Freemason, from the traditional accounts. The Secret Societies being guarded against the admission of intruders, and more particularly of the numerous spies, always ready to persecute those who, despising the Idol worship, cultivated that of the only true and living God, also embraced in their studies the arts and sciences; and their Societies became what in our days we might call Universities, or Schools for the divine, the statesman, and the naturalist. Chemistry and natural history formed no small share of their learning. The Persian antiquities inform us that their wise men or magi initiated their royal princes, and other men of rank, in astronomy, geometry, and the art of governing. The Athenians obliged every statesman to become initiated in the Eleusinian mysteries. Amianus Marcellus, in his 23rd book, informs us, that the Bactrian king, Zoroaster, had enriched the Machachistry, or Magic Art, with the mysteries of the Chaldeans, and Hystaspes with the Indian mysteries, but more particularly with astronomy. It is also clear that, by the Laws of the Twelve Tables, *Ne quid inaugurati faciunto*, that the Romans

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required some sort of initiation in their statesmen, before they considered them fit to take office.

If we go back thousands of years, and examine, unprejudiced by early impressions, the laws, customs, and religious observances of early nations, we find that the Indians, Ethiopians, Egyptians, the Jews, the Greeks, and the Romans, concealed their principal learning under hieroglyphics, and many other symbols; and this proves that sensual representations, or signs, work closer upon our hearts, according to that vacillating Swiss philosopher, Rousseau, than words. Our Masonic Society has to this day retained many most interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who by dint of merely a good memory, and some assurance, intrude themselves on a well informed assembly of Brethren, by giving a lecture, not composed by themselves, but taught them verbatim. This kind of lecturing might be obviated by the appointment of scientific lecturers to every Lodge, whereby the chair might be regularly filled by respectable Masters, without adding the duty of lecturing to their other arduous labours.

At our introduction into Masonry, we seek for an able guide to conduct us from this dark state of human life into light, and when arrived at that desired point, we are struck with the symbolic representations before us; and under promises of fidelity we begin our career in this Secret Society of free and accepted Masons. We emerge gradually from the lowest vale, and by study arrive at the highest degree of the occult science, or to the greatest mental perfection. This advancement in the sciences was practised in the temples of India, of which I have already spoken; the same was the case in the Pyramids of Egypt, where the lower apartments served for the Initiations, and where a gradual ascent entitled them by time, patience, and industry, to the higher branches of learning. The seven liberal arts and sciences unveil the Mystery; columns, temples, and palaces, spring in proud array from the hands of the operator, under the wisest of Masters. This was the study of the primitive Secret Societies, and it is the sole ambition of the modern Secret Society of Masons to continue the praiseworthy endeavours of their ancient Brethren, and if uncalled upon to erect material edifices, they continue to erect temples to charity in their hearts for the shelter of the homeless Brethren,* the widow, and the orphan.

The word Mystery has given occasion to many improper impressions against our Masonic Societies. Treason, infidelity, a charge of taking rash and unnecessary obligations, have been laid to their responsibility, yet none of these charges have ever been substantiated by their persecutors. The word Mystery has brought down anathemas from over-zealous divines upon the heads of Masons, and has induced merciless governors to use their weapons against the Craft, when upon a slight enquiry the Church as well as the State might be informed, that devotion to God, obedience to the State and to all superiors, brotherly love, and universal charity, are the principles which separate our Fraternity from all other Secret Societies which have of late years risen, to the degradation of religion, and to the danger of good order in society and the State. Freemasons used the word Mystery in the plain sense according to

* Does our Brother allude to the *contemplated* Asylum?

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Suidas, namely, *μυω*, signifying, I lock up; and according to Eusebius *μυεω*, I teach holy things, which, Masonically applied, is, *I lock up holy things taught me.* In all this there certainly cannot be any infidelity against religion, nor treason against the State. The word Mystery is of very great antiquity; it was used by the Egyptians in their hieroglyphics, and was probably borrowed from the Ethiopians, where the traveller Bruce discovered similar inscriptions, as he did on the pillars of Egypt. In fact, it is clear from late discoveries, that the Ethiopian had become in time the *lingua sacra* of the Egyptians, who chiefly used that language in their monumental inscriptions, upon account of the Egyptian language having undergone so many corruptions through the frequent invasions of their country by the Greeks and the Romans. The Hebrew word *Mistar* is of the same meaning as the word *Misterie* amongst the Egyptians, and leaves conjectures that both nations understood one another, and of which throughout the whole Bible we have no traces to the contrary.

All that was taught by the early Secret Societies was veiled in mystery, and in my opinion from mere necessity, for experience shows us daily that the most useful inventions are, even in our enlightened days, treated with a suspicious contempt by the vulgar, how much more so must the praiseworthy labours of the learned have been subject to censure in those days, when the influence of idolatry, according to Homer and Hesiod, was so great, that every grotto had its Pythia or its Hierophante, or preservers and exhibitors of holy things; when the solemn shady retreats in the forests filled their souls with a religious awe, and an oracle dwelled amongst prophetic oaks, and all bowed with pious fear to the ascending smoke of a religious sacrifice; when 30,000 Gods and Goddesses were admitted into their theogony; when each passion, even the vilest, had its patron—each wood, mountain, and river, its Pan, Satyr, Dryades, Nyades, and Nymphs of all descriptions. In those days, and under such abject idolatry, the propagation of the belief in one undivided Deity, also the teaching of the superior sciences, but more especially experimental philosophy and chemistry, would have drawn the severest persecution upon its authors and their disciples, had they made an open profession of their sublime doctrines. It was, therefore, necessary, as I have already mentioned, to use hieroglyphics, or some *lingua sacra*, which at once served as an exclusion to the vulgar, who could not understand it. What this *lingua sacra* was, we cannot positively state, but we may conjecture that signs and tokens, as well as words, formed its groundwork. Their taumaturgists or wonder-workers, who were, in my opinion, no other than chemists, according to the learned Maimonides, used in the initiation of their disciples, *acts, postures,* and *words.* The knowledge of one undivided Deity was taught in nearly all those Secret Societies, which appears evident from the act of Alcibiades, who, immediately after his initiation into the Eleusinian mysteries, broke the celebrated column, erected in honour of Hermes, into pieces. The Secret Societies were often called the magic schools, and their disciples were called magicians, which certainly could not mean any other than the schools of wisdom, and their disciples the wise men. Natural experiments, such as were performed by Circe and Medea, the wonders of Orpheus, the architectural beauties produced by Agamedes, were all called the productions of magic by Homer, Ovid, and Theocritus, which could certainly not be understood by those great men, but as the productions of learning. Zoroaster

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Moses, Solomon, Pythagoras, Plato, and numerous others, were all initiated into the Secret Societies of their times. The first spread his doctrine amongst the Persians, about the time of Darius Hystaspes, and thereby preserved the worship of one God, by the name of the True Light, which unfortunately in darker ages, degenerated into the worship of fire itself, instead of what it represented, and which, together with the sun, had been originally designed by Zoroaster as the visible emblem of the Deity. Moses, the inspired lawgiver of the Jews, professed and preserved amongst his enslaved brethren in Egypt, the adoration of one God. Solomon erected a temple to the true and eternal God of Israel, which in beauty and extent far surpassed that erected at Delphos in honour of Apollo by Agamedes and his friend Trophonius. Pythagoras, on his return from Egypt into Greece, instituted his Sect upon the principles of the Egyptian sages, which, being founded upon the belief of an undivided Deity, obliged him and his disciples to the strictest secrecy, to secure them against the persecution of their countrymen, who were immersed in the deepest idolatry. Plato also had with his intercourse with the Jews in Egypt imbibed the knowledge of the true God, and on his return to his native country, found it prudent to adopt the principles of secrecy in his school.

Having thus far endeavoured to prove, that the primitive Secret Societies were formed into close bodies from mere necessity, and from the principles of self-preservation so natural to man; and having also, as far as reading and research could assist me, endeavoured to prove that their studies were directed to benefit mankind, amidst the storming of the most disheartening opposition by ignorance, superstition, and customs; and that they have praiseworthily penetrated through the densest clouds of human ignorance and perversion of the noblest faculties of man, in order to make the light of truth triumph, it will now become my duty also to prove that the Society of Freemasons, who draw their origin from those Secret Societies, still preserve some similarity to the former. Freemasons in their Secret Societies obligate their disciples, similar to their ancient Brethren, to keep their doctrines, their engagements, and their transactions, from those who are not of their Order. This obligation is not composed of such tremendous oaths with which we are charged by bigots, who, ignorant, as they naturally must be, of the whole of our transactions, unless they had been received into our society, thunder their unholy anathemas and excommunications against us, and thereby make fools approve their rash acts, the world wonder, and the Mason smile at their daring insolence to condemn their fellow creatures for imaginary sins against God and religion, which must ultimately be laid to the charge of those triflers with their neighbours' consciences. The Freemason is obligated to fulfil the principles which all religions inculcate, namely, to love our neighbour, to assist him in his distress, to speak as well of him in his absence as in his presence, and never to enter into conspiracies against the State, and good order. This being the foundation upon which Freemasons are obligated to erect their superstructure, all the unjust conjectures of the profane must fall to the ground, and the sole objection that remains will be, and I may say, with the *curious*, a very material one, why Freemasons keep all their transactions from the uninitiated, if it be true, as they state, by the above groundwork, that they are all benevolence and charity? This is easily answered, and without entering into a discussion on this trifling subject, I would simply answer the curious, that charity

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and useful instruction conceived in silence and secrecy, and openly practised, cannot be construed to their condemnation, and should never subject the Fraternity of Masons to those idle and unmanly reflections which have ever been hatched up against their Order by impious slanderers and ignorant pretenders to a superior knowledge of their transactions.

But Freemasonry flourishes and bids defiance to the slanderer and to the two-edged sword of the persecutor. Masonry penetrates, conscious of success, through the thickest clouds of ignorance, and thus makes the light of truth triumph in every part of the globe, so as to bring rude matter into due form, and to erect that holy temple to the Deity, wherein, the stern opponent to all regular society, the wild Indian, and the roving Arab, the Turk, the Jew, and the Christian, without doing violence to their private religious tenets, openly, and cordially profess and practise that brotherly affection which has ever distinguished them from all the other boasted societies of our days. Here we conquer without material weapons, we take possession without subjugation, and without infringing on the right of temporal property. The arts and sciences are encouraged by our order, the orphan, the widow, and the distressed brother are solaced, and receive the mite of fraternal offering, be their creed, their country, or their nation, ever so strange and distant. Thus have Freemasons ever endeavoured to act up to the principles of the ancient Secret Societies, and if they differ in some points from the practices of those ancient worthies, it is in having improved upon their leading principles, by spreading the truth most extensively over the globe, whilst the schools and academies of learning of our predecessors were more of local than of universal existence. In Freemasonry no evil can possibly be indulged against the existing religion of the state, be that what it may, and much less to the state by which masons are protected; for duty to God, according to our own private religious education, and strict obedience to our superiors, being the foundation of our Society, we must for ever be considered a separate Society from many modern Secret Societies, who hold their conventicles under the Masonic name of "Lodges," and with whom our Fraternity have no connection, and who not being sanctioned by the state, incur a heavy penalty for meeting in secret. Of these the most dangerous are the Illuminati, and the Polish and Italian Carbonari, who are merely political bodies, and are dispersed without a house, or home, over every part of the globe.

(To be continued.)

MAN'S LIFE.—"There are two lives to each of us; gliding on at the same time scarcely connected with each other! the life of our actions; the life of our minds; the external and the inward history; the movements of the frame; the deep and ever-restless workings of the heart! They who have loved, know that there is a diary of the affections, which we might keep for years without having occasion even to touch upon the exterior surface of life, our busy occupations; the mechanical progress of our existence; yet by the last we are judged, the first is never known. History reveals men's deeds, men's outward characters, but not themselves. There is a secret self that hath its own life 'rounded by a dream,' unpenetrated, unguessed."

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THE BEAUTIFUL HAND.

Some years since, when I was a very giddy young man, I joined a travelling party from Montreal to go as far as Washington City, the Capital of the United States. From this point, my companions continued their tour, and I returned again with all the rapidity of American steamers towards Montreal. The stages and steamers along my route had their arrivals and departures so arranged, that travellers had the fair prospect of losing no more time, in their transit, than was requisite to step from out of one into the other. But, on the present occasion, an accident happening to the engine of the Vessel which was "galloping over the water,"—to use the expression of a passenger,—our arrival at New York was delayed until after the morning boats on the North River had departed. I was, therefore, compelled, with extreme reluctance, to remain some ten or twelve hours in this City. I went immediately to the boarding-house at which our party had staid while there; and after taking possession of an apartment, and dressing, found myself precisely in that state of mind under which every thing one does, or thinks of doing, is positively irksome.

It was in the latter part of the Autumn, and one of those hazy and beautiful days peculiar to the "Indian Summer," as the Americans term this mild and dry season. I strayed out in search of any thing to fill up the time. After passing some distance in Broadway, through which all the moving things in New York seemed to be pouring themselves, I bent my way into a more retired part of the town. Walking along a well-built quiet street, in which I was gazing about at the passengers on the footway, the children and flowers in the windows, I saw at a window of a very respectable looking house, the head of a lady resting upon her hand, in such a position, however, as to hide the face, while it displayed the hand to the greatest advantage. It was snowy white, and with the dark hair for its back-ground, I could distinguish its delicate and exquisite form. I love a beautiful hand, because nothing surpasses, or indeed comes up to, its easy, delicious gracefulness; besides, a perfectly delicate and beautiful hand almost invariably indicates a corresponding symmetrical person. There are, too, such sweet associations with its soft and gentle touch. But this hand exceeded all the hands of my previous admiration, and started up in my imagination a picture of surpassing loveliness;—not only of form, but of mind, accomplishments, temper, manners, affections, in a word, all that a young romantic man adores in woman. I felt strongly, I knew not why, that this was the being my fancy had delighted to paint as the object to whom my existence was to be devoted. But then, perhaps, she was already pledged—perhaps, already married. The new thought distressed me. Two gentlemen came out of the house, and as they lingered a moment at the door, and I did not wish to communicate to them the object of my position on the opposite foot-way, I walked on.

I devised and dismissed a hundred expedients by which I might ascertain something respecting my ideal beauty. At length I returned to the house, crossed over the street, and went boldly up to the door; though, to confess the whole truth, my heart beat most audibly. On my ringing, a servant came, and I asked: "Is Mr. Field within?"

"Field, Sir?" replied the man.

"Yes, is Mr. Field within?"

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"There is no such person staying here, Sir."

This answer at once told me it was a boarding house, and I asked: "Who keeps this house?"

"Mrs. Parker, Sir."

I examined the man's face to see if he were a subject for bribery; but he was evidently a true Yankee, and it was not my policy to risk.

How was I to see her?—this was the question, and I set my ingenuity to work to solve the difficulty, as I walked thoughtfully home; for so one calls even the abode of an hour, in that most cheerless habitation, a boarding-house in a strange land.

I took a seat at the parlour window, and filled with the idea of the lady with the beautiful hand, I insensibly began to examine each graceful looking lady that passed, with the extreme and ridiculous conceit, that she might be one of the living current that moved slowly along the pavement; for here every very genteel street is a promenade for ladies. My landlady sat opposite to me, talking leisurely to an old boarder; and it struck me that she could, in all probability, give some desirable information. She was a fat, round, good natured looking old body, and belonged, evidently, to that class of amiable beings who treasure up every thing they hear of every body, for the express purpose of giving out their stores whenever occasion offered. Putting all the respect and suavity I could muster into my manner, I began a very circumlocutory set of questions, which eventually led to the great enquiry: "Do you, Mrs. Briggs, know Mrs. Parker, who lives in —— Street?"

"Parker; Parker; —— Street! Mrs. Parker?"

"Yes, Madam."

"Well now, let me think; I certainly do know—— Parker did you say, Sir?"

"Yes, Madam, Mrs. Parker, who keeps a boarding-house."

"Oh! ah, me; I knew," said she with a smile of satisfaction, "the name was in my mind. Oh yes; that is, I am not acquainted with her, but I know there is such a house—one of the most select in the City. Have you a friend, or any acquaintance stopping there?" she asked with the extremest complaisance.

"No, not at present."

"Ah! you expect some one there, then?"

"It is possible."

"Because, I could send up, and enquire for you, if you choose."

"No, thank you, it's of no manner of consequence at this time." And so ended this effort.

Suddenly I recollected that I had a letter of credit and introduction to an old merchant; and my path lay all smooth before me. I ordered a 'hack', and away I went to his counting-house. He was not there, but his clerks expected him back very soon; to me the time seemed very long, though he did return in a few minutes. After the usual colloquy on such occasions, I informed him that I wished to change my quarters, to Mrs. Parker's boarding-house. I was very sorry that he did not know this, to me, important personage. "Oh, never mind," said he, "it is just the same, if I don't know her, she knows me."

"Ah, that indeed," said I, extremely rejoiced; "She——

"Bless me, yes, that she does; there is'nt a boarding-house in all New York, that does not know about particular men of business in this street; especially us old bachelors."

"I am very anxious to go to that house, and shall be especially obliged to you to place me there."

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"I'll do it immediately," said he; and before his tongue stopt, his pen began writing a note. "Ah!" he ejaculated, "that will be better. Here's to day's paper; amuse yourself for half a minute, and I'll be back. I'll just step to a friend, close by, who lives in Mrs. Parker's street, and he shall give you a note of introduction to her." In a few minutes I had the note in my hand, and not many afterwards I placed it in the hand of Mrs. Parker, and was forthwith located in her house.

As this house was one into which no person could enter without being particularly introduced, and then undergoing the scrutiny of Mrs Parker, who was a lady-like woman, and whose duties had made her keen as well as given her considerable tact, all the boarders in her house, dined at the same table, and spent a part of every day in the same sitting room. But people of every degree in this country seem very little afraid of casual intercourse with their fellow beings; and a foreigner is often astonished at the great lack of European carefulness in this particular. As the hour for dinner approached, my excitement increased to such a degree, that I really began to be afraid I should make but a sorry figure before the fair object of my glittering hopes. I forced myself, therefore, to whistle, to hum, and to do forty other silly things, by way of letting myself down to something like a gentlemanlike composure. While I stood with my arms folded tight over my breast, compelling my eyes to rest upon the foliage of the trees and shrubbery in the garden, which had changed its bright summer green to every imaginable tint, through dark green, yellow, red, crimson, down to a warm deep brown, making its autumnal beauty surpass even that of the spring, ding ding, went the dinner bell, and I started like a culprit.

Men feel strange misgivings when going into a battle; and legislators, when clearing their throats to begin an oration; so do women, when in their pure, bashful, maiden days, they, in all the ornament of dress, first enter and are led through a large room of gazers; but I doubt very much whether any one, in any situation, ever felt more trepidation than I did as I entered this room, in which I was about to behold the lady with the beautiful hand. The truth is that I have now no distinct remembrance of any thing about me, until after being seated at the table, I perceived that the beautiful hand was not there; a discovery bringing with it as much relief as disappointment. I never was exactly fitted to shine in general conversation, and on the present occasion I felt much more disposed to listen than to talk. Before we left the table, the duties of which are dispatched with singular haste in this country, I discovered that no one had departed from the house that day; and that a lady, Mrs. Woodward, an old gentleman, Mr. Todd, and his daughter, Miss Julia Todd, were dining out. I had, at least, made one step; I now possessed her name, and, in the many fairy scenes which a young heart conjures up in the fancied future, I could repeat that name endearingly. "Julia Todd"—The name itself was beautiful.

After dinner, I rang for the servant to my room; here with a most lawyer-like ingenuity, through the use of my tongue and purse, I extracted what was possible from the acute yankey; who was wonderfully unsatisfactory to one with my impatient curiosity—asking, in spite of me, more questions than he answered. As there was no probability of Julia's return, at least for some hours, and finding it utterly impossible to employ myself within, I walked forth into the most crowded part of the town. In one of the streets, a child being run over by a gig, almost at my side, I felt called upon to aid in all the steps necessary for

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ascertaining its injury and returning the poor little sufferer to its parents. This occupied me for a considerable time, and engrossed my thoughts for the time being. I then strolled back to my lodgings, and found from the servant, that Julia had not yet returned;—no one was in the drawing-room but Mrs. Parker, and Mrs. Woodward.

It was twilight, and the ladies were sitting each at a different window, looking listfully through the glass at the objects passing in the street. Mrs. Woodward was still in her bonnet, gloves, &c., as she had returned home. I seated myself near her window; and we gradually fell into a kind of half melancholy, half romantic talk. She seemed, as well as I could judge in the dim light, and under the obstruction of her bonnet, to be a pretty, pale, lady-like, little woman, and, although a mere girl in age, she was evidently a widow;—not from her words, but from her voice I knew that she was. There was altogether something so sorrowful, and gentle about her, that I pitied her from the bottom of my heart, without knowing for what; and then she said, every now and then, such beautiful things, and perceived every sentiment so quickly, and so fully, that she seemed to me the very being calculated to sympathise with me, in my pursuit of Julia. We every moment grew more assured and intimate; I led her on from subject to subject, with the most delightful facility, until we spoke to each other in the tones, almost of tried friends;—and there is a vast deal in the tone of a woman's voice. She was a very angel, too, of a woman, and talked of love with a spirit that had never felt the clogs and trammels of silly forms.

With some little hesitation in uttering the few first words, I went smoothly through my case to her, and told her that I depended upon her "for council and for aid." She listened without a word of interruption, or one gesture of disapprobation, exactly as I knew she would; but then when I came to the point, where I expected a warm and sympathising answer—not a syllable did she utter. I was astounded. I too became dumb. So there we both sat looking through the window. When one stops talking under such circumstances, it is one of the most difficult things in nature to begin again; there is no hook to hang a single loop upon; you think of a thousand ways to recommence, and just as some word is about to slip off the tongue, it will not do, and stop it. Women, however, have more ways and means in such disasters than men; so my strange little friend told me, in very much such a manner as she had used in the beginning of our conversation, that the weather was becoming quite cold; and actually began to talk about the superiority of wood over coal as fuel, in sitting rooms. This was horrible; and it made her, who but a moment before was a clear, blue sky to me, suddenly appear a dull and cloudy one;—there was something so earthly and hardened in it. But I talked, yea, talked in a very easy way of the comparative merits and demerits of hicory and anthracite; nevertheless, as soon as politeness allowed me to do so, I escaped, so hastily too, as to be near knocking the candles out of the servant's hands as he was coming into the door; and reaching my apartment, I threw myself into a chair at the window looking into the dark garden. What could have possessed the widow to treat me as she had done? Her conduct was perfectly inexplicable; unless she was a deep hypocritical quiz, who amused herself with me, and intended to follow up her sport with Julia. This thought half maddened me, least I should be made appear a ridiculous blockhead to her; so back I went to the drawing room, determined to remain there until Julia arrived, and if, as was most pro-

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bable, she stopped in that room before going to her apartments, to make my first impression myself, in spite of the little widow.

The widow had left the room! and in the chair she lately occupied, sat a tall sun-burnt gentleman, who had just returned home. He was a southern planter, who instantly began talking to me of tobacco, cotton, sugar, negroes, mules, corn, congress, and a long list of the greatest men in the United States, most of whom, it seemed, belonged to the southern of these States.

At length, Julia and her father arrived, walked into the room very calmly, and she seated herself at the other side of the room, while her father came on to shake hands with the planter, whom he had "not seen the whole day." At this moment Mrs. Parker came smiling in, and instantly engaged Julia in conversation. Fortunately for me there was nobody's attention left free to detect my excitement; for so excessive was it, that I felt ashamed of myself, and resolved to master it, and I did so in a few moments to a very great extent. When my senses were once more under my control, I directed my eyes in search of a peep at Julia's beautiful face, and my ears to catch the tones of her sweet voice. Lo! she pulls off a glove, and there lays her hand! And such a hand —yes, such a hand;—larger than my own, and boney too—positively ugly and coarse. Never did the flapping sails of a becalmed vessel exhibit a greater contrast with the puffed sheets and whistling cordage of a ship in a bustling breeze, than did the state of my mind at this moment, compared with the passion before which it had been driven the whole day long.

I went to my room and then to bed, but not to sleep. Who had the beautiful hand? The servant was sure that there had been no visitor in the room at the window of which I beheld the hand. It was the pale little widow—it could be no other, beyond the least doubt, who had that captivating hand. Her conduct to me was now accounted for; she was either too artless to play off so strange a communication as mine was to her, if she thought me really serious; or, if she thought I was trifling with her, she was far too high and pure a being to take the slightest notice of it. In the one case, it was very plain, she loved; in the other, she felt contempt for my apparent rudeness. Which was it? I argued the question over and over; but could not for the life of me satisfy myself. But, after all, of what avail was its solution? She was a widow. And, therefore, as to my thinking seriously of her, although in herself she might be an angel, that was utterly impossible. The past is as much a part of our existence as the present; indeed it is the purified part of it,—the dross is forgotten, and that which is bright or precious is only remembered. How then can the after realities of a living husband compare with the recollections of him who was first loved and is no more? No; I determined to proceed on my journey the next morning Still I could not sleep, but turned and shifted my position how long I know not; some time very late in the night, however, "tired nature's sweet restorer" sealed up my senses.

At a very late hour the next morning I awoke feverish, and with an extreme sense of ill-being. It was now too late for the morning steamer. I drank a cup of chocolate, took a book, and as it was a beautiful morning, went into the garden to set myself down and, if possible, read. Perhaps there lurked under all this some indistinct idea that I might meet the widow, and have my curiosity fully satisfied as to her appearance; for, to tell the truth, I was not sure that I did not have a glimpse

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of her there from my window. Be that as it may, I found her in the garden, and alone. Examining the various coloured and glossy leaves of a small tree, there stood the pale young widow, but paler than she appeared even in the twilight of the previous evening. I felt awkwardly, and though not actually taken by surprise, I could not determine exactly how I should approach her. The garden walk turned and brought my face in the same direction with hers. I walked on, but step after step grew slower and shorter, until I was at her side. She looked up in my face as innocently as a child, with the most beautiful eyes, and quiet countenance I ever beheld. After a salutation as gentle as I had voice and words to make it, we strolled slowly about the garden, examining the leaves and flowers, and saying little; but that little was full of confidence and kind emotions. Indeed I felt at the time that, after my communication to her, however subdued our manner was to each other, the very fact of our walking together in the garden, was tantamount to a mutual declaration of love. Yet she was a widow. Young, and beautiful beyond any other creature I had ever seen, with the open unfearing innocence of childhood itself, and cultivation that made her, indeed, an intellectual being. Had she not been a widow I could have really adored her; but the more I felt how far she was superior to other women, the more repugnant became the idea of being "a second husband."

Still we lingered in the garden, until we were both sensible that we had remained quite long enough to have our names pronounced together by every person in the house; we were neither of us, however, the kind of beings to regard such things very much. As we approached the door to enter the house, I took occasion to allude to my intended departure that evening, and begged permission to ask for her previously, in order to take my leave; the permission was granted readily, and with delicious tones of voice; but these tones did not express to my ear the disappointment and regret I had expected to detect in her answer; and I felt a slight mortification as we separated for the morning.

Perfectly at a loss how to occupy myself the few hours remaining before the departure of the steamer, I bethought me that it would be proper to make a visit to the old bachelor merchant. At his counting-house reading the papers, and in the streets walking slowly and listlessly about, I occupied myself until it was time to prepare for setting off. The idea, however, of leaving New York at that moment, was far less agreeable than I had anticipated. The first thing to do was to take leave of the widow, then to pay my bill, and fly. I asked for her, and was shewn into her own drawing room. It was some little time before she appeared. We were, evidently enough to each other, both somewhat embarrassed, and sat at a very respectful distance apart. A strange sort of conversation ensued, in which there was nothing said about ourselves or my departure. At length, after a perfect silence of a moment or two, I rose and walked up to her with my hand extended to say farewell; she gave me hers, rising and looking me in the face with an expression thatcompletely overpowered me. It was not the look of confident or ardent love; not the look of painful agitation, which a fond woman might wear at such a moment; it was such a look of resignation and gentleness as a child who loved you would unconsciously put on at the instant of separation.

"I wish," said I, still holding her hand; "I wish I were not going."

"Why, then, do you go?" she enquired as earnestly as artlessly.

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"Because, perhaps, it is proper that I should."

She made no reply. There we stood silent, motionless, her hand in mine, and looking in each others faces, that told how violently beat our hearts. What was human nature to do? why—be human nature, and own fully what we could not deny.

Hours flew, and days flew on in all the enchantment of a passionate and romantic affection; Montreal, Canada, the World—all was forgotten for one little being. Yet when I interrogated myself, my repugnance at being "a second husband," and my determination not to become one, were as inveterate as ever. Many, and excruciating were the conflicts which when alone took place in my mind between my love for her on the one part, and my pride and self love on the other. Sometimes I felt like "a man of honor," and was resolved to break off abruptly an intercourse so unpromising to her; at other moments I was moved by the virtuous impulse of offering myself to her at once unequivocally and manfully; then again the whispering of pride made me for the time feel and reason like a scoundrel—ah, and sometimes talk to her like one. I would take occasion to dwell in tender and impassioned language upon the heroism of the heart; the recklessness of true love; the nothingness of all forms, ceremonies, and customs which attempted in any way to control a passion so exalted in its nature above every thing else in life; and the absurd misnaming that for love, with which there was connected one calculating thought—one cowardly doubt of its object. She was precisely the being to court the thought, and glory in it, that the man she loved was above every one else; that other men might be bad, the whole world wrong, but he was perfect in his motives and in his actions.

Time past on; for some days I had been satisfied that she was completely in my power; at last I made up my mind, without daring even to acknowledge it fully to myself, to be a villain; and devised, the preparatory arrangements I thought necessary.

One morning, during the absence of her father, I entered her little drawing-room, and found her ornamenting a little crimson purse with masonic emblems. I instantly and with some animation asked:—

"Why do you work those signs upon your purse?"

"The purse is for Father," said she with a manner that told me how dear to her was that Father. Indeed, never did any other being express so much by manner as she always did.

"And why do you put such symbols upon a purse for him? Would not any other figures be as ornamental?"

"Perhaps *more* ornamental; but I am working this purse not half so much to make a pretty thing of it, as to send him something that will shew him that I am often thinking of him; for he knows I do very little at a time in such occupations."

"Is your Father a mason," I demanded anxiously.

"Yes; he is a great mason, one of the Royal-Arch, I think they call it,—and a Templar also; but I do not know much about their orders and titles."

"Ah!"

"What is the matter?" said she laying down the purse and putting her hand on my arm.

"Nothing."

"Nothing! How pale you are. Oh, do tell me, what is the matter? What can there be about this masonry to affect you so?"

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"Nothing, dearest; I know no more of masonry than yourself;" forcing myself to smile.

"That will not do, George; my Father being a mason has some how affected you; you have said there should be no concealment between us—that all our thoughts should be given frankly to each other; tell me then, dear George, at once, what is it disturbs you?"

"I am not disturbed," said I, forcing another smile, and taking her hand as I gazed in her beautiful and innocent face.

"Oh, George, do not say you are not disturbed—and greatly disturbed too,—let it be," said she with more energy than I had ever before seen in her manner, "let it be what it may, keep your word to me, George, and tell me frankly what all this bodes?"

"It does not *bode* at all; if this little event in our affairs must have a term especially applied to it, call it the alarming mistake; for it has so happened," I continued in almost my accustomed manner, "that just as you spoke of your Father I felt a strange, nervous sort of sickness, and you mistook one for the cause of the other."

"Oh how relieved I am," said she with her eyes full of joy, and ready to overflow in tears.

I made an excuse of taking a ride to terminate this interview; and ordering a gig, had myself driven several miles out of town.

My Father one of the best and most truly honorable men on earth, was a mason; a thousand times have I seen evidences of the strength of its ties upon him; every mason, was, in truth, his brother—the child of a mason his own. My Mother, too, had some reason besides that of my Father's being a mason, to respect and love the order; and almost as often as my Father himself, had she instilled it into her children to look to masons as to fast friends, and to their children as to relatives. And here was I about to plunge the child of a mason—a young confiding, innocent being, into irreparable misery. This turned the balance in favour of the side, which the dictates of true honor and virtue, in my bosom, had been too light to make preponderate. Ought I to apply reasons which were generally just, like a mere lawyer, to every possible case? Who, that I had ever seen, was in the slightest degree comparable to her? Not one; and I had much already wandered. To my own family I was sure that she would be perfectly acceptable. A few acquaintances who knew my habitually expressed sentiments about widows, would doubtless amuse themselves at my expense; but should so trifling a consideration in itself weigh with a man in any serious affair of life, far less in this the most important one? My mind was made up. And I felt as much relieved and delighted at having had the obstacles, which my own pride and prejudices had thrown in the way of our union, removed, as if I had overcome any other obstruction to it.

I returned to her happier than I had ever before been; but, from delicacy to her, I of course as strictly concealed my previous unworthy and dastardly intentions, as if none such had ever dishonored my thoughts. That evening and the next day every thing was understood and arranged. Her brother was written for, and not many days after, he and I accompanied her to her father's house; where I spent a week which I shall never forget.

In a very short time I, myself, became a mason, and she a mason's wife. And as the best wish that I can entreat for my masonic brethren, let me add, may they each be blest with one half so good as her of the Beautiful Hand, the ever loved wife of

GEORGE.

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THE MYSTERIOUS MR. B——.

Continued from page 170.

(HIS LIFE RELATED BY HIMSELF.)

In narrating the events of my life, it will perhaps, in the first place, be fair for me to state to you, that the notice of the scenes through which I have passed, will be of a very brief nature; there are, indeed, but few points connected with them of a pleasant character; on the contrary, my path, though of an humble kind, has been marked throughout its career with degradation and misfortune.

The date of my birth is unknown, but it is supposed to have been in the year 1775, and strange as the relation may be, I am not only unacquainted with the spot on which I first drew breath, but am totally ignorant of who my earthly parents were. It will naturally be supposed or inferred, that for reasons of discretion or necessity, I was unnaturally deserted and cast into the area of this wide world, the innocent victim of the culpable indiscretion of those who caused my birth. I was placed a new-born infant under the charge of a poor illiterate sailor and his wife, residing at Whitby, a sea-port on the coast of Yorkshire, in the month of March, in the above year, by a person who they stated appeared to be a medical gentleman. He informed them that if they would undertake the charge of me, they would be allowed the sum of twenty pounds a year for the expenses I should entail upon them. This sum to them was a perfect fortune, and they having readily accepted the task, he paid down a 5l. note in advance, promising at the same time that the future payments should be transmitted quarterly through the medium of the country banker; after giving them certain regulations, and requiring them to have me named H—— B—— within six months, he departed from their cottage, and they never saw him more.

Thomas Anderton, under whom I was placed, was a hardy seaman, rough, honest, and kind-hearted; he was thoroughly inured to the chances and accidents belonging to his laborious and dangerous profession, and he consequently conceived he was doing his duty to accustom me from the cradle to fatigue, and thereby make me like himself, a good sailor. I was fortunately possessed of a good hale constitution and sound frame, and I recollect perfectly well being cast into the waves almost before I could speak, he supporting and teaching me how to move my little legs and arms. I was soon a proficient in the art of swimming, and at the age of five was able to follow his vessel to a considerable distance. My foster mother was devotedly attached to me—her affections were perhaps enhanced from having no children of her own; and while my memory lasts, I never can forget the constant care, her affectionate kiss, and the solemn but lowly blessing which she nightly bestowed upon her "little orphan H—." I often fancy myself still before her, on my bended knees, and upraised hands, repeating the little prayer which she taught me in my infancy:

> "Gentle Jesus, meek and mild,
> Look upon a little child,
> Pity my simplicity,
> And teach me Lord to come to thee."

There is one particular circumstance which occurred when I was seven years of age which I shall relate, although it may weary your attention; it was of a nature, however, which might have been attended with the most dangerous consequences, had not the goodness of Provi-

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dence stretched out its protecting arm. At this period I was perfectly able to manage a boat, and was generally deemed and acknowledged by my playmates as "the captain." One morning five of us embarked in my foster father's boat, with the full determination of getting out to sea, and having the pleasure of what we designated the benefit of a "rough cradle." There was plenty of wind, it was admirably in keeping with our expressed object, for we did not consider ourselves fresh-water sailors. It was seven o'clock when we started; the morning mist had hardly disappeared, and we proceeded to a considerable distance before we discovered some very ugly looking clouds that portended a storm. Still we were not daunted by the appearance, we were brave spirits, and our clothing was of that description as not to lay us under any apprehension of its being spoiled. So on we pulled through the haze, leaving the land many miles behind us. At last the breezes began to be felt, and the ocean began casting around us a thick vapour, not unlike a fall of snow, till at last we were so completely surrounded with the mist, that it was darkness visible. Our situation now became alarming; we began to reflect on the consequences of our foolish rashness; we were quite at a loss which way to pursue, having, as I have mentioned before, lost sight of the land for a considerable period, and it was quite out of our power to judge or decide which was the direct course home. The wind rose to a great height; our boat, luckily, was not formed for pleasant pastime,—it had seen and was made for good service, and was quite capable of bearing the rude embraces of the watery gods. We toiled on and on for several hours with apparently but little effect; we had unfortunately no provision to support our exhausted frames, and I may safely say, we were all in purgatory. To add to the unpleasantness of our critical situation, the rain descended in torrents, there was not a dry thread amongst us. What would we have given at this time to have been safely housed at home; we almost resolved never to be so adventurous again. At about mid-day the mist began to disappear, and at last the rays of the sun made their appearance. This was a beacon, it perhaps snatched us, by the goodness of Providence, from destruction. We forgot in the moment of joy our hunger and our natural fears, for what can be more desolate or dreadful than the thought of having your grave a thousand fathoms deep. After two hours hard labour we neared the land, and by good fortune hailed my foster father, who being extremely alarmed for our safety, had taken a boat and made out to sea in order to save us from a watery grave.

In the year 1785, a serious misfortune happened to me in the loss of Dame Anderton, who was seized and soon sunk under the direful effects of typhus fever; the regret which I felt at that moment has never left me. I have unfortunately never since met with any individual who has evinced towards me that kind and heartfelt affection which invariably marked her behaviour towards her adopted son. Another event of a most important nature occurred at this moment, which at once changed my position in the world,—a shock at the instant unbearable,—the allowance for my keeping, which up to this period had been regularly transmitted through the country banker's hands, was stopped. Enquiry upon enquiry was made with hopeless effect; the cold and to us unfeeling answer was, "no remittance had been made;" neither could they give us any clue or enable us to trace the party who had for so long a period forwarded the cash. My foster father was naturally

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staggered at this strange circumstance; his means were, from unavoidable circumstances, reduced to the lowest ebb of poverty and distress, a severe season had been the means of decreasing his finances, and the only prospect in view, barring my allowance, was the relief afforded by the parish. It soon however appeared that, although the wants of my protector was forgotten, I was still borne in mind by those who had deserted me from my infancy, yet their recollection was marked by every thing but that of a feeling nature. It happened one evening, when I was returning from a cricket match which had taken place about three miles from our habitation, that I was accosted by a couple of men, apparently sailors, who enquired of me how far they were from Whitby, and whether I could inform them of the residence of Thomas Anderton. My answer was a ready one, as a matter of course, and upon my stating that he was my foster father, they both at once exclaimed, "This is the very boy we are to look after." Without losing any time they informed me that I must go with them, that they had received orders from those who had a right over me, to proceed to a considerable distance. I naturally became extremely alarmed at their behaviour, although I can safely aver I was not frightened, I requested them to allow me to proceed to Anderton's for the purpose of informing him of my departure and getting my clothing, but they positively denied acceding to this request. They stated that they were desired not to use violence towards me, except I proved refractory, and they cautioned me not to thwart them in their duty, or to address any person whom I might meet, for if I did, they would gag me, and thus prevent my appealing to any passer by. My case was hopeless, and I became consequently a passive instrument in their hands. They proceeded across the country for a couple of hours, until they came to a small hut kept by a lone woman, who, evidently, had seen them before. She provided them with homely refreshment, of which I partook, and with the help of some straw, made up a resting place for the party during the night. It was my intention to have kept awake and endeavoured to make my escape, but the exertions that had been made, and which had entirely overpowered my youthful energies, soon caused me to sink into peaceful slumbers; and when I awoke in the morning, I found my guardians quite ready to proceed in the commission they were entrusted with. We travelled on across the bare country for several days, avoiding all towns and populous villages, and getting provision and rest according to circumstances. At last we arrived at a large town, which I afterwards found to be Portsmouth, and my conductors, who appeared to be quite at home here, soon put up at a common public house, taking care, however, to prevent my leaving them by keeping me under lock and key. I remained in this place for three weeks, without being once allowed to pass the door of the bed room. At the end of this period, I was desired by the elder of the two, who was designated by the other as "Tom," to follow him quietly or I should repent it. The time was evening, and it was nearly dark. We proceeded through the town, and was at length hailed by some sailors, who apparently were waiting for us. My guide having delivered me over to their hands, wished me good night and departed; and the party, under whose care I was now placed, immediately proceeded to their boat, and put out to sea. In the course of one hour we approached what I found to be a man-of-war, and were soon numbered amongst its inhabitants.

It would be useless for me to trespass on your attention in endeavour-

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ing to portray the acuteness of my feelings. I was but a boy, it is true, but still the change, the circumstances which had so strangely occurred, was enough to shake the firmest mind; yet I did at that early period, and have ever since, felt a reliance upon the protection of that Almighty power which is spread over the mansion and the hut both of the rich and the poor. I was far from being ignorant, although the scenes of my childhood were humble and lowly. It will naturally be supposed that I derived little benefit from instruction in books, but fortunately I was taken notice of by the Rev. Mr. A**** the curate of the parish of Whitby, when I was four years of age—and was admitted by his kind recommendation, into the grammar school of the town. It was here that I acquired the rudiments of education, and being blessed with a ready and willing disposition, I assiduously reaped those advantages, which are invariably derived from the important instruction of good preceptors.

I found in the morning, that I was on board His Majesty's Ship—The Defiance; one of the largest and most dashing frigates in the Royal Navy; and after having been inspected by the proper officer, was declared fit for service. The boyish remonstrances that I made were useless, they did, or would not believe one word that I had to say, it was enough for them that I was aboard, and I was soon told and taught, not by gentle means, that passive obedience was absolutely necessary. Some weeks elapsed before the frigate received orders for sailing, during which period I was taught and initiated into the wear and tear of a sailor's life. At length we left the coast of England, and proceeded to convoy a large fleet of merchantmen, to the West Indies; which order was executed, without any occurrence happening worthy of notice. We remained cruising about the West Indian Islands, for three years; and I had by this time, become perfectly capable of performing the practical duties of a seaman, and, with a few exceptions, had merited, and gained, the good will and eulogium of my superiors. I was fortunate enough to gain a kind and sincere friend, in the steward of the ship. My knowledge of figures was sufficient to enable me to be of considerable use to him; and upon many occasions, I was excused from performing laborious duties, on the score of my being as usefully engaged in the steward's room. I cannot deny, that the period which I passed on board this ship, was comparative happiness; the kindness I received, —however rough,—was friendly; and the strict regimen and discipline kept up, prevented any unpleasant feelings from existing amongst the crew. We numbered four hundred on board, and in so large an assemblage, it followed that there were some strange and choice spirits. There were three persons, who although of very different humours, particularly attracted my notice, and indeed, the notice of every body on board. The first, William Tozer, held the responsible situation of purser, and was a man, by education and habits, every way qualified to fulfil the important duties of his office. The second, Thomas Lawrence, a quarter master, was reckoned to be one of the best hands that ever trod on board a man of war. The third, James Wright, belonged to the gunner's crew, and was one of the most refractory men we had; at the same time he was far from being a bad seaman. In disposition he was violent to a degree; excepting when under the control or command of a superior officer. Yet in spite of his natural and unfortunate temper, he was observed at all times, to pay a devout attention to the expressions which fell from, or were uttered by, Tozer or Lawrence; and they could at

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any time, by a look or a word, counteract the excessive warmth of his feelings. Many were the surmises, and jokes, which passed around, at this strange circumstance; for although in decidedly different stations, yet they were, when opportunities occurred, closeted together, and there evidently existed, a good and kindly feeling amongst the trio. A very singular, and untoward circumstance arose, which explained the seeming mystery of attachment which was formed between them; and it was this very particular fact, and to me, omen, that was the occasion of my being enrolled as a Member of the Masonic Fraternity.

It was in the year 1788, that our captain received instructions to proceed home, and I cannot forget the happiness which was expressed on the countenance of every individual, at the happy news. With the exception of myself, each had the satisfaction of reflecting on those they had left in England; the pleasure, the joy, the happiness, with which their arrival would be hailed. In the month of September, in the above year we were off the Bocas of Trinidad, having under our care the charge of a small convoy of Indiamen. The wind, which had been as fair as we could desire, gradually increased to a hard gale. During the day, the merchant ships were widely spread over the expanse of ocean, and very often were out of our sight; the best look out was required to prevent accident, and very often we were under the absolute necessity of furling every inch of canvas, in order to keep within due bounds of our charge. In the evening we felt an evident increase of wind and sea. Every care was taken to keep the ship from the probable chance of being run foul of by any of the convoy. During the night we had evident symptoms of the necessity of keeping a good watch, the look out was deplorably bad, we could not see the length of our own ship's side, the sea kept rising, and the frigate was now at every lurch rolling her gunwales under water, while in spite of the skill of the helmsman, the sea swept over her quarters and decks. Those on the look out were actively and anxiously employed,—all mischances, they were aware, would rest upon their shoulders, and, therefore, the weight of their responsibility was great.

"The sailor heard
"The roar of the huge cliff, and on his brow
"Fell the cold dew of horror."

It was at the hour of six, a. m., that a dreadful shriek was heard by those who were on deck,—it issued from the sea, and was instantaneously traced to the mizen chains. The cry "a man overboard," was immediately raised, all hands rushed upon deck, the boat was lowered in a minute, in spite of the danger of the weather, and five or six of our men were ready to help the unfortunate man out of his danger. "Keep up a brave heart, Wright," cried out those on deck, for it was the third individual I have noticed who had gone overboard, "we will soon have hold of you,"—but it was too late for any assistance—his fate was irrevocable.

"God Almighty help me,—I am gone," exclaimed the unfortunate man, as the sea drove him past the ship, but before we lost him, we distinctly heard him repeat the names of Tozer and Lawrence! and then

"One loud death scream---stifled as it rose
"By the dark sea;---one blow---one shriek---the grave!"

"For God's sake, save him," cried out the Purser, "I will give Fifty Pounds to those who shall rescue him from the watery grave!"

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At this particular moment, the Captain appeared, and in a tone of grave authority, forbade the venture. "What would you do, my men, in such weather as this—do you wish to risk my ship and your own lives on such a hopeless peril? keep all fast, I command you, it is impossible for a boat to weather this sea. I desire that every man may return to his station." He then addressed the First Lieutenant, expressing his surprise, that he should have allowed his feelings to have overcome his judgment, and to have apparently committed upon a venture, the lives of five of the crew to the mercy of such a sea. "There is no one," said the Captain, "on board this frigate, who feels more sensibly than myself, the dreadful fate of the unfortunate man who has fallen a victim, but public duty requires us to be above private feelings, and, therefore, I desire you all to attend to your duties, or return to your berths."

Directions were then given to get the Frigate before the wind again, and after a few hours the storm abated, and we pursued our course to England.

In the course of the following day, the usual custom which prevails on board every ship, was followed, that is, the box, containing the clothing, &c. of the unfortunate deceased, James Wright, was brought upon deck, and opened, in order that a due inventory should be taken by the ship's clerk. Among the articles exposed to view, and which not only excited mine, but the curiosity of the whole of the crew, was a fine, showy, Freemason's Apron, covered over and embellished with hieroglyphics. The purser and Thomas Lawrence, the quarter master, at once begged that the apron and a parchment certificate, which was also there, should be committed to their care, as they stated, that the production of them, upon their arrival in England, would be of the greatest use to the poor widow of their unfortunate companion and brother. It appeared, that they were Members of the Royal Naval Lodge, and it was owing to this peculiar tie, that the friendship and cordiality which had been remarked as existing between them, was founded.

During our voyage home, I endeavoured, as far as I could go, to learn the reasons why Freemasonry existed; the quarter master was a very affable man, and he so kindly answered my remarks, and impressed on my mind the real and substantial advantages of the Society, that I made up my mind, whenever the opportunity should occur, and my age would permit, to dive into the mysteries of the Fraternity.

(To be continued.)

ON THE DEATH OF BROTHER HENRY O'BRIEN.

Art' jealous of that book, old Time,
Where thy destroying deeds are writ?
Fearest thou other eyes than thine
The world's last page should read in it?

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Had then O'Brien's genius drawn,
Thy dark mysterious veil aside?
Let truth upon thy long night dawn
Unsealed the roll to man denied!

Was it for this thou dealt the blow
That sent him to an early tomb,
Was it *neglect* that laid him low
'Neath genius' early martyr'd doom?

Oh! foolish Time, why vent thy rage
In a pretence so poor as this?
Death hath unveiled thy mighty page,
And the *whole volume* now is his.

J. SMITH.

THE LAMENT.*

With sadness o'erloaded,
In woe still benighted,
By fondness still goaded,
Yet hopes ever blighted;
In secret desponding,
Broken hearted, forlorn,
No solace responding,
My lost love I mourn.

How darkly! how dreary,
Past stages reviewing,
My soul sinks down weary,
And faint needs renewing
The hopes that once cheered me,
Enquiring—where are they?
The foes that once feared me
Will echo—where are they?

Thus, sad contemplation
By care's dull intrusion
A blank in creation;
My friends may bemoan me,
My foes be delighted,
Yet *one* who disowns me,
Alone makes me wretched.

HENRY O'BRIEN.

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* We are favoured by a young lady with this translation of one of our deceased friend's Irish laments, which, with the original (in Irish) he had written in her album.

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MASONIC ANECDOTES.

"What sight can be more acceptable in the eyes of the God whom we adore? what object more gratifying to the feelings of humanity, than an extensive society of benevolent men, established for the great purposes of relieving the distress of their fellow-creatures; *of breaking asunder the iron bands of the prisoner, and cheering his sight with the blaze of the noon-tide sun; of exchanging the cell of his loathsome dungeon for the possession of liberty,*—that choicest blessing in heaven's gift?" This very eloquent description of the operation of the principles of the Masonic Fraternity, from the Orations of that very distinguished Brother, Dalcho, was never more literally verified than in the particulars of the following tale.

During the late war, (recites an old naval officer,) I was taken, with several others, a prisoner of war. We were carried to the Mauritius, and in that island confined together in one dungeon. Some few months had elapsed in our uncomfortable situation, and we had experienced very many disagreeable privations, when one of our companions in misfortune requested the use of pens, ink, and paper, and permission to dispatch a letter to the Governor, to state our circumstances, which were granted. On the day following this event, some French gentlemen visited our cell, and paid most particular attention to our comrade.

Our *general* condition too, afterwards, was rendered more supportable. But, what most surprised us all, and me especially, for I was not *then* in the *Secret*, was the mysterious change which took place in our fellow-sufferer's lot. The former misery which we had all equally endured, was certainly greatly alleviated; but our comrade was very shortly altogether removed, and as we subsequently learnt, not only released from prison, but every necessary procured for him, and kindnesses heaped upon him, his purse well stocked, and a ship obtained, in which he was returned to his native country. *This man was a Freemason.* We remained in confinement, though its former rigour was mitigated, for *two years after his departure.*

FRATER CLERICUS.

Our Reverend Brother Oliver, in his Sermon, before the P. G. Lodge for the county of Lincoln, preached 28th June, A. D. 1821, writes, "I have many times asserted, and I again repeat, that Masonry is not —cannot be responsible for the gross misconduct of those false Brethren who are unimpressed with the purity of its general principles, and are, consequently, ready to sacrifice their solemn obligations at the shrine of *interest* or *ambition.*" Without having seen this passage, a similar argument was made use of by myself on a recent occasion. A lady of quality, moving in the highest circles of society, and a woman of masculine mind, finding in the course of conversation, that I was a Freemason, started aghast, as if some horrible thing was in her presence, reminding one of the passsages often scanned in prosody:—

"Horrid' ingens cui lumen ademptum."

She appeared to have read Robison's "*Proofs!*" and thought me an Illuminist. I assured her Freemasonry had not the most remote affinity with any such iniquitous Association. She then observed that it *must* have something *treasonable* in it, as some of its leaders were always

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*opposed** to Government; and that it could not be very *moral*, as she knew a nobleman in the Order who *never paid his debts*. I assured her, that if Masonry was to be judged by such a criterion as she had set up in her mind, a similar objection, and one much stronger, might be offered to the validity and character of Christianity, and I reminded her that nearly all the members of the Royal Family, as well as many of the Nobility were numbered among the Society. She perfectly assented to my vindication, and regarded me with *less horror*, and with more complacency in her demeanour. I was happy to be able to satisfy her of the innocence and purity of the Craft, and withdrew.

THE TRUE PRINCIPLE OF FREEMASONRY.

We republish the following letter to the Editor of the Sherborne Mercury, written by an intelligent Correspondent, upon the eve of an approaching Masonic Festival about to be held in that town.

R.T. desires to call the attention of that Meeting to objects of Charity—knowing his *zeal* and influence in the province—and confident that in that province there are hearts equally accessible to justice as to pity, we earnestly recommend the Aged Freemasons' Asylum to our worthy Brother, and beg of him to bring its cause before the Brethren of Dorsetshire. He can do much, and if we mistake him not, in the sense of the concluding paragraph of his letter, we may already rank him as one of ourselves.

TO THE EDITOR OF THE SHERBORNE JOURNAL.

SIR,—It gives me infinite pleasure to perceive, by your Journal of Thursday last, that a Provincial Grand Lodge for the county of Dorset is shortly to be held in your town, and that at the same time a splendid candelabra is intended to be presented by the Brethren of the province to the R. W. William Williams, Esq., Prov. G. M., in testimony of their esteem for his zeal and abilities during the long period he has presided over them. By the same Journal it also appears that a numerous assemblage of the brotherhood is expected. The ceremony will, no doubt, be grand and imposing, and nothing would be more painful to my feelings than the occurrence of any unforeseen circumstance that would prevent me from witnessing it. I am the more desirous of being present, because meetings of that description seldom pass off without the performance of some signal acts of charity—acts which afford a rich intellectual treat to all true professors of our science.

I have no inclination, Mr. Editor, to trespass on your columns to any great length, but the intended meeting, which has induced me to trouble you with this letter, will not permit me to forego the opportunity of making a few observations on that most eminent of all the theological virtues "Charity,"—the virtue which forms the basis,—the support of the Masonic Institution.

In the first place, then, I would observe, that many of the uninitiated, though impugners of the institution, are candid enough to admit that they believe it to be a charitable one, and formed for the reciprocal benefit of its members. So far they are right: for we feed the hungry

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* We hope the lady alluded to may peruse this little anecdote---she will perceive that while Governments change, Freemasonry still maintains its position.

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and clothe the naked; we raise the drooping spirits, and exhilarate the desponding hearts of our indigent brethren. This we do; and while we know that one worthy brother is destitute of the necessaries of life, we cannot enjoy its superfluities. In short, the three grand principles of our order, brotherly love, relief, and truth, which are forcibly inculcated in our lectures, are influential on our conduct through life. The first renders us affectionate; the second, generous; and the third, just.

At the meeting in contemplation, and all others of a similar nature, it should be enquired if "any brother had waxen poor," through misfortune? or "fallen into decay," through sickness? If any stranger or sojourner from a foreign land needed the welcome of our hospitality or bounty? If the desolate widow of some deceased brother be in necessitous circumstances, or his helpless orphans require protection or maintenance? These are generally the inquiries of the day, and such palliatives administered as the several circumstances may be considered to require.

In conclusion, I would add, that the objects of true charity among Masons are—MERIT AND VIRTUE IN DISTRESS; PERSONS WHO ARE INCAPABLE OF EXTRICATING THEMSELVES FROM MISFORTUNES IN THEIR JOURNEY THROUGH LIFE; INDUSTRIOUS MEN WHO, FROM INEVITABLE ACCIDENTS AND ACTS OF PROVIDENCE, HAVE FALLEN INTO RUIN; WIDOWS LEFT SURVIVORS OF THEIR HUSBANDS, BY WHOSE LABOURS THEY SUBSISTED; ORPHANS, IN TENDER YEARS, LEFT NAKED TO THE WORLD; AND THE AGED, WHOSE SPIRITS ARE EXHAUSTED, WHOSE ARMS ARE UNBRACED BY TIME, AND THEREBY RENDERED UNABLE TO PROCURE FOR THEMSELVES THAT SUSTENANCE THEY COULD ACCOMPLISH IN THEIR YOUTHFUL DAYS. Thus is charity the key-stone of our mystical fabric. Then let us cherish this amiable virtue—let us consider it as the principle of the society, the constant rule of our actions, by which to regulate our dealings with all mankind.

I am, Sir, your's fraternally,

R. T.

Late from the Wiltshire Downs, August 16, 1835.

MS. IN THE BODLEIAN LIBRARY.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR AND BROTHER,—May I venture to express a wish that you would, through some of your brethren at Oxford, institute an enquiry as to the existence of the MS. on Freemasonry alleged to be, or have been in the *Bodleian* Library, in that University, that MS. (I mean) quoted in Preston and other Masonic books, as being in the handwriting of *Leland*, and a copy from one by King Henry VI.

When I was a member of the University of Oxford, and a member of the Apollo Lodge (then 711), I once searched the Bodleian Library for it, but could find no trace of its existence, or of its ever having been there. Circumstances prevented my researches being prolonged, as I wished, and I have since had no opportunity of renewing them. It would, I think, be important to discover whether the MS. in question is to be found any where—as it is certainly of value to the craft.

I have the honour to be,

Your faithful Brother,

NOACHIDA DALRUADICUS.

[We know of no better method to effect the wishes of our correspondent

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than to request of our brethren in Oxford to undertake the necessary enquiry, and, fully coinciding in the importance of it, we more particularly entreat of our personal friends in that city not only to prosecute the enquiry themselves, but to enlist in the cause some of those friends who are always ready to assist in similar examinations. We hope, ere long, to impart successful tidings to N. D.]—EDITOR.

TO THE EDITOR.

SIR AND BROTHER,—Permit me, through the medium of your valuable Review, to enquire, if there is any regulation regarding Masonic clothing and insignia to be worn by the Craft, under the Grand Lodge of Ireland, as there is no mention of it in the Book of Constitutions.

I have been induced to make this enquiry in consequence of having seen a great variety of aprons, collars, sashes, &c. as well as jewels, worn by Brethren at a meeting on the 24th, St. John's day, in a town in the north of Ireland, and when also, I am sorry to say, a particular part of the 32nd Art. of Sec. 4th in the Book of Constitutions were *not strictly* adhered to.

Trusting I shall not offend, I would suggest, for the sake of uniformity, that regulations respecting Regalia, similar to those in the Book of Constitutions of the Grand Lodge of England, should be made for the guidance of Brethren under the Grand Lodge of Ireland, as the only mention made of Clothing, &c. in the Ahiman Rezon is in the 9th Art. of Sec. 1st., and which merely regulates the Grand Lodge.

I am afraid this will arrive too late; but if it can possibly be inserted in your truly admirable Journal,

You will oblige,
Your's fraternally,
25th June, 1835. A PAST MASTER.

[We invite the attention of our Irish Brethren to the suggestions of one of their Past Masters, and shall feel pleasure in communicating any reply we may receive to his letter, which, although addressed to us, is of course intended for their consideration.]—EDITOR.

TO THE EDITOR.

SIR,—Allow me to enquire of you, as one whom I am led to believe (from a close observation of your writing myself, as from an opinion entertained by many others) are competent to explain many things of a somewhat mystical nature, why the sum of 7*s.* 6*d.* is exacted from those who are installed into the order of "Masonic Knights' Templars." It was insinuated that the fee in question is to cover the expense of registration; but where such registration is made, by whom, and under what authority, I am not permitted to learn, I was somewhat surprised to find that the executive officers of the encampment were as much in the dark as myself. Pray, Mr. Editor, bring us to the light, and oblige many, who, like myself, are wearied for want of it.

Your's, in sincerity,
A TEMPLAR.

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["A Templar" will excuse our having omitted some part of his letter for "reasons of State," and we publish the remainder without giving any direct reply; because we are not clear as to the precise destination of these Fees, nor of the charges for new warrants. In an early number we shall enter upon some matters of stirring moment to this department of Masonry, which may indeed bring much to "light," which has for many years revelled in darkness.]—EDITOR.

TO THE EDITOR.

SIR AND BROTHER,—Being desirous of establishing a Knight Templars' encampment, in conjunction with several members of the order, will you allow me to enquire of you in regard to the following particulars:

By what authority, in England, is a warrant granted?

To whom must application be made?

To whom are the necessary fees paid?

What fund do these fees tend to support?

I am induced to ask for information, as I have understood that there is no controlling power vested in any person under the sanction of the Templars of London. Anxiously looking for your next number,

I remain, Sir, and Brother,

Your's obediently,

Sept. 1, 1835. A TEMPLAR.

[Having received several letters couched in similar terms, we cannot refrain from giving insertion to the above. H. R. H. the Duke of Sussex is the Grand Master of the Order of Templars, but no Grand Conclave has been held for several years. The Members of the Order have never, in our remembrance, exercised any executive power as a body; and therefore whatever fees have been received, have not been publicly stated. It is, however, in contemplation among the Members to examine into the concerns of the Order; and to endeavour to place it upon such a system, as to bring the Provincial and Foreign Members within the means of co-operation. At present, we cannot reply more definitively to our Correspondent.—ED.]

MASONIC INTELLIGENCE.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

July 9th.—The appointment of Dr. Joseph Moore, as Physician to the Institution (in the room of Dr. Pinckard, deceased) which was recommended by the general Committee in May, was this day confirmed—there will in consequence be a vacancy in the House Committee.

The charges against the Matron, Mrs. Crook, which were brought by Jane Leslie, lately a Scholar in the charity, having been declared to be groundless and malicious—the general Court confirmed the same opinion.

August 20th.—Mr. Franks resigned the appointment of Honorary Apothecary—but retains his seat in the House Committee.

Some Contracts for Painting, &c. were entered into; and the Institution now presents a very substantial and elegant structure.

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ROYAL MASONIC INSTITUTION FOR BOYS.

July 13th.—A General Court was held this day, at which Mr. Moore presided, and was well attended. Messrs. Gilbert and O. Thiselton were appointed scrutineers for the Ballot, which then commenced for the Election of Four Children.

The following were declared the successful Candidates :—

Charles Butt,	W. D. Thomas,
C. J. Robinson,	W. P. Burdwood.

The Committee for conducting the affairs of the Charity, for the ensuing twelve months, was the same as last year. See page 295, Vol. I., excepting that

Mr. J. Armstrong,	Mr. B. Laurence,
" J. C. Fourdrinier,	" E. H. Patten,
" W. R. G. Key,	

were elected in place of

Messrs. Barnes,	Messrs. Rodgers, and
" Bickford,	" Richards.
" Broadfoot,	

It was resolved unanimously, that the usual Advertisements required by the Institution be for the future inserted in the Freemasons' Quarterly Review. All business being concluded, the thanks of the Meeting were respectfully offered to the Chairman, and the Court adjourned.

GRAND MASONIC AQUATIC EXCURSION.

July 22nd.

The Eleventh Anniversary of the Aquatic Excursion to Chatham, in aid of the Funds for providing Clothing and Education for Sons of Masons, took place this day. That very commodious steamer, the Albion, was selected by the Committee to convey the company to the place of destination, and at half-past eight o'clock in the morning the signal gun was fired by order of the Veteran Brother J. J. H. Coe—the moorings were let go, and the vessel started on its trip to the Medway—she glided down the river, and slowly threaded her way through the forest of masts that environed her course, the band of music that was in attendance playing Masonic and other airs as she went, whilst the hearts of many on board beat quick, in anticipation of the further enjoyments that awaited them. After, in some measure, clearing the multitudinous obstacles which had impeded her progress, the propelling power of the steamer was increased, and she then, though not a swift boat, walked away at a reasonable rate. The song of the " Bay of Biscay" was happily introduced as the vessel approached the Nore. Here the breeze of easterly wind, which had blown pretty strongly all day, freshened a little, and set in a ripple of a sea that made the Albion pitch and roll. The disturbance, however, was quickly got over, and the smooth waters of the Medway compensated for it, as well as for the dashing of the spray, which was experienced previous to getting inland.

On reaching Chatham a royal salute was given by the Albion ; and, after a stay of a few minutes, she put about, and as she steamed homewards, the dancing and singing on deck were vigorously resumed. On again rounding the Nore, the wind and tide were favourable. The company consisted of about 400 ladies and gentlemen on board, all

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evidently anticipating an agreeable and happy day; and certainly every arrangement was made by the parties upon whom the duty devolved, to ensure so desirable a result, for not only were the services of professional gentlemen in the vocal department secured for the occasion, but a very efficient quadrille band was also in requisition to afford the votaries of Terpsichore an opportunity of gliding through the mazy dance. We were not astonished to see so numerous and so respectable a body of "the craft" in attendance; for who are more ardent in the cause of charity and philanthropy than "free and accepted Masons?" And if one charity more than another can recommend itself to the attention and protection of the public, it is one founded upon principles such as that for which this excursion was undertaken. The children (amounting to sixty boys) are educated under the eye of their immediate guardians, and instructed in their respective religious principles. Nothing could be more Christian, and consequently nothing can be more Masonic; and glad are we to record the fact, that a charity founded upon principles such as these, has continued for so many years to flourish in a manner highly creditable to its promoters, and extremely advantageous to those for whom it has been instituted. Having said so much in reference to the charity, we proceed to say that during the trip every species of enjoyment was taken advantage of to add to the pleasures of a day, which were greatly heightened, not merely by its own beauty, but by the happiness that appeared to reign amongst all present. Comic songs by Messrs. Bryant and Jones, and quadrilles under the direction of Brother Wray, whose kind exertions cannot be too highly praised, caused the time to pass away imperceptibly, until the dinner-hour, when a choice few, headed by the President for the day, Brother Lythgoe, who was supported by Brother Coe (one of the original promoters of the excursion,) and Brother Barnes, the honorary secretary, proceeded to spend the day like true Masons.

The Chairman then proposed "The Duke of Sussex, and better health to him," which was received with loud cheers.

The President, in terms of true philanthropy, proposed "Success to the Masonic Institution for Boys," which was received with loud cheering.

Brother Mathews then sung the following song, written for the occasion:—

I will sing you a new song, that was made by a young pate,
Of a free accepted Mason, who had a small estate?
He kept a conscience clear, and avoided all debate,
And submissively he bowed to the laws of Craft and State,
Like a free accepted Mason, one of the olden time.

His house so neat, was not bedeck'd with pikes, or guns, or bows,
But precepts good that had been prov'd to stand against all foes,
And such was his domestic peace nought could him discompose,
For Faith and Hope joined hand in hand to strengthen the repose
Of this free accepted Mason, &c.

Nor wind, nor rain, nor frost, nor cold, e'er chill'd his glowing breast,
For Charity, fair maid of old, he made a welcome guest;
'Twas there the orphan, widowed fair, soon found a balmy rest;
For soothing all their *real* griefs gave to the labour zest
Of this free accepted Mason, &c.

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He oft had wish'd, with scanty means, but oft he wish'd in vain,
To found a Mason's Institute the Orphan to maintain;
That wish was wafted to the poles, and echoed back again,
And soon the fabric rose complete, and stood amid the plain,
By free accepted Masons, &c.

Like Phœbus, with his golden train, in eastern splendour drest,
He rose majestic in the morn—with virtue for his crest;
Meridian glory he attained,—then sinking in the west,
Th' horizon beamed with rosy hue, and told the brighter rest
Of this free accepted Mason, &c.

Though times and seasons circling change, and customs pass away,
Yet Mason's hands and Mason's hearts are still the same to-day,
The lovely fair unite with us, and smiling seem to say,
" Go on and prosper in the work, and act in the same way
As this free accepted Mason," &c.

The health of Brother Coe (the Treasurer to the Excursion, and from which upwards of 1000*l.* have been returned to the funds in aid of the Institution) was next drank with enthusiasm.

The worthy Brother having acknowledged, in suitable terms, the compliment conferred upon him, pronounced a warm eulogium upon the President, and concluded by proposing his health.—(Loud applause.)

The President, in returning thanks, said that his reward was in the advancement of the institution which they were that day met to celebrate. (Hear.) The orphan of a brother Mason was a being that demanded their protection and care, not merely that he should be properly instructed, but that, by the fostering kindness of Brother Masons, he should be made a useful and valuable member of the society.---(Hear.)

Dr. Crucefix then proposed, in very complimentary terms, the health of Mr. Barnes, the Hon. Secretary to the Institution.---(Cheers.)

Mr. Barnes (who by the way was presented three years ago, during the presidency of Colonel Forrest, with a splendidly engraved snuff-box, for his exertions in aid of the Institution) returned thanks, and declared that he should always be ready to advance the cause of Masonry and Charity to the best of his abilities.---Hear)

On the " Health of the Committee" being drunk, with thanks for their services,

Mr. Wray returned thanks in a neat speech, on the part of himself and the Committee.

We cannot take leave of this subject without saying that the dinner, wines, &c. were of the very best quality, and that they reflect the highest credit upon the purveyor, Mr. Clifton, the wine merchant, of Old Jewry, who was present during the day, and who contributed by his attention and kindness to the comforts of the Company, who, we are gratified to say, disembarked at St. Katharine's Dock as joyous and as happy as they went on board.

The reappearance of Brother Bryant, the Irish vocalist, excited much gratification, and although he betrayed evident marks of recent indisposition, he contributed greatly to the harmony of the day. Our

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brother having an honourable claim to support, many friends contrived to fill a Masonic glove---this is as it should be.

The final audit of this pleasing excursion has not been declared, but we have heard that the profits exceed £70.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

"The Stone is laid---the temple is begun---
Help, and its walls will glitter in the Sun."

The Treasurer having received communications from Lord Durham, the Deputy Grand Master; and also from the Grand Secretary, Brother White; he thought necessary to place the same before the Committee, and the following notices were issued in consequence.

DEAR SIR AND BROTHER,—We request you to convene a Meeting of the Subscribers to the Asylum for aged and decayed Freemasons, at the earliest possible time, on matters of especial moment, and remain,

Dear Sir and Brother,

Yours fraternally,

GEORGE PRICE, WM. SANSUM,
J. C. BELL, CHAS. OSBORNE,
GEORGE HENEKEY, W. BROOKS,
HENRY ROWE, Z. WATKINS.

July 10, 1835.

To DR. CRUCEFIX, Treasurer.

DEAR SIR AND BROTHER,—Having received the following requisition, I beg most earnestly to request, the favour of your attendance at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday next, the 15th instant, at SEVEN o'Clock.

Yours fraternally,

July 10, 1835. R. T. CRUCEFIX.

A meeting was accordingly held on the 15th July, and on a Motion duly made and seconded, Dr. Crucefix took the Chair: there were present Ten Masters of Lodges, and many other Brethren.

The communications alluded to were read, and all the Correspondence relating to the Asylum deliberated upon. It was considered by the Meeting, that as it was probable some misinterpretation of the general circumstances had occurred, it would be more prudent, for the sake of the excellent cause in which they were engaged, to defer the inaugural Festival for the present; and that Dr. Crucefix, with Messrs. J. C. Bell and James Palmer, should be a Committee to prepare a Memorial to H. R. H. the M. W. Grand Master.*

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* The Memorial has been forwarded.

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The Board of Stewards immediately issued the following circular:—

SIR AND BROTHER,—I am requested to inform you that the Public Festival, appointed to be held on the 31st instant, is unavoidably deferred.

I remain, Sir and Brother,
Yours fraternally,
HENRY ROWE,
Secretary to the Board of Stewards.

64, Tower-street, July 16, 1835.

P. S. The President and Board of Stewards having engaged Brother Lovegrove's large room, are most desirous, with the approbation of the subscribers, to meet their friends as a *private* party, on the 31st of July, with the view of preventing disappointment to those who have made arrangements to attend. I beg, therefore, to request the favour of an intimation from you, on or before the 24th instant, whether they may expect the favour of your company, as a definitive order will be given on that day. H. R.

However happily the day of pleasure passed on the 31st July, some drawback was necessarily felt in the reflection, that on that day was to have assembled the *élite* of Masonry, and in aid of its noblest object; yet the day was a happy one. The *President, Treasurer*, and *Secretary*, of the Board of Grand Stewards, Brothers Bell, Prescott, and Rowe, as also Brothers Johnson, from Bath, Acklam, of the British, Graeffe, of the Grand Master's Lodge, Hall, of the Tuscan, Halton, of the Burlington, W. T. Smith, of the Peace and Harmony, and L. Chandler, of the St. Paul's, were among the number.

Brother Collyer travelled many miles to attend his duty, and favoured his brethren with several songs. Brother Wilson, of the English Opera, delivered the address in compliment to Douglas Jerrold, the author, who was present. The chairman, Brother Bell, took care there should be no lack of spirit; and, in the happiness of the moment, we at length forgot the greater disappointment. As the late Peter Gilkes used to say, "If we were not very numerous, we were very respectable;" yet Peter once accidentally reversed his adjectives, much to his annoyance.

The Brethren at the East end of the town are emulous in rivalling the exertions of those who so successfully conducted the arrangements at the English Opera, in May last, and have engaged the Pavilion Theatre, for the 26th of October, for the same laudable purpose of aiding the funds of the asylum. We have no doubt of their success—the Craft will do its duty, in making a bumper house.

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION, AUGUST 5.

Present.

E. C. W. W. Prescott, as M. E. Z.
E. C. ——Buckhardt . . . H.
E. C. Lord John Churchill . J.

With several other Present and Past Principals of the Order.

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Charters were granted to the Lodge No. 232, Barbadoes, to be called the Albion Chapter; to the Lodge No. 326, Madras—called the "Keystone Chapter," and to No. 605, Dorchester, called "Faith and Unanimity."

The general business of the Chapter was then closed in the usual form.*

NOTICE OF MOTION.—That a circular be sent to all the Chapters under the English constitution, requiring a return to be made forthwith to the Grand Chapter, of the months, days of the week, and places of meeting, of the respective Chapters.

QUARTERLY COMMUNICATION.

Sept. 2.—Present, Rt. W. Simon M'Gillivray, Prov. G.M. for Canada, as G. M.
Rt. W. B. B. Cabbell, P. J. G. W. as S. G. W.
——— J. Deans, P. J. G. W. . as J. G. W.

Brothers Lord John Churchill, W. W. Prescott, W. Meyrick, Easthope, Shadbolt, Dr. Granville, &c. &c. and some of the Grand Stewards of the Year.

It was announced as from the M. W. G. Master, that Lord Durham, in consequence of his appointment as Ambassador to the Court of Russia, had resigned the office of Deputy Grand Master, upon which the Grand Lodge rose, as is usual when communications are made from the Masonic Throne. The R. W. Brother who presided, then stated that the M. W. Grand Master had appointed Lord H John S. Churchill to fill the vacant office of Deputy Grand Master. His Lordship was then, in a very impressive manner, inducted into office after having taken the customary obligation to fulfil its duties.

The Grand Lodge again rose in compliment to his Lordship, who must have been gratified by the cordial and affectionate manner in which he was greeted, the same marks of kindness were repeated on his leaving the Lodge—giving an earnest as it were, that his past services amply justified the most pleasing expectations for the future.

A vote of thanks was unanimously passed to the Rt. Hon. and Rt. W. the Earl of Durham, the Past Deputy Grand Master, expressive of regret, that any circumstances should have deprived the Order, even for a time, of his Lordship's valuable services.†

The usual business was then proceeded with. A vote of £50. to the Widow of Bro. Bugden passed unanimously, and after some general observations, the Grand Lodge was closed in form by ten o'clock.

GRAND OFFICERS' CLUB, *Sept.* 2.—The meeting was but thinly attended. Simon M'Gillivray, Esq. in the Chair. Lord John Churchill was drunk to, as the newly appointed Deputy Grand Master. There was no topic of public business discussed.

MASTERS' and PAST MASTERS' CLUB, *Sept.* 2.—This being the first anniversary of the Club, the Treasurer, Bro. Key, and the Secretary, Bro. Archer, deservedly received the thanks of the Members, for their past services, and were unanimously re-elected.

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* It was with some surprise that we noticed the captious manner in which the M. E. Z. of this evening, met a very proper observation of a provincial companion.

† The Resolutions will be found at page 249.

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KNIGHTS TEMPLARS, &c. *September 19th.*—The E. C. Baumer presided at the encampment No. 20, which was well attended, and the customary ceremony of installation gone through. A collection was made in favour of the sister of a deceased member, whose decease occurred under very distressing circumstances, and we trust, should this notice meet the attention of the liberal members of the Sister encampment at the Thatched House, they will afford some assistance. We can assure them that the object we plead for is deserving their bounty.

We have the satisfaction to announce that the degrees of "Malta and Med. P——. will be conferred on Friday the 27th of November, upon all who are entitled as candidates, upon proper notice being given to the Recorder of the Cross of Christ Encampment. As a chapter in these degrees has not been held for many years, a full meeting is expected, particularly from those members of Oxford and Cambridge who have been installed as Templars.

MASONIC CHIT CHAT.

MASONS AND FREEMASONS IN THE MIDDLE AGE.—In former times the German builders, particularly those workmen of the lower classes who were called masons, or in German, *Steinmetzen,* were generally accustomed to put some mark or sign of their own invention as a sort of stamp, or instead of a monogram (like the painters) upon those stones which they had cut or hewn for a public building, for a palace or castle, and especially for churches of the Gothic style, the origin of which is not yet exactly known. I have examined many of these churches in Germany, and I have found a great number of these monograms cut in the stone. They are to be found only since the 12th or 13th century, but not on churches built in an earlier period: besides this, it might appear that these marks are to be found merely in Germany, but not in France, and probably neither in Great Britain. Having examined several churches of the ancient true Gothic style in France, and particularly at Paris, it was almost impossible to find out any marks of the genuine German character, except in the famous Cathedrals of Strasburg and Rheims, and only one trace of a mark at Notre Dame, in Paris. But in England they seem to be almost entirely wanting, at least in Canterbury and in London, where I examined particularly the awful columns of Westminster Abbey; but although I spent both time and labour, it was in vain, I could not discover any such marks of the masons of the middle age. Only at St. Dunstan's-in-the East, at London, I have found some letters or characters at the entrance (II and a H); but these, and another mark of a geometrical form, appear to be of a more modern date, and I suppose they have perhaps nothing to do with the marks of those ancient masons or *Steinmetzen,* St. Dunstan's-in-the-East being a building of a posterior age, and built by the well-known British architect Christopher Wren. The marks seem not to be genuine. Now it would be very interesting to ascertain, whether there are some marks of the above said description at any other Gothic church of the middle age in England, or if there occur any in Scotland or Ireland, either at any palace or ancient castle, or at any ancient Gothic church. It would be the more curious and interesting, as it is well known in Germany that those marks or signs of the *Steinmetzen* (who have cut the stones) are in close connexion with the signs of the ancient Freemasons (or

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Freimaurer), because it is generally understood that the first origin of the Freemasons has been discovered in the interior parts of northern England, and that one of the first societies or corporations of masons was that in the town of York, where they have written their laws or statutes, a sort of charter, at the time when they built or founded the celebrated Cathedral of York, so justly admired by all friends of the fine arts. At Berlin, the capital of Prussia, there exists an ancient Society of Freemasons, called the Royal York Society. It is therefore to the churches of York and the surrounding country that public attention of artists, as well as *dilettantes*, should be directed; and we beseech the friends of history and the fine arts that they would have the kindness to examine especially the Gothic churches of that country, in order to discover, if possible, any traces of those remarkable and not yet generally known marks of the ancient masons of the middle age, whereby the history of architecture and sculpture might be explained or at least in some degree increased and enlarged.—TIMES, *Aug.* 13.

We have heard with great pleasure, that Mr. Ramsbottom, the treasurer to the Female School, intends to present an organ to the institution. Our worthy Brother, in this case will materially aid the children, as well as Sir George Smart, who has often felt the want of an instrument. This liberality on the part of the Treasurer, is but another instance of repeated acts of his consideration and kindness.—*On Dit*: that Sir George Smart is anxious for the appointment of an efficient assistant at the organ bellows in the large and small Halls—would it be proper that the service should be *official?*

RT. W. BROTHER MERRICK.—It is hoped that the Craft will not lose the services of our esteemed friend at the Boards of General Purposes and Finance, in consequence of his elevation as acting Prov. G. M. in the Eastern division of Lancashire. We have not heard who will succeed him as Grand Registrar.

SUMMER RECREATIONS.—Having indulged in rather a longer absence from town than is our usual custom, we have not paid proper attention to the "Rural Dinners," and "Water Frolics,"—but we have pleasure in reporting what we have heard, viz. that they have all passed off with their general satisfaction; and that the brethren are preparing for the more serious duties in lodge, on the approaching Masonic session.

The Lodges of Instruction are pursuing their useful course with great advantage.

The anniversary of the Master Masons' Lodge of Improvement (under the Lodge 318) will be held on the 2d of October, in Charlotte-street.

A Provincial Grand Lodge will at length be held at Brighton, on the 12th of October. Many years have passed since the county of Sussex has assembled.

The Hon. Thomas Dundas will hold his first Provincial Grand Lodge for the N. and E. Ridings of Yorkshire, on the 22nd October.

WILLIAM WILLIAMS, Esq.—This veteran Brother, whose former exertions in the order, and present indisposition, would equally exempt him from further service, has, at the earnest solicitation of the brethren in Dorsetshire, addressed H. R. H. the Grand Master, for permission

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to withdraw his resignation which he had lately tendered. Our Royal Grand Master will, we are certain, feel sincere pleasure in gratifying our distinguished brother.

Masonic Obituary.

Brother HENRY ROGERS, died on the 15th June, 1835, aged fifty-four. He was initiated in a Lodge in Ireland, and joined the Derwent Lodge, No. 47, at Hastings, on the 12th of May, 1813, to which he continued to be a subscribing member until 1823, when he arrived in London, and joined the St. George's Lodge, No. 5, in which he remained until his decease. He was Past First Principal of the Chapter of Emulation, at Hastings, and also of the St. George's Chapter, London. Brother Rogers's career in Masonry was sincerely characterized by strict propriety. Fully competent to the most important duties, he was always ready to fill the junior offices when circumstances rendered it necessary. For several years he was the installing officer of the Bank of England Lodge, the members of which entertain an affectionate reverence for his worth. His circumstances in life were unlucky, and he was compelled to appeal more than once to the Board of Benevolence; upon the first occasion, the recorder of his general merits felt much for the necessity, but nothing could equal the regret except the delicacy with which Brother Rogers preferred his suit. The second occasion was just preceding his decease, when doubts of existence, in his own mind, barely warranted the petition; and it was only by the earnest determination of friends, that he permitted it. Had there been an asylum for the deserving Freemason, how justly would Henry Rogers have preferred his claims to its protection! and it might have pleased the Divine Architect, under such circumstances, to have proved its inestimable value, by the further prolongation of a useful life, which was shortened by infirmity, and a want of those necessaries which health enables the industrious to procure.

Brother CHARLES MATHEWS.—Died *June* 27. Our Yorick is gone—Charles Mathews is no more. The best of mimics, he was much more than mimic—he was a man of the quickest and nicest observation, and a fine satirist. Upon the best joke the common remark is, "that is very good, but it is odd that it never occurred before." The same observation was made upon the peculiarities of character as they were drawn out by Mathews. The truth was recognized, but it would not have struck without his help.

With a great deal of ready wit, and much constitutional irritability, Mathews was always the gentleman, in the best sense of the word. We never heard him spoken of but with regard and respect by those who knew him; and to have met him in society was an event in any man's days to be marked with a white stone. Honour to Charles Mathews, who has made millions of hearts dance with mirth, and never touched one with pain—unless, indeed, in the fine natural tragedy of *Monsieur Mallet.—Examiner.*

"It is with deep regret that we have to announce the death of this eminent and facetious comedian, who expired at Devonport on Saturday

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last. Charles Mathews was the son of a bookseller, No. 18, Strand, where he was born on the 28th of June, 1776. He would therefore have attained his 59th year had he lived a day longer. Mr. Mathews was apprenticed to his father, but at an early period he imbibed a predilection for the sock and buskin, and his first attempt before an English audience was at the Richmond theatre, where he played *Richmond* in *Richard the Third.* He, however, soon abandoned Melpomene for Thalia, and his first engagement was at Dublin, where he appeared in his favourite part of *Lingo* in the *Agreeable Surprise.* He afterwards joined the York company, under the noted Tate Wilkinson. Mr. Mathews's *dëbut* on the London boards was on May 15, 1803, at the Haymarket theatre, in the character of *Jabal,* in Cumberland's comedy of *The Jew.* It was in consequence of some neglect of his powers by the managers of the large houses that Mr. Mathews undertook a series of entertainments at the Old English Opera House, familiarly known by the appellation of "At Home." His success was immense, and year after year witnessed crowds of laughter-loving faces to behold the mimic depicter of the manners and characters of the day. Mr. Mathews took a trip to the United States, where he was equally popular, and the fruits of his voyage were afterwards manifested in his *Trip to America.* It was affirmed that he would not dare cross the Atlantic again, after his vivid sketches of our Transatlantic brethren, but he formed a just estimate of his hold over the risible faculties of the Americans. He paid a second visit, and, after a slight opposition, which he put down at once in a very able and manly address, his career was as enthusiastic as heretofore. The change of climate and the severity of the voyage out and home shattered a constitution weakened from very arduous exertions, and we may say that he but reached the shores which gave him breath, to go to that 'bourne from whence no traveller returns.' The disease of which he died was ossification of the heart, under which he had laboured for years, and which accounted for the nervous irritability of his temperament during his life-time."—*Morning Post.*

Our deceased Brother was an Honorary Member of the Prince of Wales' Lodge, No. 324, whose Meetings he enlivened by those peculiar qualifications in which he was unrivalled. His professional engagements prevented him from attaining the honours of the Craft, but he is one who will be remembered, as a choice spirit of the age in which he lived.

Few public characters have afforded greater scope for the collection of anecdote than Mathews—the following, however, has been repeated to us since his death, by the party upon whom the joke was passed; and who, being also a Mason, it may not be without interest.

Just previous to Mathews's first appearance at the Haymarket, he dined with Brother • • • in the Strand. Kate Powell, not the "Lady Randolph" of her day, but the "Mrs. Malaprop" of Tate Wilkinson's company, from which Mathews had but lately emerged, was of the party. The wine was good, and Brother Mathews waxed fraternal and facetious. The host retired to superintend the duties of his vocation, while his assistant retired to partake the daily meal. Being left alone with Mrs. A. and Kate, "Kate," said he, (now Kate Powell was unlike most of her sex, and rejoiced in the professional freedom of her friend), "I'll put a joke upon our host;" (some years after, he would have hazarded a Jonathanism, and called it "poking fun.") "A good joke is a good thing," said Kate; "And if not good, it is

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no joke at all," cried Charles. "Will Mrs. A., allow me the use of this spoon for a moment:" the request granted, down dropped the wit into one of the boxes—not of the Opera—but of his host, the pawnbroker.

A hat lightly dashed over the brow—an eye most wickedly winking—the mouth twisted—a screw (alias a tooth) loosened—and shoulders upshrugged, were enough to deceive our brother of the three balls; who, little suspecting his customer, asked naturally enough, "What do you want for this?" eyeing his own spoon. "Twelve shillings." "It is not worth more than half a guinea," replied the lender. "I am sorry for it," said Mathews, in a tone that may be imagined by those who, in after years, remember how he could wring the tear of pity. "Hem! well, I will make out the ticket for 12*s.* but I am sure you will never redeem the spoon."

In half an hour, Kate Powell's good humoured laugh enlivened the tea-table, and all around enjoyed the fun which an explanation created; and no one more than the innocent cause of it, who lives, and long may he, to tell this and many other Masonic drolleries, with some of which we may probably indulge our readers hereafter.

HENRY O'BRIEN.—It is with deep regret that we announce that Henry O'Brien, A. B. of Trinity College, Dublin, member of the Bank of England Lodge, died on the 29th of June, of an overflow of blood to the head. He was the translator of Dr. Villeneuva's Phœnician Ireland, Thurlogh the Milesian, and other literary papers; but was better known as the author of that talented and recondite production, "The Round Towers of Ireland."

Few works have excited more diversity of opinion than the Round Towers of Ireland, for while his admirers see in it the solution of those mysteries which for so long a period have puzzled the learned of Europe, his opponents stigmatize it as the offspring of an unsettled imagination, or at least of a misdirected genius. As truth is seldom found in extremes, perhaps the medium of first and last opinions may approximate nearest the correct one; but to have judged fairly of O'Brien's genius, the world should have waited patiently for his (we fear unfinished) work on the Pyramids of Egypt, many pages of which we have perused in MS. —wonderful learning and research are displayed: his theory, although extraordinary, is well based and capable of proof. A breach of faith would be committed in further remark, as his brother, Mr. James O'Brien, intends shortly to edite his valuable MS.

The outline of his life is very simple. He was born in 1805, near Cathoir-ghall, his "Cathedral or Temple of Brightness," in the barony of Iveragh, Co. Kerry, which he immortalised in the 48th page of his description of the Round Towers, and to which he alludes himself in the following lines:—

"Dear lovely bowers of innocence and ease—
Seat of my youth when ev'ry sport could please," &c.

His father was a man of a very cultivated mind, and particularly attached to the literature of his country; though anxious to make his children acquainted with the histories of other places, and the languages of other people, he deemed these but subordinate to initiation in his own, and accordingly made it a rule, that while his Greek and Latin education was superintended by a private tutor, he should himself prepossess his son with a predilection of the Irish, by the means of which

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he dived into the hidden mysteries of the whole ancient world, and snatched from oblivion important facts that had been buried upwards of 3000 years!

At the age of 15 he was sent to Killarney College; where, after distinguishing himself for the avidity with which he, as it were, devoured the classics, he entered Trinity College, Dublin, at the early age of 17. Two years after he obtained a Scholarship. He took an active part in the politics of the day, when Mr. North and Mr. (now Lord) Plunkett set up for the College. At the following dissolution of Parliament he started himself, but without success.

In March 1832, he was attracted by an advertisement from the Royal Irish Academy, and competed for the "prize essay." But the Round Towers being embellished with drawings (contrary to the specification,) was inadmissible; nevertheless, a complimentary acknowledgment was awarded him. For more ample particulars we must refer to the introduction to that work itself. It is singular, however, that the successful Prize Essay has not yet been printed in the Transactions of the Royal Irish Academy, and the admirers of Henry O'Brien, in consequence entertain some hope that honourable mention may yet be made therein of his powerful work.

The following notice is from the *Literary Gazette* of the 4th of July:—

"Poor O'Brien, the author of the extraordinary work on the Round Towers of Ireland, has died suddenly at the early age of 27.—He was an enthusiast, from whom we, in common with many others, differed in opinion; and yet his angry remonstrances, we rejoice now to think, were never answered by us in anger, but more in pity; and relations of good-will were re-established between us before his untimely decease. His spirit was of a kind to destroy the frame in which it was embodied. He was found dead in his bed, and all his troubles now are o'er."

We shall not enter into the controversial spirit, which our deceased friend, from a wounded feeling, suffered to impair his strength. Disappointment and critical severity, we believe, acted too powerfully upon a frame naturally weak, and in this sense may be said probably to have hastened his end. Genius struggling for immortality, is at all times a noble object; and even if unsuccessful, should be gently dealt with, not harshly crushed. Some minds are too sensitive for literary warfare. Reviewers should remember, ere they rashly and unfeelingly blight the hopes and prospects of years, that a LIFE is sometimes entwined with them.

Many circumstances tended to oppress a soul overpowered by emotion; and often have we endeavoured to soften the asperity with which he would speak of one, who, gifted as he could not but acknowledge him to be, he would designate as a soulless plagiarist. Lord Lansdown, the mutual friend, had nearly succeeded in bringing about a better understanding—O'Brien was presented at Court, and matters promised well for a reconciliation. It was, however, otherwise willed, and the subject of this brief sketch is no more.

Although but a short time a member of our order, his mind was deeply imbued with the love of its principles; our traditions and mysteries opened a new field to his speculative disposition; and his untimely death alone prevented the completion of a work, which we know he contemplated,—a history of Freemasonry.

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Such was Henry O'Brien: we enjoyed his personal friendship, and had exchanged the credentials of mutual regard. He speculated in the mysteries of a by-gone time, and unconsciously had prepared himself for initiation with an eagerness proportionate to his own gigantic mind. So that when we admitted him, (for that honour was our own,) he revelled, as it were, with delight; that which to many was occult, to him was but the realization of an anticipated moral enjoyment. His words are now in our ears—"You have made me a Mason, and I am happy—my services shall in future prove my devotion." He kept his word; and but a few days before his lamented death, he sanctioned that future, by being found among those who met and pledged themselves to erect a sanctuary for the aged Freemason.

Henry O'Brien may have been an enthusiast, but he worshipped God, and followed the religion of his father.

Brother WILLIAM LINLEY, who died on the *2nd June*, will be remembered by a large circle of friends, particularly of the Masonic Craft, of which he was, for so many years, an exemplary Brother, as sincere a friend, and a worthy member of society. William Linley was a Member of the Antiquity and Prince of Wales' Lodges—and P. G. D. having been many years since dignified with the Purple Apron.

Brother ROBERT LEMON, Deputy Keeper of State Papers, died on the 29th of July, in the fifty-seventh year of his age, at his apartments in the State Paper Office, after having completed his fortieth year in the public service. He was initiated in the Westminster and Keystone Lodge, No. 10, on the 2nd of November, 1821, and continued to be a Member till December, 1829.

At the Grand Festival in April 1830, Brother Lemon was appointed J. G. D, and joined the London Lodge, No. 125, on the 6th November in the same year, in which he remained until his decease. In 1823, he was exalted to the R. A. in the Mount Sinai Chapter, No. 49. The deceased Brother was respected for his urbanity of manner and general kindness; and, we believe, had served as Steward to the Grand Master's birth-day Festival; but we do not find him among those who have served the Charities. We have the pleasure, however, to record that he perfectly approved of the contemplated Asylum, which had he lived, would have received his support. He and his family visited the English Opera House on the benefit night. Alas! how soon after was his summons hence.

Brother JOHN GOFF, who died on the 28th of August, in his fifty-ninth year, was appointed Prov. G. M. for Hayti, in 1812. He served as Grand Steward in 1811, and joined the Lodge of Antiquity, October 27th, 1813: he was also, we believe, a Member of the Grand Master's and Prince of Wales' Lodges. Our deceased Brother was frequently appointed on the governing boards. We have not been able to learn whether he served as steward to the Charities, but should be happy to be informed on the subject.

Brother SAMUEL PEPPER, formerly a merchant and malster of Ipswich, died on the 17th of August, aged 48. The deceased had for several years filled the situation of Secretary to the Perfect Friendship Masonic Lodge, and was equally respected by the members, as by a large circle of friends.

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Brother DAVID BARBER, Sen., upwards of twenty years an active member of the Anchor and Hope Lodge, No. 44, Bolton, died on the 31st of August, and having expressed a desire to be buried with Masonic honours, a dispensation was granted, and his funeral was consecrated on the 4th of this month, with the usual solemnities, by a numerous attendance of the Brethren.

MARSHAL MORTIER.—Edouard Adolphe Casimir Joseph Mortier, Duc de Trevise, who has lately fallen a victim to assassination, was engaged during a term of nearly 30 years in all the wars of the Republic and the Empire. Born at Cambray, in 1768, he set out in 1791 with the First Battalion of National Volunteers of the North, in which, at the outset, he obtained the rank of captain. From that moment his life was only marked by combats, exploits, and promotions, of which the following is the chronological order:—On the 28th of April, 1792, Mortier was at the action of Quievrain, where he had a horse killed under him, and afterwards in succession at the battles of Jemmapes and Nervinde, and the sieges of Namur and Maestricht. By his distinguished conduct at Hondschoote he acquired the rank of Adjutant-General, which was conferred on him October 16th, 1793. At the same period he was wounded at the raising of the siege of Maubeuge, which, however, did not prevent his distinguishing himself soon after under Lefebvre and Kleber, at Altenkirchen, Friedburg, &c. In 1798 he was made general of brigade, and commanded with honour a part of the vanguard of the army of the Danube. Towards the end of the same year he was called as general of division to the army of Helvetia, where he took a glorious part in Massena's noble campaign against the Russians. In 1803, after the rupture of the Treaty of Amiens, he entered with 12,000 men into Hanover, of which he made himself master, after some actions of no great importance. His reward was the command of the artillery in the guard of the consuls. In 1804, Mortier was included in the first promotion of marshals; and in 1808, created a grand cordon of the Legion of Honour. In 1806, he commanded one of the corps of the grand army of Germany, and defeated at Diernstein 30,000 Russians with 3,000 Frenchmen, and two pieces of cannon. He passed thence to the command of the eighth corps, composed of Gallo-Batavian troops, operated in Hesse and Hanover, occupied Cassel, and entered Hamburgh in November 1806. On the renewal of hostilities, he marched by Mecklenburgh towards Pomerania, where he obtained brilliant success against the Swedes. At Friedland, on the 13th of June, 1808, he maintained his ground on the left of the army with remarkable *sang-froid* and firmness, against troops more numerous than his own. A short time after he was created Duc de Trevise, with 100,000fr. a-year upon the domains of Hanover. In 1808, and the three following years, he served in Spain, took part in the siege of Saragossa, with 30,000 Frenchmen, gained against 60,000 Spaniards the bloody victory of Ocana; was charged with the direction of the siege of Cadiz, and, lastly, defeated the Spaniards again at Gebora. In 1812, he took the command of the Young Guard, with which he made the campaign in Russia. Being appointed Governor of the Kremlin, he was left at Moscow when the army commenced its retreat on the 16th of November, and blew up the Kremlin, and quitted the city on the 23rd of the same month. After the disastrous retreat that ensued, he came to Frankfort on the Maine, to re-organise his Young Guard, which he

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led to Lutzen, Bautzen, Dresden, Leipsic, and Hanau, where he covered himself with glory. During the campaign of 1814, he fought constantly and with honour up to the very walls of Paris. His political and military part has since been insignificant, although he occupied different high posts in turn. A Peer of the Hundred Days, he lost that dignity under the Restoration, but was created a peer in 1819. After the Revolution of July, he was nominated Grand Chancellor of the Legion of Honour, and afterwards, towards the end of 1834, President of the Council and Minister of War, eminent posts which he retained but a very short time.

As a Freemason, the deceased marshal uniformly supported the principles of the Order, and several instances have occurred in which the fiercer arm of war was arrested by his Masonic duty. He was among the number of the elite of the Brethren with whom the late emperor Napoleon was in the habit of associating at a private Lodge in the Tuilleries, and since his death was much looked up to by the Order of which he was one of the principal dignitaries.

PROVINCIAL.

PROVINCIAL APPOINTMENT.

W. MEYRICK, Esq. (Provincial Grand Registrar), to be Provincial Grand Master for the Eastern Division of Lancashire, who has appointed THOMAS PRESTON, Esq. Deputy Prov. G. M. for the same division.

FALMOUTH.—The Editor acknowledges the receipt of a communication from this Town; but his kind Correspondent will observe that the particulars of the "Lander Pillar," are so essentially the same in fact, that it is unnecessary to insert them. The information, however, that the Lodges are working well is gratifying; and we trust to be favoured with some particulars hereafter.

The excellent Sermon preached at Bodmin, on the 11th July, 1832, by Brother the Rev. Henry Grylls, A.M. came safe to hand; as also the Account of the presentation to the Provincial Grand Secretary. We shall treasure up these subject matters for a future paper, wherein we shall place before our readers, some proofs of the zeal of our provincial brethren, that may not be generally known to them.

The suggestion, that the Reverend Brethren in the provinces might alone raise funds for the "Old Mason's House," is too valuable to be disregarded.

BRIGHTON.—A communication from this Town is, indeed, a "*rara avis*," and, promising as it does, so much reaction, we hope to gratify our readers in our next number, by the particulars of the Grand Lodge about to be held on the 12th of the next month (October). There are many zealous, active, and influential Brethren in the neighbourhood, upon whom we rely.

SPILSBY.—Opening of the Shakespeare Lodge, June 11th, 1835. The Deputy P. G. Master of Lincolnshire, the Rev. George Oliver, D.D.

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held a Provincial Grand Lodge, at this place, for the purpose of examining the Records of the several Lodges in the province; and also to constitute the Shakspeare Lodge in this place.

The P. G. Lodge was opened in the Town-Hall, at 11 o'clock, A.M. in all the three degrees. Provincial and general business having been disposed of, the D.P.G.M. proceeded to the Ceremony of constituting the new Lodge. The Petition and Dispensation were read, and the Brethren having signified their approbation of the Brethren therein named, as Officers of the new Lodge, an Anthem was sung, and the D.P.G.M. constituted "The Shakespeare Lodge," in ancient form.

Brother Major Brackenbury, P.G.S. Warden, was then presented as first Master. The Secretary read over the ancient charges and regulations, and the W.M. having signified his assent thereto, he was invested and installed in form; the remaining Officers were then invested and the W.M. having taken the chair, he was saluted in the three degrees with the grand honours.

A procession, preceded by a band of music, proceeded to church. Prayers were read by Brother the Rev. —. Fenton, Chaplain of the Lindsey Lodge, and a Sermon was preached by Brother the Rev. G. Coltman, P.G. Chaplain, from Psalm xc. verse 17. On their return, the business of Masonry was resumed—the Charge given, and the Lodge closed in solemn form. At three o'clock, the Brethren sat down to an excellent Dinner, after which many toasts were drunk, and the Brethren separated, much gratified with the day's proceedings. The ornaments and regalia of the Lodge are chaste and elegant. Many Gentlemen of the neighbourhood are proposed to become Members.

TAVISTOCK, *June* 24.—The Rev. E. A. Bray preached a Sermon in Tavistock Church, to the Freemasons; but there was no procession, that having been dispensed with, in consequence of a general rule prohibiting display, and which is rigidly enforced by the Provincial Grand Master, Lord Viscount Ebrington.

LODGE OF RECTITUDE, BOX, WILTSHIRE.—Sir and Brother, The following report of the proceedings, which took place at the Annual Rural Festival of the Lodge of Rectitude, on the 8th ultimo, will at once relieve the enquiring Brother, in your last Review, from the painful impression that the Festival was discontinued: indeed, each successive year, seems to add fresh vigour to the Lodge.

At one o'clock, the business of the Lodge commenced, when our highly esteemed Brother Govey was duly installed W.M. for the year ensuing. After expressing his thanks for the honour conferred upon him, in an able speech, he invested his several Officers. Without divulging the proceedings of the Lodge, I may be permitted to observe that the Brethren unanimously expressed their approbation and thanks to the Editor of the Freemason's Quarterly Review, for the very kind and fraternal manner, in which the attention of our D.P.G. Master was directed to the present deplorable state of the Craft in his province; which I am sure will produce the effect desired — of giving us an opportunity of evincing our respect and regard for him, in a P.G. Lodge. The ulterior proceedings of the Lodge having been satisfactorily arranged, and the Lodge closed in perfect harmony, the Brethren with numerous visitors from the Royal Cumberland and Royal Sussex Lodges, Bath, sat down to a comfortable and well-arranged Banquet,

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which did infinite credit to the taste and liberality of the worthy host, (Mr. Miles). On the removal of the cloth, the usual Masonic toasts were drunk with profound respect and veneration. The W.M. in proposing the health of our much esteemed P.G.M., passed a high and well-merited eulogium on him, as a Man and a Mason, and deeply lamented the dispensation of Providence, which deprived the Craft of his valuable services. The health of our equally esteemed and beloved D.P.G.M. was then proposed and most enthusiastically received. The health of the immediate P.M. Brother Wodderspoon then followed, who was highly complimented on the Masonic proficiency he had attained, filling as he had the Chair of the Lodge, with such great zeal and ability, although so young a Mason. The compliment was acknowledged by Brother Wodderspoon, with much feeling and taste, when he proposed the health of the W.M. elect, which was received most affectionately. The P.G.L. of Wilts, which was ably acknowledged by Brother Lazarus, P G.R. The healths of the P.G.M. and D.P.G.M. of the province of Somerset, was received with that enthusiasm, which fills the breast of every Somersetshire Mason, whenever their names are mentioned. Brother Johnson, P.G.J.W. in returning thanks for the flattering manner the health of the P.G. Officers of Somerset had been received, expressed an earnest hope, that the Members of the Sister Lodges of Somerset and Wilts, would never relax in their exertions to promote the real interests of the Craft; and prove to the World, that in properly exercising acts of charity, and promoting every good object, that Masonry was indeed a benefit to society. The health of Brother Drake, P.G.J.D. for the province of Wilts, was drunk with more than usual manifestations of regard, for his unremitting exertions in promoting the interest of the Lodge. The pleasure of the evening was much enhanced by the excellent singing of several of the Brethren of the Lodge, more particularly some glees sung, with excellent taste, by Brothers Temple, Wodderspoon, and Keeling. The Brethren separated at an early hour, highly gratified with their day's enjoyment, and looking forward to their next happy Meeting, with unmixed satisfaction.

I remain, Sir and Brother,
Most fraternally your's,
A MEMBER OF THE LODGE OF RECTITUDE.

NEWCASTLE ON TYNE, *July* 14.—In compliance with an order issued from the Provincial Grand Lodge of Northumberland, with Berwick upon Tweed, the Brethren of All Saints' Lodge, No. 101, convened themselves together, and, having made proper arrangements, walked in procession from the Sun Inn, Wooler, to the Tankerville Arms, Wooler Cottage, when the Provincial Brethren joined in procession to the Sun Inn, accompanied by a number of ladies and gentlemen. The Deputy Provincial Grand Master, Wm. Lorraine, Esq. having been requested to take the chair, assisted by the Provincial Officers G. Hawks, Esq., P.D.P.G.M., R. Thompson, P.S.G.W., W. Punshon, Esq., P.J.G.W., J. Bell, P.G.R., R. Dalziel, P.G.S.D., W. Dalziel, P.G.J.D., a Provincial Lodge was held, and having examined the charter, seal, tools, furniture, &c. of the Lodge, the Deputy Provincial Grand Master expressed his high approbation of the manner in which the Lodge was conducted. The Brethren afterwards spent a most convivial evening.

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STAFFORD.—On Tuesday, July 14, a Provincial Grand Meeting of the Fraternity, was held in the Shire Hall, which was opened at twelve o'clock, in due form, with solemn prayer.

The chair was taken by John Mee Matthew, Esq., Deputy Provincial Grand Master, in the absence of, and in consequence of, the domestic affliction of the Right Hon. Earl Ferrers, Provincial Grand Master. There were present the Worshipful Masters, Officers, and Brethren, of the following Lodges:—

The Royal Chartley Lodge of Fortitude, Stafford; the Noah's Ark Lodge, Bilston; St. Martin's Lodge, Burslem; the Etruscan Lodge, Stoke-upon-Trent; St. John's Lodge, Lichfield; Menturia Lodge, Hanley; Saint Peter's Lodge, Wolverhampton; and several Brethren from the adjoining Provinces.

The following Brethren were appointed Provincial Grand Officers for the current year:—

Edward Knight, M.D, Provincial Senior Grand Warden; Christopher Taylor Darley, P. Junior Grand Warden; Thomas Boulton, Royal Chartley Lodge, Provincial Senior Grand Deacon; John Marson, Provincial Junior Grand Deacon; Rev. R. Buckeridge, Provincial Grand Chaplain; Thomas C. Davis, Provincial Grand Registrar; Thomas W. Fleetwood, Provincial Grand Secretary; Thomas Boulton, Saint Martin's Lodge, Provincial Grand Master of Ceremonies; John Hilton, Provincial Grand Superintendent of Works; Wm. Dibb, Provincial Grand Pursuivant; Wm. Gillard, Provincial Grand Organist; Ralph Stevenson, Provincial Grand Sword Bearer; all of whom were invested by the Deputy Provincial Grand Master with the insignia of their different offices.

The Deputy G. P. Master then proceeded to the election of a Provincial Grand Treasurer, when Brother Thomas Brutton was duly proposed and seconded; and it was carried unanimously that he should be re-elected to the important office for this year.

The remaining business of the Lodge being finished, the same was closed in ample form, and with solemn prayer.

At three o'clock the Brethren sat down to an excellent dinner, provided in the magnificent room at the Shire Hall, which gave general satisfaction. On the removal of the cloth, *Non nobis Domine* was given with fine effect; and during the evening several excellent songs and duets were sung by Brothers Shaw, Brutton, Wynne, Fleetwood, Batigan, &c.

Many appropriate and loyal toasts were drank, amongst which, the King, the Patron of the Order; the Duke of Sussex, most Worshipful Grand Master of England (both with due honours); the Royal Family; Earl Ferrers, Provincial Grand Master for Staffordshire (in solemn silence)—John Mee Mathew, Esq., D.P. Grand Master (with honours); Brother Lord Vis. Ingestre, P.P. Grand Senior Warden, and his safe return from the Continent; the Provincial Grand Treasurer, with thanks for the zealous support he has on all occasions given the Craft; Brother Sir E.D. Scott, Bart.; Brother the Rev. Dr. Oliver; the Ladies of Staffordshire, &c.

Morley, near Leeds.

The removal of the Lodge of Integrity, No. 529, from Brighouse to Morley, was celebrated by the Brethren in this district on the 29th

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of July, in a manner well calculated to promote the best interests of our venerable Institution.

The P. G. C. the Rev. Dr. Naylor, of Wakefield, preached a sermon on the occasion, in St. Peter's Church. It is scarcely necessary to remark, that our Rev. Brother delivered an eloquent address. The Brethren, as well as a crowded congregation, appeared deeply affected by the clear and explanatory exposition which he gave of the grand principles of Freemasonry, which have for so many ages, through good and ill report, preserved our ancient and honourable Society in its pristine purity and usefulness.

The Brethren returned in procession from the Church to their Lodge, at the Fountain Inn.

Restricted as are our limits, we are tempted to trespass, and express our unqualified satisfaction and pleasure at the order, harmony, and enthusiasm which prevailed at the festive board.

Brother J. Swinden, Surgeon, was in the chair, supported on the right by Brother Wilson, W.M., and Brother France, W.M., and on his left the worthy P.G.C. Dr. Naylor, and the Rev. Brother Andrew Cassels, Incumbent of Morley.

The vice chair was most efficiently occupied by Brother Saddler, of Leeds, and around him we observed the cheerful countenances of Brothers Hesselton, Jackson, Lee, Read, &c. from the Philanthropic Lodge, Leeds.

We heard many loyal toasts given from the chair, and we listened to the soul-stirring words of many Masonic songs.

We need not report the speeches of our Brethren at this extensive gathering in the North; "the tongue of good report" has effectively given them due commendation.

In the meeting at Morley, we have an unanswerable proof, that the Craft is not in danger; and in the number of the Brethren present (many from distant Lodges), we see how obediently, how cheerfully, and how heartily, Masons answer to the call of—*Friendship!*

SURREY LODGE.

REIGATE, *Aug.* 15.—Brother the Right Hon. Lord Monson, the W.M., having convened a Lodge of Emergency for this day, the Brethren availed themselves of the opportunity thus afforded them, of presenting his Lordship with a Masonic Jewel, on his quitting the chair, as a token of their esteem for him, as the Founder and first Master of the Lodge.

On this interesting occasion there were present the following Brethren:—

Brother Lord Monson, W.M.,
Brother Clay, S.W.
Brother Captain Budgen, J.W.

Brother Price, Treasurer, Brother Hart, Secretary, Brother Martin, S.D., Brother Knowles, J.D., Brother Steele, J.G., Brother Moore, P.G.D., Brother Cragg, P.M., Brother Snow, P.M, Brother the Hon. James St. Clair: the Rev. Brothers Wynter, Knox, and Isaacson; Brother Lieut. Wynter, Brother Hall, Brother Heseltine, Brother Mudie, Brother Little, and others.

Previously to the close of the Lodge, Brother Clay, S.W. rose, and addressed the Chair in the following terms:—

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"My Lord and Worshipful Brother—The regular business of this Lodge being concluded, I rise to perform an agreeable task, which the kindness of the Brethren, and my office of S.W., alike impose on me; and, Sir, the pleasure I feel on this interesting occasion has only one alloy, in the knowledge I possess of my own inability to do justice to the subject of my address;—the Brethren have appreciated, as they could not fail in justness to appreciate, your unwearied exertions and princely liberality in founding, and, if I may use the expression, endowing this Lodge. Neither time, nor labour, nor expense, has been spared by you, in rendering it efficient for the high purposes of Masonry, and worthy of the Brethren who now, or at any future time, may have the honour to belong to it. And, Sir, when I look around, and behold the respectable body of which this Lodge is composed, where, only two short years ago, all was waste and desert in the county, as respects Masonry; and when I view the elegant and substantial testimonies of your munificence,* which surround me, and consider who produced this splendid addition to the Craft, and that the author of so much good is now before me, I feel how inadequate are my feeble powers of language to express the debt of gratitude that is due to you.

"The sentiments, Sir, which I have expressed, are entertained by me, in common with all the Members of this Lodge, and who have requested me to present to you a Jewel, which has been prepared for the occasion, and which I now hold in my hand. I will not, by any further remark, weaken the effect of the Inscription, which I trust fully expresses the feelings of the Brethren, and which, with your permission, I will now read:

"Presented
"By the Brethren of the Surrey Lodge, No. 603,
"To Brother Lord Monson, its Founder,
"In testimony of their high estimation of the
"Munificence, zeal, and urbanity, displayed
"by him, whilst presiding over them in
"the years 1834 and 1835."

Brother Clay then presented the Jewel to the W. M., and concluded by expressing his fervent prayer, that the Noble Brother might long live to wear it amongst the Craft, of which it might be said he was one of the brightest jewels.

Lord Monson then immediately rose, and addressed the Brethren to the following effect:—

"Although on occasions similar to the present, it is usual to express utter inability to return thanks in adequate terms, yet I can assure you, it is with perfect sincerity I assert, that no language which I can use, will express to you the emotion with which I receive this token of your kind regard.

"When I first became a resident amongst you, and necessarily connected with the town of Reigate, I regretted to observe, that no bond of social union existed amongst you; and thinking it highly desirable that a kindly feeling should be promoted between different classes of the community, and knowing that Masonry was so well adapted for that end, I was induced to promote the establishment of

* The three Chairs, which are beautifully carved, and the Jewels, which are very handsome and chaste, were presented to the Lodge by his Lordship.

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the Lodge. In this undertaking, the success has exceeded my most sanguine expectations, and I cannot but feel that this success is not to be attributed to my individual exertions, but mainly to the manner in which they were seconded by the Officers and Brethren who so cordially co-operated with me.

Believe me, that upon all Masonic occasions, in whatever land I may happen to be, I shall always wear this Jewel, and ever look upon it with feelings of the deepest and most heartfelt gratification.

His Lordship concluded a very feeling Address, by again expressing how sensibly he felt this very unexpected mark of regard and attachment, and assured the Brethren of his anxiety to promote the interests of the Lodge generally, and of the Members individually.

The business of the Lodge being concluded, the Brethren repaired to the banquet room, where a very handsome entertainment was prepared by Brother Relf, of the White Hart Inn, to which they had invited his Lordship. The chair was taken by Brother Clay, the S. W. supported on his right by Lord Monson, and on his left by Brother Thomas Moore, P. G. D. The usual Masonic toasts passed round, and the utmost harmony and conviviality prevailed; Brother Clay keeping up the spirit of the evening with his accustomed tact and good taste.

[We regret that the above communication reached us too late for Editorial comment in its proper place; but we cheerfully embrace the opportunity of paying a mark of respect to the Noble Brother, Lord Monson, and assure his Lordship, that his zealous exertions in the cause of Masonry, do not pass unappreciated by the Craft at large.—Ed.]

Ashton, St. Andrew's Chapel, *August 20th*.—The ceremony of laying the first stone of this chapel took place on Thursday, and as the event had been announced nearly for a week, the preparations for giving to the proceedings a character of the most interesting nature, had been made in a very efficient manner. We gave in our last a description of a similar ceremony at Christ's Church, in Bow-lane, on the Thursday previous, and as in that instance some very deserved complimentary expressions were paid to the Brethren of Lodge University, 130, and others of the "mystic tie," in the town, the Craft in the Lodge just named determined to evince their acknowledgments by providing against the day for the present week's ceremony, a new and very splendid silk flag. Accordingly one of a large size was immediately subscribed for by the Brethren, of a rich purple colour, having a very handsome crimson border, and placed in the hands of Mr. Walmsley, painter, one of whose talented workmen has produced one of the most splendidly embellished flags ever unfurled in any of our gayest processions. One one side are the Royal Arms, surmounted by the follow letters, I T N O T G A O T U; the import of which concerns not the *popular world*, but which is with *all reverence and humility, highly esteemed* and justly appreciated by masons; and under are some emblematic devices which illustrate their peculiar *system of morality*. On the reverse are the Arms of Brothers, Sir Thomas Dalrymple Hesketh, Bart, Le Gendre Starkie, P.G.M. for the W.D. of this county, the Rev. Gilmour Robinson, Charles Swainson, Esq., and Mr. Fallowfield. The whole appearance of this beautiful flag is of the richest description. The respectable inhabitants of the town were also desirous to join in the procession, and his worship the Mayor very politely offered the use of the Town-hall as the place for meeting,

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previous to the general move. At about ten o'clock in the morning, the bells of the parish church rung a most enlivening peal, and soon after the streets assumed an air of bustle; about eleven o'clock the excellent band of music came into the street opposite the King's Arms, and were immediately followed by upwards of fifty of the Brethren, all in the Masonic suit, and decorated by the collars and jewels of their respective *principal* and *assistant* officers. This procession then moved onwards, and the Rev. the Vicar, the clergy, and a large party of gentlemen, joined in on passing the Town-hall. The whole then proceeded without interruption to the site of the intended chapel, at Ashton, pointed out by an Union Jack floating proudly in the breeze. A great number of ladies and gentlemen had previously arrived at the ground. The Vicar having requested that all present would join with him in supplicating the blessing of Almighty God on the undertaking for which they were met, and then delivered the following beautiful prayer:—

"Lord of all power and might, who art the author and giver of all good things, we laud and magnify thy name for all the undeserved blessings with which we are favoured. We yield thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge and confirm this faith in us evermore. Give thy blessing to our present undertaking, that it may prove a fruitful means of setting forth thy glory and furthering the salvation of immortal souls. May many a careless sinner be awakened to reflection, being called by thy holy word in this place. May many a troubled soul find comfort and strength—many a weary heart find rest in this house of prayer. Here let the doctrine of the cross of Christ be ever faithfully and clearly preached, and multitudes be drawn to his faith and service by the influence of thy holy Spirit. Here let great numbers be added to thy church, and continually refreshed with the plenteousness of thy house. We beseech thee to bless our most Gracious King, and all in authority both in Church and State. Give wisdom to our senators, and peace and happiness to all the people. Protect, and purify, and prosper the religious establishment of this country. May it prove increasingly the dispenser of blessings, and be the means of diffusing through the land more and more truth, and righteousness, and godly love. Shed thy heavenly grace and favour upon all who shall lend their aid to this pious design. Guard the workmen from injury, and give success to our proceedings, and may the work of the Lord prosper in our hands. O that we may all be fulfilled with thy grace and heavenly benediction, that we may present unto thee ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice---and do thou mercifully accept this our bounden duty and service---not weighing our merits, but pardoning our offences through Jesus Christ our Lord, by whom and with whom in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end.---Amen."

After a short delay (whilst the necessary preparations were going forward in mixing up the mortar on which the stone was to be placed,) the Vicar begged to inform all present that the bottle about to be deposited in the cavity contained certain small coins, a copy of one of last week's newspapers, and a copy of Mr. Moses Holden's Almanack for the present year. He next read the inscription on the plate, which was as follows:—

"This foundation stone of St. Andrew's Chapel was laid on Thursday,

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the 20th day of August, in the year of our Lord 1835, being the sixth year of the reign of our most gracious Sovereign King William the Fourth, by Roger Carus Wilson, M.A. Vicar of Preston.

JOHN CHARNOCK, } Churchwardens of the Lower end of the
JAMES BRAMWELL } Parish.

Joshua Britton, Richard Aughton, Francis Gardner, Bach & Young, Hugh Bamber,---Contractors.

Glory to God in the highest and on earth peace, good will toward men.---Luke ii. 14.

The Rev. gentleman next requested that the 100th Psalm might be sung. All being now ready for the stone being lowered to its resting place, the Vicar went down to perform the ceremony of laying it, and after using his trowel, certainly much liker a gentleman than a *master builder*, the stone was let down, and he gave the *knocks* with the *common gavel*, and then ascended to his former situation, immediately after which he addressed the meeting in a very eloquent and devout strain of thankfulness to the Almighty disposer for having thus far advanced the object for which they had met, and concluded with the following compliment to the Masonic order:---"I will not, however, any further detain you, than whilst I express my own sense of the obligation which the Free and Accepted Masons have conferred upon us, by attending the ceremony of this day in a manner which has reflected so high a degree of interest on our whole proceedings, and this has been done at considerable inconvenience to many of the members of the order."

The National Anthem, "God save the King, was then sung with great spirit, and after three cheers given, the proceedings at the site ended. The procession then again formed, and returned to Preston by the way of Ashton Lodge, at which place the worthy owner, James Pedder, Esq., had provided a handsome cold repast for such of the gentlemen as chose to partake of it, whilst ale and porter were most liberally supplied to the numerous out-door guests. We understand that W. Nicholson, Esq., had also made the most ample provision for his friends, and that his hospitality was fully appreciated. The procession arrived in Preston at about a quarter to three o'clock, and on reaching the King's Arms, separated.

THE DINNER.

Four o'clock was the hour fixed upon for dinner, and soon after that time, the guests, about 60 in number, had arrived. The large room at the King's Arms was very tastefully set out for the occasion, there being two tables. At one, the Rev. Gilmour Robinson, chaplain to the Provincial Grand Lodge, presided, supported on his right by the Vicar, on his left by the Rev. R. Harris. Vice-chairman, Brother Fallowfield, Director of the Ceremonies to the Provincial Grand Lodge; and at the president's end of the table were also the following clergymen—The Rev. T. Raven, the Rev. T. Clark, the Rev. J. Rigg, the Rev. B. J. Vernon, and the Rev. T. B. Dickson. At the other table, Brother Bach, W. M. of the Lodge of Unanimity, presided, and was admirably supported by Brother Park. After the cloth was removed, the healths of the King, the Queen, and the other members of the Royal Family, were drank with great cordiality; and on the next toast, "Our highly respected guest, the Vicar of Preston," being given, the same was drunk with great applause; and when the Reverend gentleman returned

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thanks, he expressed his great gratification in having his health drank by a society so respectable as that of the Free and Accepted Masons. And although he was not able to make his acknowledgments in the language of a skilful Craftsman, he assured them that he did make them in great sincerity. The Reverend gentleman concluded, by proposing the health of their Chairman. The Reverend chaplain briefly returned thanks, and expressed his trust that the stone which had been laid, had been done in a manner which would reflect credit on a *master* builder. The healths of the different clergymen were drunk in succession, for which each gentleman returned thanks in short but very appropriate speeches. The health of Brother Fallowfield was next proposed, and was received with loud applause; the toast being prefaced with some very complimentary expressions for his great services to the proceedings, was drunk with much cordiality, after which Brother F. returned thanks, assuring the company that he felt no higher satisfaction than the pleasure of pleasing, and was most happy that his services had been so acceptable. The health of Brother Bach, W. M. was next drunk, and that gentleman returned thanks. The Chairman, Brother Robinson, left soon after seven o'clock. The meeting throughout was distinguished Masonically,—it began in order, was continued in peace, and closed in harmony.

GAINSBOROUGH PROVINCIAL MEETING OF THE FREEMASONS OF LINCOLNSHIRE.—On Thursday, August 27th, the Freemasons of this County, held their Annual Meeting, at Gainsborough, and a most splendid spectacle delighted the eyes of the assembled thousands of that interesting town. About 100 brethren assembled from the various Lodges in the county, with visitors from the Lodges of Hull, Yorkshire, Nottinghamshire, and Scotland. The number would have been much greater, had not the different county lodges been made acquainted with the necessary absence of the Provincial Grand Master, the Right Hon. C. Tennyson D'Eynecourt, who was compelled at this eventful crisis to attend in his place in Parliament. The brethren, however, had nothing to lament in the choice of a substitute, the Provincial Grand Master having sent a deputation according to the forms. and signed with the seals of Masonry, to "Major Edward Brackenbury, of Skendleby, in the county of Lincoln, Knight of the Royal Portuguese Order of the Tower and the Sword, Knight of the Royal and Military Order of San Fernando, Provincial Grand Senior Warden of the county of Lincoln, and W. M. of the Shakspeare Lodge." Brother R. S. Harvey, Prov. G. Treasurer, begged to resign his office, as it interfered with his professional duties—which resignation being accepted, Brother J. W. Pashley, Prov. G. Steward, and W. M. of the Trent Lodge, was unanimously elected to the vacant office and Brother Ducker appointed Prov. G. Steward.

When the brethren had gone through the mystical duties and business of their Lodges, they assembled in front of the White Hart Hotel, and formed a splendid procession, most of them being covered with the insignia, jewels, and splendid apparel of Masonry. The streets and houses were crammed with spectators. The solemn demeanour of the brethren as they slowly moved along, the gorgeous banners, the inspiring music, the globes, the children carrying the sacred book, seemed to create an intense interest, and the crowd looked on with the most respectful awe, as the brethren proceeded in order of procession to the Church:—

The following Hymns were sung on the occasion:—

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AFTER THE SECOND LESSON.

ANTHEM.

'Let there be light!'—the Almighty spoke,
Refulgent streams from chaos broke,
To illume the rising earth!
Well pleas'd the great Jehovah stood—
The Power Supreme pronounc'd it good,
And gave the planets birth!
In choral numbers Masons join,
To bless and praise this light divine.

Parent of light! accept our praise!
Who shedd'st on us thy brightest rays,
The light that fills His mind!
By choice selected, lo! we stand,
By friendship join'd, a social band!
That love—that aid mankind!
In choral numbers, &c.

The widow's tear—the orphan's cry—
All wants our ready hands supply,
As far as power is given!
The naked clothe—the prisoner free!
These are thy works, sweet Charity!
Reveal'd to us from heaven!
In choral numbers, &c.

BEFORE THE SERMON.

HYMN.

ALMIGHTY SIRE! our heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great Architect divine!
This universal frame is Thine.

Thou, who did'st Persia's king command
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.

That sacred place, where Three in One
Compris'd Thy comprehensive name;
And where the bright meridian sun
Was soon Thy glory to proclaim.

Thy *watchful Eye*, a length of time,
The wond'rous *circle* did attend;
The glory and the power be Thine,
Which shall from age to age descend.

Grant us, great God, Thy powerful aid,
To guide us through this vale of tears;
For where Thy goodness is display'd,
Peace soothes the mind, and Pleasure cheers.

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Inspire us with Thy grace divine,
Thy sacred law our guide shall be:
To every good our hearts incline,
From every evil keep us free.
All hail! &c.

The P.G.C. the Rev. Geo. Coltman, delivered a most philosophical and eloquent discourse, from Isaiah xiii. 19—he entered the pulpit arrayed in the splendid apparel of the P.G.L., and to those who are read in history, would seem to renew the times of the commonwealth, when general officers in their full uniforms left the field of battle for the pulpit—we had intended to have given an abstract of this admirable discourse, but as it is directed by the P.G.L. to be printed, we refrain, hoping that every brother will obtain a copy.

The brethren returned in the same order as they went, the music playing the Masons' anthem. The crowd of spectators seemed, if possible, to have increased. After going through the further business of the Lodge, and passing a vote of thanks to the Prov. G. Chaplain, for his Sermon, to the Rev. G. Beckett for the use of his Church, and to the Rev. G. Dodds for consenting to read prayers, and to the Magistrates for the use of the Town-Hall, which was the more complimentary, it being their own regular day of meeting, about 80 brethren sat down to an excellent dinner, in the Town-Hall, the deputed P.G.M. MAJOR BRACKENBURY, in the Chair.

When the cloth was removed,

The Chairman proposed the "King," as patron of Masonry. (Drank with Masonic honours and great cheering.)

"The Queen," as patroness of the Masonic Charity Schools. (Masonic honours—cheers.)

"The Royal Family." (Masonic honours.)

The Chairman said he would now propose the health of a Prince—more illustrious by his virtues than his birth—the friend of man, of liberty, and of happiness—the protector and the ornament of Masonry—in a word, his name was sufficient,—"Our Brother, His Royal Highness the Duke of Sussex, Grand Master of England." (Masonic honours, frequently repeated, with bursts of cheering.)

The next toast was, "Our Brother, the Pro-Grand Master of England, the Right Hon. the Lord Dundas. (Masonic honours.)

The Chairman said he had now a name to bring forward which he was sure would carry with it the enthusiasm of all hearts who respected the dignity of virtue and the excellency of Masonry, "Our Brother, Lord Durham, Deputy Grand Master of England." (Masonic honours. Great cheers.)

The Chairman said, that he was perfectly inadequate to do justice to the succeeding toast. No language he could use could fully express his feelings towards the excellent Mason and patriot, who, from his duties to his country, was prevented from attending to those of that Order to which he was most warmly attached. (Cheers.) He would read an extract from a letter which he had received, and which would speak better than any language of his, the sentiments of his Right Hon. Brother and Friend, Charles Tennyson D'Eynecourt. (Immense cheering.) After reading an extract, the Chairman said, he would now propose the health of that Brother, "The Right Hon. C. T. D'Eynecourt," the Prov. G. M. of this county. (Masonic honours, and rapturous cheering.)

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The Chairman, after a warm eulogy upon the high talents and devotion to Masonry of Brother the Rev. Dr. Oliver, proposed his health as Deputy P.G.M. (Masonic honours, and much cheering)

The Chairman would now propose the health of a nobleman and a Brother, with whose name and exalted virtues they were all acquainted —whose splendid hospitality, whose active benevolence, whose dignified and consistent patriotism, whose attachment to Masonry, must endear him to every one present,—"Our Brother, the Right Hon. Lord Yarborough," P.G.M. of the Isle of Wight. (Masonic honours often repeated, and tremendous cheering.)

The Chairman said his next duty was to turn to a Brother who had that day associated Masonry, in the language of eloquence and of sincere devotion, with religion and philosophy, "Our Brother the Rev. George Coltman," P.G.C., with thanks to him for his sermon. (Masonic honours, with great cheering.)

P. G. C., the Rev. George Coltman, returned thanks, observing upon the advantages of Masonry, if acted upon in a spirit of sincerity and devotion. He had a duty to perform much more pleasing than that of returning thanks for himself. It was to propose the health of one who in every social position, was most estimable and most respectable, and whose conduct that day left them little to regret in the necessary absence of the P.G.M., who was performing the duties of a patriotic and enlightened legislator in another place. After a warm eulogy, he proposed Brother Major Brackenbury. (Masonic honours repeated, and tremendous cheering.)

The Chairman, after the long-continued cheering had subsided, returned thanks in a most feeling and impressive speech, in the course of which he observed that he was embarrassed, deeply embarrassed, by the very flattering manner in which his health had been received—he felt he could not merit the very strong expressions which had been used in his favour, at the same he was deeply sensible of the high honour conferred upon him. (Cheers.) He had a mingled feeling of regret and pleasure—of regret at the absence of his right hon. friend and his deputy, which had caused the duties of the day to be conducted by far less able hands—of pleasure that he had been accidentally placed in the proud station of presiding over so highly respectable an assembly of his Brethren, whose advancement in Masonry and in happiness he should ever be delighted to promote. (Great cheering.) He concluded by proposing "The advancement of Masonry," and called upon Brother Northhouse to explain the nature and character of Masonry, in reply to the toast.

Brother Northhouse expressed his surprise at being called upon for such a purpose, as there were many older and doubtless better Masons than himself in the room. Masonry he considered to be a vast republic of philanthropy, spurning all distinctions, save those of virtue and learning; considering the proudest prince who becomes an entered apprentice, but second to the humblest peasant who has attained to the degree of fellow-craft. (Cheers.) In its origin, he was strongly inclined to believe, its objects were purely religious, and the singular affinity between many of its ceremonies and mysteries, and the ceremonies and mysteries of the mythologies of the East would convince them of that fact. (Brother Northhouse here pointed out the lines of resemblance between the aborigines of England, the Druids, who doubtless imported their worship from Phœnicia—the Persees,—the followers of Zoroaster

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and Pythagoras, the ordeals of Isis and Osiris, the Eleusinian mysteries, &c., and Masonry; and contended that it was impossible to believe those numerous coincidences should be merely accidental.) It then became a question whether the religions of the East and of Africa, were the origin of Masonry, or Masonry of those religions. That question must be determined by other facts. He had traced in the dim and shadowy lineaments that were left us of the mythology of Egypt, a striking resemblance to Masonry, and here it is most probable Masonry had its origin. There was one fact that told most powerfully upon the subject —most of those mythologies went no further than the worship of the emblems of Masonry,—the *sun* was their divinity—the *moon* and *stars* were lesser gods—they worshipped the *temple,* but they saw not the *builder.* The EYE—that sleepless, luminous, omniscient, omnipresent, EYE, that we adore, they knew not. The *Grand Architect of the universe,*—

Whose temple is all space,
Whose altar, earth, sea, sky,—

who lives through all life, extends through all extent—of whom their great founder and philosopher, Zoroaster, had but a faint glimmering, when he taught the "one universal soul," but of which they speedily lost all trace,—that EYE was to them invisible—the great *lights of masonry* they understood not. (Cheers.) Here, then, was a proof that masonry was not borrowed from them—the greater could not be borrowed from the lesser—the lesser must have been borrowed from the greater. (Cheers.) There was, however, a much stronger proof—a proof that to him was irresistible. The early philosopher studied astronomy in caves, with altars overtopped by an arch. How was this? To go into the bowels of the earth to study the wonders of the heavens! Was astronomy prohibited? No. Were its teachers proscribed? No. How then was this strange anomaly accounted for? Masonry alone could account for it. I have already said that we can trace the ceremonies of Masonry as imitated in the ordeals of Isis and Osiris in Egypt. Now in Egypt, though astronomy was not prohibited, there was something else that was prohibited—though astronomers were not proscribed, there was a people who were proscribed;—that *something* was the worship of the God of Abraham, of Isaac, and Jacob,—that people were the Hebrews in captivity. Their religion was denounced—themselves sought to be extirpated—their children murdered. No wonder that they made caves in the earth—no wonder that they erected altars in the desert—no wonder that they resorted to mystical words and signs, to enable them to worship in secrecy and in safety, the God of their fathers. The philosophers of Egypt seeing their faith, their fortitude, their greatness, their glory, when they departed, entered their caves, observed their emblematic devices; some connected them with astronomy, others with religion, and hence the mythologies of Egypt and the East, and hence the practice of studying astronomy in the caves of the earth. Here, brethren, behold the probable origin of Masonry,—a bond of self protection and mutual support for the children of Israel, while worshipping the "grand architect of the universe." (Great cheering.) From various circumstances that exist, it is probable that Masonry was not formed into a system until the building of Solomon's Temple. When it was no longer necessary for the purposes of religion, it might take the form and exist for the objects we see at present. Ancient tyrants might wax wroth against it in its infancy, as their

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execrable successors do now. We have had in modern times *our* Pharoahs. Perjured tyrants have honoured Masonry by denouncing it, and denouncing us as "Negroes, constitutionalists, and *Freemasons.*" We laugh them and their fulminations to scorn. We mock their impotent rage. Can they catch and imprison the electric fluid? Can they chain the winged winds of heaven? Can they bend the arch of the all-glorious Iris to their will? When they *can*, let them hope to extirpate Masonry and put down

> The *craft* that's braved three thousand years
> Time and the tyrant's rage. (Great cheering.)

Masonry can never be injured but by ourselves. They may tear our hearts out in searching for the secrets of our lodges, but though *near at hand*, they would not find them. (Cheers.) Many of the uninitiated would denounce Masonry as leading to drunkenness and debauchery. They know it not. Wherefore wear we this apparel? Why those emblems? What mean those jewels? Does not every word, sign, and circumstance of Masonry teach morality? It is true there may be brethren who forget their duties when they leave their lodges; what then? Is that the fault of Masonry? Pope says of the great luminary of the heavens—

> Even from the sun may livid deaths descend.

Masonry is a great social compact, uniting men of almost all classes, all tongues, and all complexions together,—giving an universal language, offering an universal fellowship, leading to the fulfilment of great moral duties, and effecting all these by mystical means of knowledge and fraternization. Such is Masonry; and if, in its true spirit, it fill your hearts and influence your lives,—it will advance you up the steps of that temple where the Great Master and builder, so eloquently described by your Chaplain, is waiting to receive you; and you may exclaim, in the language of the poet,—

> Should fate command us to the farthest verge
> Of the green earth—to distant barbarous climes—
> Rivers unknown to song—where first the sun
> Gilds Indian mountains, or his setting beams
> Flame on the Atlantic isles—'tis nought to us,
> Since He is ever present, ever felt,
> In the void wastes as in the city full!

Wishing you the Masonic benediction, of corn and wine and oil, I thank you for the patience with which you have heard my humble explanation of Masonry. (Great cheering.)

The Chairman.---After what we have heard, it will be unnecessary to use a single word in proposing the health of Brother Northhouse. (Drank with Masonic honours repeated.)

The Masters, Officers, and Brethren of the different lodges present were then drank in succession, according to seniority, for which thanks were returned; and the Deputed P.G.M., with several Officers of the P.G.L., after giving the Ladies of the Province, retired about seven o'clock.

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PORTSMOUTH, August 28th.—A Provincial Grand Lodge of Freemasons was held this day, at Portsmouth, which was attended by deputations from Winchester, Southampton, Portsea, Gosport, Romsey, Havant, Lymington, Christchurch, Ringwood, and Petersfield. The Brethren, attired in full costume, went in procession to St. Thomas' Church, where an appropriate sermon was preached by the Rev. C. D. Isdell, P.G C. At the conclusion of the service, the procession returned to the Grand Lodge, where business was resumed, and at five o'clock the brethren dined at the Fountain Inn.

PROVINCIAL GRAND MEETING FOR DORSET.—The Provincial Grand Meeting of Free and Accepted Masons, of the province of Dorset, was held at Sherborne, on Friday, the 6th instant. It being the intention of the brethren to present their highly-esteemed Provincial Grand Master with a piece of plate, the scene was unusually grand, and deeply interesting. A large number of visitors, besides brethren of the craft, arrived on Thursday evening, and at an early hour on Friday morning, the town was filled with gentry, and respectable persons from various parts of the surrounding country. The bells continued ringing during the day, and the flag was hoisted on the tower.

About ten o'clock the brethren assembled at the Town-Hall, where the Lodge was opened in ample form by the R.W. P.G.M. William Williams, Esq. assisted by the Grand Chaplain, the Rev. Willoughby Brassey, and other officers. In addition to the Lodges in the province, we observed the Royal Cumberland and Royal Sussex Lodges of Bath, the Lodge of Unanimity and Sincerity from Taunton, the Lodge of Love and Honour from Shepton Mallet, the Lodge of Perpetual Friendship from Bridgewater, &c. The business of the Lodge having been adjourned, the brethren were arrayed in due form, according to their respective degrees, and adorned with their insignia, decorations, and orders, which were exceedingly beautiful and splendid. They then proceeded to church, passing through Half-Moon-street, in the order of procession.

The Paraphernalia was exceedingly superb, and the whole procession formed a most imposing sight. The streets through which it passed were lined with a dense mass of spectators, and the windows were crowded. On arriving at the door of the Church, the brethren halted, and formed two lines, through which the P.G.M. and his Officers passed into the sacred edifice, the several Lodges following in inverted order. The church was quickly crowded, and for the accommodation of the brethren, the inhabitants kindly gave up their seats. The sublime service of the day was then read in a very impressive manner by the Rev. Brother Peddle, (a venerable octagenarian of the Craft) Rector of Charlton Horethorne, Chaplain to the Lodge of Benevolence. The following hymns were sung:—

I.

Almighty Sire! our Heavenly King,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend.
All hail! great Architect Divine,
This universal frame is thine.

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2.

From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue.

3.

"Let there be light," the Almighty spoke,
Refulgent streams from chaos broke,
T'illume the rising earth!
Well pleased the great Jehovah stood,
The Power Supreme pronounc'd it good,
And gave the planets birth!
In choral numbers Masons join,
To bless and praise the light Divine.

The Rev. Brother Willoughby Brassey, of Weymouth, preached a most eloquent and impressive sermon suited to the occasion, from the 14th chapter of Romans, and the 16th verse—"Let not then your good be evil spoken of." The Rev. Preacher took a luminous view of the institution of Freemasonry—its antiquity—its extensiveness—its tenets and principles, and triumphantly answered the objections sometimes urged against it by the uninitiated. He descanted with great force and eloquence on the noble Masonic virtues of faith, hope, and charity; declaring charity to be the essence of all the virtues, the foundation and glorious cape-stone of Masonry; he proved its accordance with the Gospel of Christ, by copious extracts from the 13th Chapter of the first of Corinthians, where charity is, by St. Paul, declared to be the greatest of all virtue. He warned the congregation against one of the prevailing vices of the day, of speaking evil of their neighbours, and he admonished all to guard against it, particularly the craft, and to walk worthy of the vocation wherewith they are called. He was not there to say all masons were good men—"He came not to judge, but to counsel;" let conscience perform its duty. Masonry, said the Rev. Gentleman, in all its principles, is as bright as the unspotted sun. The greatest Monarchs and exalted characters of all ages have been encouragers of the royal art. His present Majesty and other Members of his family at this moment presided over the craft; a number of the present and former ministers were members of the order, not thinking it derogatory to their exalted stations to level themselves with their brethren in masonry. The worthy clergyman concluded a forcible sermon by remarking, that the world's great Architect was their Supreme Master, and the unerring rule he had given them was that by which they work.

The following Masonic Hymn was sung:

To heav'n's high Architect all praise
And endless gratitude be given,
Who deign'd the human soul to raise,
By sacred knowledge sprung from Heav'n.

CHORUS.

Sound loud the great Jehovah's praise,
To Him the Dome, the Temple raise.
To him the Dome, &c.

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The Brethren then left the church in the same order as they entered, and returned to the Town-hall, when the duties of the Lodge were resumed. The Worshipful Master appointed the following Brethren as his officers for the ensuing year:—

Brothers—Curme, Senior Warden; Groves, Junior Warden; Scriven, Senior Deacon; H. Williams, Secretary; Parr, Treasurer.

The whole of the provincial business having been gone through, the Lodge was closed in ample form with a solemn prayer.

The thanks of the Grand Lodge were voted to the Chaplains for their valuable services; to the Earl of Digby, for the use of the Town Hall; and to the Rev. John Parsons, Vicar of Sherborne, for the use of the Church.

About four o'clock the Brethren sat down to a sumptuous dinner in the Town Hall, provided by Brother Hilliar.

After the removal of the cloth, *Non Nobis Domine* was sung with excellent effect by Brothers Curme, of Weymouth, and Cox and Patch, of Dorchester; after which the following toasts were given:—the King, the Patron of Freemasonry—the Duke of Sussex, Grand Master of the Order—the rest of the Royal Brothers—the Pro-Grand Master, Lord Dundas—the Deputy Grand Master, Lord Durham, &c. &c.

The D. P. G. M. Brother Eliot then rose and stated to the P. G. M. that he had been requested by the Brethren of the province of Dorset to present him that day with the silver candelabra now before him, as a small token of the love, gratitude, and esteem of the Brethren, for the eminent and valuable services he had rendered the province, and the Craft in general, for the last 24 years, in the capacity of Provincial Grand Master of Dorset. When he looked back to the state of the province of Dorset at the time of his appointment, and when he referred to it now, distinguished in the first rank of Masonic knowledge, and that that increase of knowledge was to be mainly attributed to his great and unwearied exertions, he thought the candelabra now presented (although admitted by princes, nobles, and multitudes who had seen it) to be chaste, valuable, and beautiful, yet it was as nothing in comparison of those splendid services. Your Masonic services, Right Worshipful Sir, have not been restricted to the province of Dorset, but in the Grand Lodge of England they have been acknowledged and rewarded with jewels of merit. Your labours in revising the laws, charges, and regulations of the whole Craft, at the request of our Royal Grand Master, have been great, for which you received the thanks of the United Grand Lodge, and of the whole Craft. It would be too tedious on this occasion to recount those services—they are engraven on the hearts of the Brethren, and can never be effaced from their recollection. We have witnessed with fear and trembling the severe illness under which you have laboured, and we thank the Grand Architect of the Universe, that he has, of his infinite goodness and mercy, restored you to us again;—we hope and trust you will be long spared to us, and that you will accept the address I now hold in my hand from the Masters and Wardens of all the Lodges in the province, earnestly beseeching you to continue, with God's blessing, their Provincial Grand Master.

Brother Eliot then read extracts from various letters, and communicated, by special request, the fraternal and complimentary regards of the Grand Master, the Duke of Sussex; of C. K. K. Tynte, P. G. M.

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for Somerset, and other distinguished Brethren, on the presentation of this well-deserved tribute to him from the Brethren of Dorset; and he concluded his eloquent address with a sincere hope that his life would be long spared, that he might have the happiness of looking on that small token of regard as expressive of the love and esteem of his Masonic Brethren.

The Provincial Grand Master rose, evidently affected; he tried repeatedly to rally, but his heart was too full of the affection shown him; and two years' illness, from which he is now recovering, rendered it impossible for him to address the Brethren at any length. He said he would not now attempt it, their kindness had overwhelmed him; he had only done his duty, his Masonic labours were the happiest of his life; he was always glad to be surrounded in Grand Lodge by his Brethren, and it was a comfort to his heart to know that he lived in their esteem. He could only add, might God Almighty, of his infinite mercy, bless and prosper them all

Brother E. T. Percy, P.S.G.W., then rose to propose the good health of the Deputy Provincial Grand Master. He said that he should have shrunk from the task, but he knew their kindness would make every allowance for any deficiencies; he regretted it had not fallen into abler hands. The Brethren had just witnessed a most affecting scene—it was not to be described: the language of the heart, evinced as they had seen it this day, was more affecting than any words that could be uttered. He had often listened with delight to the powerful oratory of the Provincial Grand Master, but what he had seen to-day excelled all he had ever seen or heard, it was the overflow of a grateful heart, surrounded by the affectionate joy of admiring Brethren. He then proceeded to recapitulate the services of the Deputy Provincial Grand Master. He said he was sure he should best please him by avoiding adulation; still he could not omit the mention of the services he had rendered the province since the illness of our P.G.M., nor could he omit to mention the zeal he had displayed in conducting the labours of the committee of management, with regard to the plate just presented, to a happy end. The ability he had shown in the presentation of it on the present occasion, you have witnessed. I will not (continued Brother P.) detain you long from doing him those honours which I know you are anxious to pay him. We are always anxious to do justice to our Brethren, and if our Deputy Grand Master were absent, I would do so to him on the present occasion. I will not, however, raise a blush on his cheek by commending him too highly to his face. I think I shall please him and you best by avoiding it. I should have rejoiced in the opportunity of saying more, but truth and justice demanded that I should not say less.

The Deputy Provincial Grand Master handsomely acknowledged the toast.

Brother J. P. Melmoth rose to propose a toast, which he knew would be responded to with delight. It was the good health of Brother Robert Gordon, Esq., M.P. His kindness he could not omit to mention; without solicitation, and with a grace equalled only by his liberality, he ordered one of the finest bucks in his park at Lewesston to be killed and sent for the refreshment of the Brethren, and more delicious venison he had never tasted.

The health of Brother Charles Bowles, of Shaftesbury. The P.G.M's.

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for Somerset and Wiltshire, next followed, and were eloquently acknowledged by Brother Bowles, Brothers Johnson, Pattison, and Leigh, for Somerset and Wilts.

The other usual toasts were then given, and duly acknowledged. The evening was spent in the uninterrupted flow of that harmony and good fellowship which have for ages been the distinguishing characteristics of this honourable and ancient Fraternity.

The Candelabra is of silver, of the most beautiful workmanship, the prominent parts being highly wrought; its base is of triangular form, the extreme points of the triangle being taken off, and beautifully wrought into acanthus leaves. The three sides of the vase are filled up with the inscription, the arms of the P. G. M., and the arms of the Grand Lodge of England, with the Ark of the Covenant, the Mercy Seat, and the Cherubim. On the platform of the base stands a full wrought and beautifully proportioned Corinthian Column, from the capital of which extends three lights, representing the three lesser lights in harmony; around the angles of the base, stand three beautiful figures of Faith, Hope, and Charity. On the column stands an emblem of the Altar of Incense; on each side of which are hieroglyphics of the exalted rank in Masonry of the P. G. M.; and on the Altar is a figure of Science, instructing youth in the liberal Arts, the Globe, and other emblems being tastefully disposed around. It is deemed a beautiful and chaste piece of workmanship, and the Duke of Sussex and other Nobles, who are members of the Order, and have seen it, have been pleased to express themselves highly gratified with it. The Grand Master personally complimented Brother Acklam (who executed the workmanship) on the excellence of the manufacture.

WATFORD, *September 11th.*—"Our Lodge was held this day, and two initiations were performed with great credit; there being a very considerable arrear of business, it was determined that a Lodge of Emergency should be held to clear off all arrears. The prosperity of the Lodge is now pretty certain, and every thing promises well to ensure the approbation of our highly esteemed Provincial Grand Master, the Marquess of Salisbury. We are glad to state that there are rumours of a Lodge being likely to be held in St. Alban's, and from the known respectability of many inhabitants who are desirous to enrol themselves under his Lordship's sway, we predict a very successful result.

"Our subscription for a LodgeRoom in this town (Watford) is nearly complete. We require but one hundred pounds more to raise the contract of £700. Our Members are so desirous to have it built speedily that they have proposed to double the subscription for that purpose. The banquet went off with the usual spirit. Brother Stewart Marjoribanks, M.P., W.M. presided, and having liberally presented the table with a fat buck, we need not add that the appetite was most amply catered for; and, with the aid of Brother Jolly, and his fraternal associates, the visitors and the members passed their hours in mirth and song."

SCOTLAND.

We have delayed the press beyond our usual time in the hope of receiving our Quarterly Budget from "Pilgrim," "Argus," "Scotus," and others, and are fearful that some accident has prevented the timely

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arrival of news from the Northern Island. Indeed we hope such is the case, rather than that our friends, and more especially "Pilgrim," should stand attainted of neglect of duty. Meantime we sincerely wish much pleasure in the Moors, and a speedy return to labour.

EDINBURGH, *June 24th*—APPOINTMENTS OF PROVINCIAL GRAND MASTERS.—The Most Hon. the Marquis of Douglas and Clydesdale to the Upper Ward of Lanarkshire.
Sir Thomas Dick Lauder, Bart., Elgin and Moray.
Lieut. Col. Alexander Leith Hay, M.P. East, Aberdeenshire.
William Watson, Esq., City of Aberdeen.

EDINBURGH, *June* 24th.—This being St. John's Day, the Lodge Canongate, Kilwinning, held their Annual Meeting for the Election of Office Bearers for the ensuing year; there was a pretty full attendance of Members, and at the appointed hour (five o'clock) the Election took place, when the following Brethren were unanimously elected to the respective offices, viz.—
Brother Alexander M'Neill, R.W.M.
" Charles Macdougall, Dep.M.; W. B. D. D. Turnbull, Sub M.;
" Robert Blackwood, S.W.; George Cumming, J.W.;
" James Deans, Sec.; Anthony Trail, Treas.;
" D. M. Davidson, S.D.; J. G. Denniston, J.D.; W. Dowlin, J.G.
" Rev. Hector Horne, Chaplain;
" John Miller, Banner-bearer; T. Bunton, ditto;
" James Hogg, Poet Laureate; C. F. Gifford, Mast.Cer.;
" John Doual and P. Sandeman, Stewards;
" J. T. Surenne, Organist; John Wilson, Convener of Committee.

They were accordingly inducted to their offices with the usual ceremonies.

It was moved, seconded, and unanimously carried, that an humble address be presented to H. R. Highness the Duke of Sussex, M.W.G.M. of England, condoling with him upon his severe affliction; a committee was appointed to carry the same into effect, and Lord Ramsay was requested to present the same. The Members then adjourned to the banquet, and the evening was spent with the usual accompaniments of Masonic Meetings. In the course of the evening an elegant gold watch, with a suitable inscription, was presented to their late worthy Secretary, Brother Alexander Machie, (who is about to leave Scotland for India) in token of their gratitude for the services rendered by him to the Lodge.

The address, of which the following is a copy, has been since presented to H. R. Highness by Lord Ramsay, who was most graciously received, and at the next meeting of the Lodge is to communicate the written answer of the M.W.G.M.

To His Royal Highness the Duke of Sussex, Earl of Inverness, Baron of Arklow, &c. &c.

Most Worshipful Grand Master,

We, the Master, Wardens, and Brethren of the ancient Lodge, Canongate, Kilwinning, in the City of Edinburgh, having learned with the deepest regret that your Royal Highness has been for some time afflicted with a very serious malady, beg leave most dutifully and

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respectfully to express our strong sympathy with your Royal Highness under this affliction, and to offer our earnest prayer that it may please Almighty God speedily to restore your Royal Highness to the enjoyment of perfect health. Devotedly attached to the illustrious family on the throne of these realms, we have witnessed with gratitude and delight, in the conduct of your Royal Highness, an unvarying example of all that can render a Prince of that Illustrious House worthy of the loyalty, the respect, and the affection of a great people. In an especial manner we humbly desire to testify our admiration of the conduct of your Royal Highness in the exalted station of Grand Master of England. In this capacity, we have long observed, with pride and satisfaction, the exemplary and assiduous discharge of every duty pertaining to that most dignified and important office. In all our Fraternal Assemblies, it has been our anxious desire humbly to acknowledge the feelings which we now venture to express to your Royal Highness.

That the invaluable life of your Royal Highness may be long spared, and that you may be endued with every blessing that the benignity of Providence can bestow, is our most hearty wish and prayer.

Given at St. John's Chapel, on St. John's Day, A.D. 1835, and A.L. 5839, in name of the Brethren in Lodge assembled.

(Signed) A. M'Neill, W.M.

Since our last, a Warrant from the Grand Royal Arch Chapter of Scotland has been granted to certain R.A. Masons, members of the Lodge Canongate, Kilwinning, to hold a chapter to be attached to that Lodge, and already fourteen members have been exalted to that sublime degree.

IRELAND.

Previous to his departure for America, nearly two hundred of the "friends and well-wishers of Brother Brough, who by his histrionic, convivial, and vocal talents has contributed so much to the amusement, the harmony, and prosperity of the citizens, the Craft, and the metropolitan charities, entertained him at dinner on Friday the 19th of June, at Miller's Tavern, Dawson-street, Dublin, Christopher Eiffe, Esq. in the chair, whose social talents and gentlemanly *tact* were seldom brought better into play. After giving several appropriate toasts, which he prefaced with much aptitude, and assisting in the diffusion of cordiality and good fellowship by his admirable and scientific singing, Mr. Eiffe, in the name of the assemblage, presented to Brother Brough an elegant and valuable gold snuff box, bearing the following inscription:—"Presented to William Brough, Esq., of the Theatre Royal, by his Dublin friends, as a small token of their unaltered esteem and regard, coupled with a sincere desire that his absence from them may be but temporary, and crowned with that success which his inestimable qualities so pre-eminently entitle him to command.—19th June, 1835."

This is the second time that Brother Brough has been similarly complimented by the admirers of the Drama in Ireland. On a former occasion he was sumptuously entertained by between seventy and eighty gentlemen of the first respectability, at the Masonic Coffee House, D'Olier-street, Dublin, the then High Sheriff, Brother Captain J. K. Taylor, H. P. (8th Hussars,) of Timon Castle, in the chair.

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DUBLIN.—Previous to his departure for London, that celebrated Comedian Brother Wm. Farren, who was originally initiated into the secrets of Masonry in Lodge No. 141, Dublin, was entertained by the Shakspeare Club, conjointly with a number of the Masonic Fraternity, at Radley's Commercial Coffee House, College Green, Brother O'Gorman Mahon acted as President, Thos. Norton, Esq., Barrister at Law, as Vice-President, and Brother Langford Pritchard, as Secretary, &c. We but repeat a well deserved eulogium, when we say that the general conduct of those gentlemen in their respective situations was such as must have been highly gratifying, not only to the company but to the guest.

We have been requested to call the attention of the "Supreme Royal Arch Chapter of Dublin, to an irregularity which exists amongst ALL the Irish *Metropolitan Arch Masons,* namely, of wearing their medals appended to a *red* instead of a *white* ribbon. The rule is as stated in No. 7 of the F.Q R. "That a Royal Arch Mason who has been installed as a PRINCIPAL, may wear the jewel of his chair (1st, 2nd, or 3rd, as the case may be) attached to a *red* ribbon; but all beneath the rank of a PRINCIPAL *must* wear the jewel attached to a WHITE ribbon." As the object of the Supreme R. A. Chapter of Dublin should be to establish a uniformity of working, of practice, and of emblems throughout the Order, we hope it will forthwith issue a Precept, commanding an alteration in this as well as in any other existing irregularity.*

The Rt. Hon. Charles Kendall Bushe, Chief Justice of the King's Bench, is, we understand a Member of the Masonic Order, having been initiated many years ago in the County of Cork.

The Rt. Rev. and Hon. the Bishop of Kildare, and Dr. Leslie, Lord Bishop of Elphin, are also Members of the Fraternity.

ST. JOHN'S DAY IN THE PROVINCES.—The Masonic Lodges in the Counties of Antrem, Armagh, Donegal, Down, Derry, &c. celebrated this Festival, by marching in procession to hear Divine Service. At Vinecash, near Portodown, a discourse, replete with sound gospel instruction was delivered by the Rev. Brother Thomas Dugall, from St. John, Chap. iii. 14. "We know that we have passed from death into life, because we love the brethren: he that loveth *not* his brother abideth in death."

At Tynan an appropriate Sermon, was preached by the Rev. Brother Gibson, Presbyterian Minister, to the Members of Lodge, No. 681, Caledon, consisting of decent Tradesmen, and substantial Farmers of all creeds and denominations of Christians.

A meeting of the Provincial Grand Lodge of the Baronies of Carey and Dunluce, in the county of Antrim, was held at the Lodge room of No. 229, Dervock, on Tuesday, the 2nd of June.

The P. G. L. was opened in due form and order by the R. W. and

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* A proper sense of duty, compels us to state that the regulation alluded to, is only in accordance with the English Constitution; that we noticed the subject merely as such in answer to an esteemed Irish Correspondent, and must disclaim the slightest intention to interfere with the matter in reference to the Supreme Royal Arch Chapter of Dublin, whose proceedings are of course directed by its own power. The Grand Officers in Ireland, wear green collars, in Scotland, they are red, in England, garter blue, and in France of an orange colour: certainly it would be as well if in the Triple Kingdoms, a better uniformity prevailed.---ED.

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Reverend Walter B. Mant, Archdeacon of Down, the Prov. G. M.; assisted and supported by the R. W: Daniel Makay, Esq. Dep. Prov. G.M.

The P. G. L was attended by the representatives of 18 Lodges out of 35, which the district contains.

The Prov. G. officers for the ensuing year were appointed, and regularly installed and saluted by the Brethren present.

A series of by-laws for the regulation of this P. G. L. which had been drawn up by the direction of the Prov. G. M. were read, proposed, and unanimously agreed to. Ordered to be printed for circulation among the Lodges of the district.

The P. G. L. was then closed in due form and order, after an appropriate prayer by the R. W. and Rev. Prov. G. M.

The Prov. G. M. of Carey and Dunluce is the *second* officer of that rank ever appointed in Ireland, the Earl of Shannon being the first, who, some years ago, received a Patent as Prov. G. M. for the whole province of Munster. The Rev. Brother at the time of his appointment, was resident in the district. He was installed in his office in the Grand Lodge by His Grace the Duke of Leinster, M. W. G. M. on the 6th of March, 1834; and opened his Prov. G. L. on the 23rd of April following. Since that time the P. G. L. has been summoned quarterly, with considerable benefit to the Craft in the district. The Prov. G. M. has some months ago been removed to some distance, but he still continues to superintend the Lodges of the district by the aid of a very efficient Deputy, occasionally visiting them in person. Although the Brethren in this part of the country are very confined in means, the spirit of Masonry is very strong among them, as may be judged from the fact of there being 35 Lodges within a district about 18 miles long and 12 or 13 broad, taking extreme points.

Newry.—On Wednesday, *June* 24, being St. John's Day, the following Lodges met at Newry:—

Nos. 18, 23, 52, 69, 77, 80, 82, 105, 119, 150, 213, 241, 269, 336, 410. 459, 526, 654, 678, 696, 697. 706, 888, 943.

Having assembled in the open space at Trevor Hill, they walked in procession to St. Mary's Church, where a sermon was preached by the Rev. Brother Mant, Archdeacon of Down, and Provincial G.M. of Carey and Dunluce, in the County of Antrim. The text was 1 Pet. ii. 15, 16. After speaking of the just claim to high and honourable distinction which the Masonic Order possesses, from the excellence of the morality inculcated by its ceremonies and lectures, the preacher expressed his regret that any inequalities in the conduct of individual Freemasons should ever bring discredit on the Society. He urged, therefore, on them the duty of being circumspect and cautious in their conduct, that "their good might not be evil spoken of;" and of proving, by the effect upon their own actions, that Freemasonry is more than a name. Particularly he warned them on such an occasion as the present, "not to use their liberty as a cloak" for intemperance or excess. He then pointed out the near connection between Freemasonry and Christianity; and leading their minds to the consideration of the Masonic ladder, enlarged upon the subjects of Faith, Hope, and Charity, urging upon them strongly an adhesion to the dictates of the last virtue, by treating with the utmost forbearance, those who conscientiously differed from them, either in religious or political opi-

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nions, and by acts of kindness and benevolence to the distressed, enforcing all these points by a reference to their duty, not only as Freemasons but as Christians*.

After church, the Brethren walked again in a most quiet and orderly manner to Trevor Hill, where they formed themselves into a hollow square; and having greeted each other with a public salute, returned to their respective Lodge-rooms.

Twenty gentlemen, of No. 18, sat down to an excellent dinner at Mr. Black's Hotel; Brother C. M. Seymour, P.M. in the chair, in the unavoidable absence of the W.M. Brother Ogle. After dinner the following toasts were drunk:—Our Grand Patron the King and the Craft —H.R.H. the Duke of Sussex, and G.L. of England—The Marquis of Douglas and Clydesdale and G.L. of Scotland—His Grace the Duke of Leinster, and G.L. of Ireland—Brother Ogle, W.M. of No. 18—our renowned and R.W. guest Brother Archdeacon Mant—Brother P.M. Seymour, acting W.M.—our Brethren all over the Globe.

June 24.—SERMON TO THE "MASONIC BRETHREN" IN BALLYHALBERT.—On Wednesday, June 24, the annual meeting of the Masonic Brethren was held in Ballyhalbert. The Rev. Wm. Hugh Doherty, Minister of the Remonstrant Congregation of Ballyhemlin, having been requested by the Master, Wardens, and Brethren of the Ballyhalbert Lodge, to preach on the occasion, selected for his text, 1 John, iv. 7.—"Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God."

The Preacher commenced by stating his reasons for complying with the request of the Brethren; these were, 1st, the liberality of their principles: he knew that they admitted men of all religious opinions. 2d, their laudable custom of assisting one another in distress. 3d, that Mr. Sinclair, the venerable Minister of Glastry, whose steps he desired to follow, had never refused to preach on such occasions. He then proceeded to show at length the importance of the advice contained in the text, the reasonableness of the duty of "loving one another," and the many advantages which mankind in general, and the inhabitants of this divided and distracted country in particular, would obtain from such mutual love.

After the sermon, the different Lodges retired in a quiet and peaceable manner, and immediately set out on their return to their respective homes.

The following Lodges were present on the occasion:—Donaghadee, No. 27, and No. 675, Newtownards, No. 198, and 447, Carrowdore, No. 198, Crawfordsburn, No. 170, Greyabbey, No. 173, and 183. Ballyhalbert, No. 927.

BELFAST, *June* 30.—Wednesday being the anniversary of St. John, 25 Lodges of Freemasons assembled at Crossgar, and having retired to a large yard in the rear of Mr. John Bean's, a most excellent sermon was delivered to them by the Rev. Moses Black, Presbyterian Minister of Kilmore. The words from which he preached were taken

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* The R. W. Brother has yielded to the wishes of the Brethren, so as to permit this Sermon to be printed for circulation among the Craft. A copy shall be sent to the Editor of the *Freemason's Quarterly Review*.

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from the 133d Psalm, 1st verse—" Behold how good and how pleasant it is for brethren to dwell together in unity."

After divine service they separated, and by different routes proceeded to their respective Lodge-rooms. The day passed in the greatest peace and harmony.

MUNSTER.—In the Cities and Counties of Cork, Limerick, Tipperary, Charleville, &c. the Lodges, many of whom are composed of the respectable and influential of the neighbouring laity and clergy, celebrated the Festival of the " loved Apostle John," by attending without music, colours, or decorations, their various places of worship, and afterwards dining together. Their proceedings throughout being conducted in such a manner as must contribute materially to the unity, order, and happiness of Society in those extensive and populous districts.

LEINSTER.—The conduct of the Freemasons in the counties and cities of Waterford, Kilkenny, Wexford, Meath, &c. was such as to merit the approbation of every person, wishing prosperity and pre-eminence to the ancient and illustrious order.

CONNAUGHT.—In this province the Mason Lodges assembled in their rooms—installed their Officers—enjoyed ' the feast of reason and flow of soul,' and separated in that peaceful and harmonious manner which characterise the convocations of the Craft in this Province.

CALEDON, *Aug.* 13.—*Red Cross Knights.*—A convocation of that high and chivalrous order, the Knights of the Red Cross, was held here this day at one o'clock, when two companions of the religious orders of Templars and Malta, were installed. After the elucidation of " the historical, symbolic, and fiducial mysteries," the following resolution passed unanimously, having been proposed by Brother Thomas J. Tenison, and seconded by Brother Hercules Ellis (both Barristers):—

" Resolved—That the Editors of the *Freemason's Quarterly Review*, having evinced great zeal for the advancement and well-being of our order, and displayed a scientific talent and research, capable of commanding not only the patronage of the Brotherhood, but of the community at large, we do hereby recommend their periodical to the support of the Fraternity of Ulster, convinced as we are, that as an archive of reference and record, it should be in the chest of every Masonic Lodge in the United Kingdom."

Messrs. Tenison and Ellis introduced the above resolution in speeches so forcible and instructive, and so fraught with solicitude for a community of the Craft, that we regret our limits will not permit us to insert, even in a condensed form, their observations, which were throughout listened to with marked attention and respect.

FOREIGN.

PARIS.—Freemasonry may be said to be on the increase. Some new regulations are about to be suggested which will tend much to a conformity with the practical utility so evident in England. There are, however, some difficulties which will be hereafter explained. We have gleaned, with the kind assistance of several influential friends, many interesting circumstances, which will prove good materials for future numbers, and we content ourselves with informing our readers that we have (*mirabile dictu*) actually visited the " Lodge of Adoption"

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in Paris, and partaken, under the auspices of "*La Grande Maitresse*," and about sixty Sisters, of a Masonic banquet which exceeded in enjoyment, socially and gastronomically speaking, any similar entertainment on this side of the water. What will Lord Durham and the English Ladies say to this? More anon.

A Masonic treaty of alliance between France, South America, the United States, Brazil, and Belgium, has been ratified, which must improve the means of social intercourse among the Fraternity.

Sept. 15.—Loge des Trinesophes. Dr. Crucefix was unanimously elected an honorary member.

The son of the Duc de Choiseul, M. W. G. M. was this day initiated into the order of Freemasonry.

BARBADOES, *July* 6.—The Lodges in this island are recovering from their misfortunes, and promise considerable re-action. The Brethren have been stimulated to exertion by the circumstance of a military Lodge having been imprudent enough to initiate several persons who would not have been made in civil Lodges. The inadvertence has been attended with inconvenience, but the civil Lodges having been brought into activity, the military Lodge has no longer the right of making Brethren but from among the military. A distinguished member of our island, Brother Codd, is now in London, making some definitive arrangements with the Masonic authorities, mean time the following account of Lodge meetings for July may not be unacceptable.

July 1.—Alb. Lodge, 232, the first Wednesday under the English constitution.

July 1.—Amity Lodge, 277, the first Thursday under the Irish constitution.

July 6.—United Seaforth Lodge, 577, the first Monday, under the English constitution.

July 8.—Hibernian Lodge, 622, the first Tuesday, under the Irish constitution.

The Lodges are held in a house rented by the members until they raise funds to erect a Masonic hall; the rent at present costs them sixty pounds a year.

ST. KITT'S. *August*—A dreadful hurricane has visited this unfortunate island, and has not only destroyed houses and valuable property, but several lives have fallen a sacrifice to the awful scourge. Cattle and all other live stock have also severely suffered.

All Masonic business in the Lodges (69 and 600) has of course been suspended; indeed neither temple nor altar remains but the bare earth and the grand firmament of heaven. Hope however is left, and the Brethren having rallied from the desolation that surrounds them, are reviving their energies.

MADRAS.—The affairs of the Lodges are going on pretty well. In the Lodge of "Perfect Unanimity," No. 175, there has been considerable improvement. It is much to be regretted that more frequent communications are not made to the Grand Lodge in England, as the Lodges generally in India would derive considerable advantage from a regular correspondence; but what is of more importance, by neglecting to correspond, they neglect their Masonic duty.

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A petition for a new Lodge has been addressed to the Grand Master, and the prayer will, no doubt, be granted.

SYDNEY,—In point of numbers we may congratulate the Craft upon a considerable accession, particularly in Lodge No. 548, which is regulated by a brother of considerable Masonic talent—Sir John Jameson, the W. M.

But what we chiefly pride ourselves upon is the disinterested and noble conduct of his Excellency General Burke, the Governor, who although not a Mason,* is so impressed with the surpassing value of the order as a moral institution in the Colony, that he has declared himself the PATRON of Freemasonry in this part of the world. Under such auspices the order must maintain its influence, and promote social happiness.

TO CORRESPONDENTS.

A MASON—The Earl of Durham had not resigned the office of D.G.M. on the 2d of July, of this there is sufficient *proof*.

P.G.W.—There is no cause for anger; the request was complimentary. Why not address the Secretary to the Aged Mason's Asylum? After all, it does not appear that any subscription has been *wrung* from our correspondent.

S.—The Grand Lodge, and not the Freemason's Quarterly Review, is the proper arena for mooting the subject.

A PAST MASTER should address the Board of General Purposes. We are of opinion that every letter addressed to the Grand Secretaries, on Masonic business, ought to be open to the inspection of the Board; such, however, as concern the Grand Master always excepted.

H. L.—We are not in the secret; waiting for dead men's shoes is not infrequent; and in the present case there may be some ground for suspicion; especially, as "circumstances have occurred" which tend to make matters probable enough.

A REASONER.—We disclaim the points. "A Reasoner" desecrates the "Christian Orders," but would unhesitatingly support the "Judaical." If the one is Masonic, so are all. Let our correspondent find some really learned Jew to assist him, and not speculate in absurdities.

AN OLD MASON.—All will go well; let but the working Masons continue their labours with equal perseverance, zeal, and discretion, for some time longer, and the speculative Masons will be ready enough to attend to the decoration of the fabric. Remember the watch-word "HELP!" *and its walls will glitter in the sun!*

BROTHER J. W. PASHLEY will perceive we have availed ourselves of his kindness; we hope he will also be vigilant in future.

REV. DR. OLIVER.—We had anticipated his ideas of propriety, but are not the less grateful for his care. We also thank the Doctor for his ready reply on another matter. His wishes shall be attended to.

PROBUS.—We decline publishing his letter for the present, that we may make proper inquiries. Should the Brother, however, really *act* as it is suspected he will, the letter shall not only be published, but with some remarks, which our personal experience will justify. The office of Grand Steward is one of dignity, and must not be degraded by meanness or servility.

LATOMUS has omitted his name and address, without which his communication is excepted; but with these qualifications becomes interesting and important.

L. M. desired an answer to be addressed to the Post Office, London, till called for. He is probably not aware that the General Twopenny Post Office regulations do not permit letters to be left till called for, and being in London, our answer could not be addressed to the Inland Office.

JUSTICE.—The present Grand Registrar Brother W. Meyrick has sustained the office with so much propriety and kindness for 25 years, that any promotion that is in the power of the Grand Master to offer, would be gratifying to the Society, who delight when justice regulates promotion.—We hope, however, that by his advancement as Prov. G. M. for the Eastern division of Lancashire, we shall not lose the services of Brother Meyrick as Grand Registrar, nor be deprived of his presence at the board of General purposes, where his presence is needed as an example to others.

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* May we not hope that General Burke will enter into the interior of that building, whose precincts he so kindly guards from without.

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A MEMBER OF THE P. M. CLUB.—We are inclined to consider the omission in the new published list of the subscription, from the Club in aid of the Girls' School as accidental; we find our own mite was also forgotten, we differ however from our correspondent in considering that the subscription from the Grand Officer's Club should also have been omitted, because we feel anxious that whatever of good is done cannot be made too public.

A RECENT ENQUIRY.—We purposely avoid entering upon the subject.

AN ARCHITECT is evidently no architect, the expenses do not yet reach £2600.

HARMONICON.—Will our correspondent undertake some method of complimenting the brother, he is highly deserving of some mark of respect. His services are not of a nominal character, his office no sinecure. The female children are the particular subjects of his attention, he exhibits patience, kindness, and zeal in his frequent visits to the School house, in cultivating the voices of the children, and advancing the objects of the Society in his particular vocation.

BROTHER CASH.—In Cornwall the Prov. Grand Officers pay fees of Honour.

BROTHER JOHN ELLIS.—Many thanks for his Letter, and although we cannot avail ourselves of its contents at present, hereafter it will be serviceable, we hope he will not forget his promise of regular communications.

P. M. The list of absent Masters at the Board of Benevolence is a sad comment upon the parties, but until the system of promotion shall be somewhat altered, there is no help for it.

A. B.---Bring the matter forward in Grand Lodge—support shall be at hand.

A JUNIOR BROTHER is wrong—influence is not power.

A DIFFERENT OPINION. Has a waggish manner---But why complain of the trouble to wade through a heavy list of answers to correspondence? can he not perceive that in three Months there must of necessity be a considerable arrear---and that among the variety of Communications some are not intended for publication, but merely to give information, while others are not *proper* to publish: even "*a different opinion*," requests us to acknowledge his letter---thereby adding to what he himself considers an evil.

BROTHER EALES WHITE,---PILGRIM.---We greatly miss the usual contributions. We hope, however, they are recreating, and anticipate a goodly store of pickings for No. 8.

DU PELERIN is unavoidably postponed in consequence of the length of the Parliamentary Analysis, which must of necessity be concluded with the Session.

CLERICUS I.—Thanks—many thanks.

CLERICUS II.—There is no doubt of the correctness of his views.

A DISAPPOINTED is evidently not a Mason, and although we do not agree with the *propriety* of trudging about Town for the cheapest means to purchase the article intended for a present, still there is no moral wrong in so doing. We will take no further notice for fear of offending the worthy Brother who has so successfully completed the work, but who, we are certain, is ignorant of the means stated by "A Disappointed."

A CORRESPONDENT enquires if the M. W. G. M. exercises the right of selecting the individuals to whom the Jewels should be presented in the Lodges No. 2 and 324, or whether every member of those Lodges are entitled respectively to wear the Jewels? Perhaps some one of our readers will answer our correspondent.

The AMERICAN SKETCH came too late for the present Number.

NOACHIDA DALRUADICUS.---We greet our correspondent with the utmost cordiality, and beg he will consider that our pages can only be really serviceable as a vehicle for valuable information. In return we shall be too happy in imparting whatever is in our power.

BROTHER MATTHEWS.--His obliging letter has been attended to.

ROYAL CUMBERLAND LODGE, Bath. The Editor begs to acknowledge the compliment paid to this work.

BROTHER BANKS, Ryde.--We have to thank Brother Banks, and his friend Mr. Westmacott, the Architect, for the Engraving of the projected Arcade; and seriously wish all success to the undertaking.

BROTHER THOS. HART will find his letter has been acted upon.

A PAST MASTER, in Belfast. It is desired that future communications may contain his name and address.

PORTNELLIGAN, ARMAGH.—The intelligent Brother who addressed us on the 17th August, upon the allusions in Parliament to the Order of Freemasonry, will upon consideration see the impropriety of agitating the subject—let the Masons work diligently in Ireland, according to the constitutions, and they need not fear for that which has stood the test of ages; still WE will be watchful, and WE recommend vigilance and *prompt* appeal to the Duke of Leinster in case of need.

FAIR PLAY.—We would with pleasure insert his letter and add an Editorial comment, but a recent Parliamentary inquiry having elicited some very important details of the influence which "Fair Play" so properly exposes, we consider it better to wait. It is but honest however to state, that a most UNFAIR advantage was taken not long since of an article which appeared in this Review, and a construction put upon it at which we thought common sense would have revolted---but we were at our post.

A FELLOW-CRAFT and an IRISH Brother, will read their answers in the above.

SCOTO-MASONICUS.---May we take some liberties with his letter? As it is written he implies what we consider might offend, and therefore must decline inserting it. Perhaps he will alter it for the next Publication.

LODGE OF INTEGRITY, 529.---We are much gratified by the "good opinion" of the Brethren.

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ANGLO-SCOTUS.---We have sincere pleasure in his correspondence, and intreat him to continue it regularly. His communication did not reach us until the 19th. In future he will probably oblige us by sending in his report *much* earlier.

ARCH MATTERS.

"SUB ROSA."--Having alluded to the matter elsewhere, we consider our correspondent will be satisfied; it is not in our power to make the worse appear the better. Time, however, and the energy of many, will work a change in other quarters, and perhaps a hint may prove as good as a wink, &c. &c.

H. When he arrives at the first chair, H. will find still greater cause to doubt.

ZZ. The whole affair is now Judaical; let him peruse our notes to his letter again and again.

A FRIEND. Certainly not; none but a learned Jew can unravel the web: that done, let it be submitted to * * * or to * * * * and we pledge our veracity on the result.

ALPHA should not dwell upon the act of a late committee of nine; some were merely "ex officio" members, and therefore not responsible: we have this from some authority. How the others have *agreed* in their researches has been clearly shewn.

MYSTERY, merely appears more mysterious.

AN ARCH MASON, and to several others who address us on the neglect of the annual circular, we may state in extenuation, that it is probably somewhat difficult to arrange a Report of the "Committee proceedings" during the year, and therefore, the Order at large must wait till the "Council of Nine" shall clearly agree upon the subject. We own ourselves among those who are anxious to indulge our curiosity at the forthcoming documents. The last printed account includes the Convocation held on the 7th of May, 1834.

☞ We respectfully and thankfully acknowledge the valuable assistance of several Brethren of the London and Provincial Press, but more especially are we indebted to Brother Judge, of the *True Sun;* we trust, as our thanks are sincere, they will not disdain the fraternal compliment.

MISCELLANEOUS.

His Majesty and the Queen continue to enjoy excellent health and spirits.

The King has given fifty guineas towards the repairs of the Shakspeare monument, Stratford-upon-Avon.

"The Duke of Sussex having been recommended a change of air for the benefit of his health, for several weeks took up his temporary abode on the borders of Epping Forest. His Royal Highness had a slight attack of his pulmonary complaint, which is generally removed in the summer by a change of air. In every other particular his Royal Highness enjoys excellent health."

"The Duke of Sussex gave a grand dinner on Thursday, the 10th of September, at Kensington Palace, to the Duc de Nemours, to which the French Ambassador, His Majesty's Cabinet Ministers and other persons of distinction were invited. His Royal Highness enjoys excellent health; and after the prorogation of Parliament will make a country tour and join a sporting party at Holkham, the seat of Mr. Coke, in Norfolk."

We understand that Mr. Alexander, the oculist, has confidently expressed his opinion of being able to operate upon his Royal Highness at the expiration of a month from this date, the 24th September, and

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as this gentleman has never expressed himself so confidently as to time, we hope most sincerely that he may not be mistaken, and that his Royal patient may, under his judicious care, be restored to sight.

FOREIGN.

PARIS, *July* 28.—*The Infernal Machine.*—When about to commemorate the 5th anniversary of the revolution of 1830, a desperate attempt was made by a miscreant, by name Fieschi, to assassinate Louis Philippe and his sons; a lapse of half a minute saved the King's life, who escaped without a wound; his horse, however, was wounded, and is since dead. The shower of balls proved fatal to Marshal Mortier, General Lacharie de Vengrey, Colonel Raffet, Captain Villatte, and several officers and others of the National Guard. Five Generals were also wounded, and many of the crowd. Several have since died. The assassin has recovered of the wounds he received in the explosion, but as yet has not implicated his accomplices.

The public funeral of the victims, at which 50,000 National Guards attended, took place on the 5th of August. The ceremony was the most imposing ever witnessed.

SPAIN.—In the provinces of this ill-fated country the war continues with various success. The issue will probably not be long doubtful, as in Madrid the new Ministry have decided upon the necessity of immediately regulating the ecclesiastical establishment, and have adopted other means to improve the finances.

PORTUGAL.—The principal topic is a second marriage for the "Youthful Queen," whose widowhood is considered to be a national grievance.

GENEVA.—JUBILEE OF THE REFORMATION.—Geneva has celebrated the Reformation by a Jubilee worthy the imitation of other cities. Everything, even that grand uncertainty, the weather itself, appears to have conspired to give the happiest effect to the solemn festivities of the occasion. On Saturday, the 22nd ult. there was a grand general ecclesiastical conference, in which several Swiss and foreign Clergy took part, among whom we observed the justly celebrated and pious Dr. Armstrong, from Dublin, accompanied by his two sons. In the afternoon there was, in all the churches, a distribution of the Jubilee. Medals were struck, which, with an historical essay on the Reformation, were given to the children of Geneva, who expressed their gratitude by repairing to an extensive garden, and gracing the occasion by a joyous dance. On the following day there was concert of sacred music in St. Peter's church, which was brilliantly illuminated; and the night was turned into day by the general illumination of the city. Thirty thousand citizens, country people, and strangers, thronged the streets, quays, and squares, and participated in the general happiness.

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THE THEATRES.

THE last quarter has teemed with no better promise for the true interests of the stage than the three months which preceded it. Thus, we have but few subjects to touch upon; and those so trifling, that even to register their names is more than ceremony sufficient, duly considering their merits.

The HAYMARKET which was wont to be the theatre for good Old English Comedy and farce—(and what *literature* FOOTE contrived to put into *his* farces!) is become a wholesale warehouse for imbecilities "from the French," chiefly translated by Mr. MORRIS's "own correspondent." *The Maid of Croissey* is weak as water; *The Scholar*, a bungling version of *Le Savant,—My Late Friend* an old translated acquaintance with a worse face; and the new five act Comedy, *Hints for Husbands*, is composed of "three single gentlemen rolled into one;" namely, it is made up of three French pieces. The business at the Haymarket has been in proper accordance with the attraction.

ENGLISH OPERA HOUSE.—At the time we write, the actors themselves have the conduct of this theatre, Mr. ARNOLD having—from previous bad business—given up the house to them, in despair. They have been more prosperous than the proprietor; perhaps, for one reason, they have produced a more rapid succession of novelty; though, possibly, not of the very highest kind. *The Covenanters* is light and pleasant, and containing some exquisite Scotch airs, as exquisitely sung by Brother WILSON, who puts more *heart* into his music than any other English vocalist—has met with deserved success. *The Old Oak Tree* has drawn several good houses; for the piece itself, it is of the Coburg school in that school's worst days.

The *Dice of Death* is founded on a German legend, and contains a duly characteristic share of the mysterious and terrible. It has been quite successful; and judging more from little bits in the dialogue, than from the work as a whole drama, we think the author (a Mr. OXENFORD, a writer of one or two comic trifles at this theatre,) shows a fair promise of doing much better things. Let him, however, avoid a German churchyard, and walk in healthier paths.

The SURREY fills to the ceiling, crowds being drawn by the pigtail of T. P. Cooke, who acts in a new nautical drama of *My Poll and my Partner Joe*. The piece abounds with what are called "striking situations," and if there be any truth in play-bills' promises, on the faith of these veracious documents, to outdo all former doings.

The VICTORIA remained closed until the 28th inst., the dilatory tradesmen not having before sent home the new Glass Curtain.

The QUEEN'S.—A one act piece called *Zarah*, a compound of the story of *Fenella, Esmeralda*, and *Meg Merrilies*, has been produced with great beauty. The music is, in many parts, exquisite; and one scene, by HILLYER, equals even the magical touch of STANFIELD. We speak of the acting last, as it last deserves it. Mrs. NISBETT is, in certain parts, a delightful comic actress; but she cannot play mysterious young gypsies. Her theatre continues to flourish; albeit it has lost the chaste delineations of JOHN REEVE, who has been spirited away to New York, for, it is said, two years.

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PARLIAMENTARY ANALYSIS.

House of Lords.

March 29*th*.—Lord Brougham alluded to the rumour which has gone abroad of a man having been executed by mistake at Waterford Assizes.

30*th*.—The Duke of Wellington explained the case of the individual who was hanged for murder by mistake at the Waterford Assizes. It appeared that the man's identity had been sworn to by his two brothers-in-law and another person; and that as he produced no evidence to the contrary himself, there existed no doubt in the mind of any one as to his being the guilty person.—Lord Brougham expressed himself satisfied with the explanation.

April 2.—Lord Plunket entered into an explanation of his opinion respecting Church property, and its approprition by the State, in answer to an inference of the Bishop of Exeter on a former evening. He had never said that Church property was private property. On the contrary, he had ever regarded it in the light of corporate property. Allusions to former speeches he condemned as irregular and in bad taste.—The Bishop of Exeter quoted Hansard's 'Debates' and the 'Mirror of Parliament' to show that at a much later period the Noble Lord had been adverse to such an appropriation.—Lord Brougham reminded the House that if any changes of opinion had taken place on the Opposition side, some changes had taken place on the Ministerial side also.—The Lord Chancellor afterwards interposed, and the conversation dropped.

6*th*.—The Duke of Wellington briefly announced that his Majesty's Government had tendered their resignations, and that they held their offices only until their successors were appointed.

16*th*.—The Duke of Wellington moved the adjournment to Saturday the 18th.

April 18*th*.—Viscount Melbourne announced the appointment of the new Ministry.—Lord Alvanley inquired whether the new Administration were to have the aid of Mr. O'Connell, and, if so, what was to be the equivalent? Lord Brougham having risen to order, some confusion followed, which terminated in a unequivocal denial by Lord Melbourne as to his having entered into any terms for securing the co-operation of Mr. O'Connell.—The Duke of Buckingham asked whether it was the intention of the Government to act upon the resolution passed in another place, by appropriating Church property to other than religious purposes? Lord Melbourne replied that he felt himself bound to act upon that resolution.—The House then adjourned to the 30th inst., with an understanding that no public business should be transacted until the 12th of May.

May 12*th*.—Lord Denman took his seat on the Woolsack as Speaker of the House of Lords, and Barons Glenelg and Ashburton took the oaths and their seats.—The Marquess of Lansdowne stated that the question of granting a charter to the London University would be immediately brought under the consideration of the Government. A long conversation took place upon a question put by Lord Brougham to the First Lord of the Admiralty, respecting an outrage reported to have been committed by a Noble Captain in the Navy, on a gentleman who was a passenger in his ship. Lord Auckland denied having any distinct knowledge of the subject, but promised that, if it was brought forward in a tangible shape, it should be investigated.

14*th*.—Lord Brougham presented a petition from Edinburgh against any public grants for additional church accommodation in Scotland. The Duke of Buccleuch maintained that, however the fact might be with respect to Edinburgh, he was prepared to prove that in other parts of Scotland additional church accommodation was wanted.

15*th*.—The Earl of Wicklow called the attention of the House to the report in the newspapers relative to the public entry of Earl Mulgrave into Dublin, and inquired if the Noble Earl at the head of the Government

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had received any official account of the entry of the Lord Lieutenant into Ireland.—Lord Melbourne said he understood that there was a very large procession to meet the Lord Lieutenant, and that he was received with great enthusiasm. If, however, there had been any breach of the law, he was sure the Lord Lieutenant was so determined to administer impartial justice to Ireland, that he would not for one moment shrink from punishing the offenders. Processions were customary on the arrival and departure of Lord Lieutenants.—The Marquess of Londonderry felt convinced that the procession was got up by the direction of O'Connell, and that if the Government did not take some notice of it the most injurious consequences would follow.—Viscount Melbourne deprecated such processions, but it was impossible to prevent them; they took place as much on one side as on the other. With respect to the report of the Marquess of Wellesley having resigned his situation as Lord Chamberlain in consequence of his not approving the policy intended to be adopted towards Ireland, he had the authority of the Noble Marquess to state that there was not one word of truth in the report that had gone forth about his resignation.—Lord Brougham very pointedly declared that the Marquess of Wellesley had not resigned from the motives imputed to him, but from far different reasons, and advised the Noble Marquess (Londonderry) to be, in future, more certain in his information.

19*th.*—Several petitions were presented for and against the proposed grant to the Scotch Church.—Lord Brougham entered at great length into a vindication of the New Poor Law Bill.—Adjourned to Thursday.

21*st.*—The Marquess of Londonderry gave notice that on Tuesday next he would present a petition from 50,000 Protestants of the North of Ireland, respecting the danger of the Established Church. His Lordship alluded also to the procession which accompanied the Lord Lieutenant, and hoped that the parties engaged in it would be proceeded against according to law. Viscount Melbourne expressed himself ready to enter into the subject of the petition whenever it was presented, but thought it extraordinary that, having been signed six months ago, it should never have been presented until now. As to the procession in Dublin he could distinctly state that nothing contrary to the Act of Parliament had taken place.—Lord Brougham brought on his motion on the subject of national education. After a lengthened speech, his Lordship moved fourteen resolutions to carry his views into effect, which were ordered to be printed.

22*nd.*—The Earl of Roden alluded to the recent procession on Lord Mulgrave's arrival in Dublin, and expressed a hope that the same indulgence would be shown to the Orange processions.—Viscount Melbourne considered that the recent occasion afforded no precedent for what might take place in future.—A long discussion on the subject ensued, in the course of which some allusions were made to the Marquess of Wellesley's resignation, to which his Lordship replied that he did not feel at liberty to state the cause of his resignation; but if their Lordships thought it a matter for inquiry in the regular way, he would give all the explanations that might be required. He, however, reserved to himself his own opinion, which at the proper time he would declare in that open, independent manner, which he was able to do, being now entirely unconnected with any connection that could trammel him.

25*th.*—The Duke of Cambridge took the oaths and subscribed the rolls of Parliament.—The Earl of Roden asked whether Viscount Melbourne would lay before the House the despatch of the Lord Lieutenant relative to his Excellency's entrance into Dublin?—Lord Melbourne declined to do so.—The Earl of Roden repeated the statement which he had made on a former night, condemning, in strong terms, the procession of which he complained. A conversation of some length ensued, which terminated in a declaration by Lord Melbourne that he would be prepared to meet any distinct motion on the subject, but that on such an occasion as the present he would not enter into the discussion.

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26*th.*—Lord Duncannon presented a petition from two Commissioners of Education in Ireland, complaining of a charge imputing to them unfair and partial conduct. The Bishop of Exeter declared that various circumstances had interfered with the presentation of the petition, and, among others, the change of Ministry.

27*th.*—The Earl of Roseberry, in directing attention to the Report of the Lords of Session on Scotch entails, expressed a wish for the adoption of provisions to prevent the creating of perpetuities in Scotland; to enlarge the power of heirs in succession to make exchanges; and to enable heirs to sell in order to liquidate pre-existing engagements. Lord Brougham agreed that some such changes as those suggested ought to be made. The Great Western Railway and other Bills were read a first time. Adjourned.

June 1*st.*—The Marquess of Londondery inquired whether, since the accession of the present Government to office, instructions had been issued to the British cruisers on the northern coast of Spain, to place themselves at the disposal of her Majesty? Lord Melbourne replied that no such instructions had been issued—that the Quadruple Treaty provided for the supply of arms and ammunition.

2*nd.*—Lord Melbourne, in reply to the questions put by the Marquess of Londonderry on the preceding day, said he had ascertained that in one of the dock-yards of his Majesty, a vessel, formerly the Royal William, and now the Isabella, had been fitted out as a Spanish vessel of war, at an expense of 1,948*l.* With regard to arms and ammunition, their total value was 200,000*l.* The expense incurred was to be defrayed by the Spanish Government, which indeed had been liable to be called on for payment since the 10th of March, 1835. He understood that the Noble Duke, who under the late Government filled the office of Secretary of State for Foreign Affairs, informed Mr. Villiers that it was not the intention of the English Government to press for immediate payment.

3*rd.*—Lord Brougham brought in a Bill to amend the law of patents, which was read a first time.

10*th.*—Several petitions were presented in favour of the Church of Scotland. The second reading of the Great Western Railway Bill was carried, on a division, by a majority of 46 against 34.

12*th.*—The Earl of Aberdeen gave notice of a motion for Friday respecting the Commissioner to be sent to Canada. The Church Articles Subscription Abolition Bill, introduced by the Earl of Radnor, was read a first time. The Newcastle and Carlisle Railway Sunday Travelling Bill was read a third time and passed, after a division of 40 against 19, rejecting an amendment, for prohibiting locomotive machines from travelling on the Sabbath.

13*th.*—Evidence in support of Lambert's Divorce Bill. Lord Brougham's resolutions on the subject of general education, were, after some discussion, postponed till next Tuesday.

19*th.*—Lord Duncannon laid upon the table the Report of the Commissioners of Public Instruction in Ireland. A message from the Commons requested that their Lordships would allow the Earl of Caledon, and the Earl of Charleville, to give evidence before the Committee appointed to inquire into the nature of Orange Lodges in Ireland. The Bishop of Exeter gave notice that on Thursday next he should present a petition from the Rev. W. Baker Stoney, Rector of Brunsboole, in Mayo, complaining of the conduct of the Church Commissioners. Lord Roden presented a petition from the Rev. Harcourt Lees, praying to be allowed to give evidence before the bar of their Lordships' House, relative to conspiracy which was on foot for the overthrow of the Established Church of Ireland, and the separation of that country from Great Britain—(Hear.)—Although the petitioner was a little wild and hasty in his notions, he (Lord Roden) was aware that he had stated many things which had come to pass, and he agreed with the petitioner in believing that such a conspiracy did exist in Ireland.

22*nd.*—Lord Denman announced the resignation of the Earl of Devon

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(formerly Mr. W. Courtenay) as Clerk Assistant in their Lordships' House.—The Execution of Wills' Bill was read a first time, and referred to a select Committee.

24*th.*—Lord Melbourne, after some eulogistic observations, moved, that in the opinion of the House, it was right to record the just sense which it entertained of the zeal, ability, diligence, and integrity, with which the Earl of Devon performed the arduous duties of Assistant Clerk. The Duke of Wellington, Lord Lyndhurst, Lord Brougham, Lord Shaftesbury, and Lord Abinger, gave their testimony in corroboration of the opinions of the Premier, and the motion was carried unanimously.

25*th.*—The Earl of Devon took the oaths and his seat.

29*th.*—Lord Melbourne said that he hoped to be able to submit a measure regarding Municipal Corporations (Ireland) in the course of the present Session.—The Marquess of Londonderry moved for a copy of the Order in Council suspending the Foreign Enlistment Prevention Act, and for copies of papers connected therewith.—The Earl of Devon's answer to the expression of their Lordships' satisfaction at his performance of the duties of Clerk Assistant was ordered to be entered in the Journals of the House.

30*th.*—The Building Committee was re-appointed, and the statement of Sir R. Smirke referred to them.—Lord Brougham's resolutions on education were withdrawn, after an opinion expressed to that effect by Lord Melbourne.

July 2nd.—Lord Melbourne, in reply to the Marquess of Londonderry respecting the warfare in the north of Spain, said that he believed the decree, purporting to be signed by Don Carlos, excepting from the benefit of the convention of Lord Eliot all foreigners who were engaged in arms against him to be a forgery.—On the motion of the Archbishop of Canterbury, a Bill for the better regulation of Ecclesiastical Benefices having no cure of souls was read a first time.

6*th.*—Lord Ripon presented a petition from the inhabitants of Quebec, complaining of the House of Assembly.

10*th.*—The Duke of Richmond gave notice that on Monday he should move the third reading of the Prison Discipline Bill.

14*th.*—The Earl of Radnor moved the second reading of the 39 Articles Bill, the object of which was "to repeal the law which required subscription to the 39 Articles on matriculation, and on taking the degrees of Bachelor of Arts and Master of Arts, if those degrees were taken before the age of 23." His Lordship supported, and the Archbishop of Canterbury opposed the Bill. He moved, as an amendment, that the Bill be deferred till that day three months. After an extended discussion, the House divided. The numbers were—For the Bill, 57; against it, 163; Majority against it, 106.

17*th.*—Sir L. Shadwell, Vice-Chancellor, took his seat on the Woolsack for the first time, under the Commission appointing him Speaker of the House of Lords in the absence of Lord Denman.—Lord Brougham, in alluding to a motion which had been passed last night in the Commons, deprecated in very strong terms, the introduction of ladies to the Houses of Lords and Commons. There was no person more devoted to the fair sex than himself, nor no person more desirous of seeing them in their proper places; but if no other Noble Lord did so, he would feel it his duty to move, that they be excluded from the House of Lords during their Lordships' deliberations.—The Marquess of Lansdowne said he had not seen any arrangement in the report of the Building Committee for the accommodation of ladies, and could give no information on the subject.

27*th.*—Petitions presented on the Aberdeen Universities, and the Municipal Corporations Bills. A discussion took place between the Duke of Newcastle and Lord Brougham respecting the latter measure. His Grace complained that it interfered with the King's prerogative, and that the Commission, promoting what was called the inquiry, was not legal. The noble Lord maintained that it was framed on the principle of all previous Commissions.

28*th.*—Petition from Coventry, praying to be heard by Counsel against the Municipal Corporations. Lords Brougham and Plunket suggested that there might be two Counsel heard for all the Corporations, parties now in town from

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the several Corporations agreeing as to the Counsel. This was eventually agreed to, and the Bill read a second time.

30*th.*—Lord Brougham denied that he was exposed to the charge of delaying the Bill because he had sanctioned the hearing of counsel.—The Marquess of Londonderry gave notice, that he should bring forward the conduct of Don Carlos in ordering certain marines to be shot.—In pursuance of the arrangement previously made, counsel was then called to the bar, to be heard against the Corporations Bill on behalf of sundry Corporations. Sir C. Wetherall addressed their Lordships at great length, condemning the Bill as altogether democratic, republican, and radical in its principles. He proceeded till near 10 o'clock, when he retired on account of the extreme heat; and he afterwards, through Lord Kenyon, begged the indulgence of their Lordships till the next day, as he was too exhausted to proceed.

31*st.*—After the presentation of several petitions against the Municipal Corporations Bill, Sir C. Wetherall renewed his address against the provisions of the Bill.

Aug. 1*st.*—Council on the Municipal Corporations Bill. Mr. Knight resumed his address against the general principles of the Bill. At the conclusion of his speech Sir C. Wetherall made a claim to have witnesses heard at the bar, to which Lord Brougham objected. The Duke of Newcastle said this Bill was so atrocious, as far as regarded the liberty of the country, that he had no hesitation in saying that the Ministers of the King were liable to impeachment, and if no other Noble Lord would undertake that task he would do so.

3*rd.*—Lord Melbourne rose to move the order of the day for resolving into Committee on the Municipal Corporations Bill. Several Lords rose at the same time, and a scene of confusion took place which lasted for some time, the object of each party being to gain precedence of the other. Lord Melbourne, however, proceeded to address the House, having first proclaimed himself tired of the political differences which had prevailed during the last five years. He alluded to the manner in which the present Bill had been passed by the Commons, without any change or amendment of the least importance in any of its provisions; but he did not anticipate that their Lordships would be as ready to agree either in the existence of the evil or the justice of the remedy. The Noble Lord then entered into a description of the principle upon which the Bill was founded, and concluded by moving that the House resolve itself into a Committee on the Bill. The Earl of Carnarvon moved as an amendment, "That evidence be taken at the bar of this House in support of the allegations of the several petitions, praying to be heard against the Bill, before the House be put into a Committee." The Earl of Winchilsea contended that the Noble Viscount at the head of the Government should lay before the House every tittle of evidence given to the Commissioners. He was a friend to municipal reform, but this measure was a violation of the right of property. Lord Brougham spoke strongly in favour of the measure, and Lord Lyndhurst against it. A long debate ensued, after which a division took place,—for the original motion, 54; for the amendment to hear evidence, 124. Proxies were not called.

4*th.*—Witnesses were examined regarding the Corporations of Coventry, Oxford, Grantham, &c. Lord Melbourne (in consequence of some inquiry as to what he should do with a particular petition) repeated his protest against the present proceeding on principle—stating that he had bowed to the majority—that he had submitted—but that he had been coerced into the proceeding.

7*th.*—After the presentation of several petitions for and against the Municipal Corporations Bill, the examination of witnesses was again resumed.

8*th.*—Witnesses examined respecting the Corporations of Shrewsbury, Hereford, Bedford, Alnwick, and Liverpool.

11*th.*—The Earl of Clanricarde moved the second reading of the Catholic Marriages Bill. The House divided—for the Bill 16, against it 42. The Bill is consequently lost.

13*th.*—Their Lordships resolved into Committee on the Municipal Corporations Bill. Lord Lyndhurst moved as an amendmen the preservation of the inchoate rights of freemen. Their Lordships eventua.ly divided on it. The

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numbers were—for the original clause, 37; for the amendment, 130—majority against Ministers, 93.—Lord Lyndhurst then moved a new clause, to secure to freemen the right of voting, as was secured to them in the Reform Act, in respect of Members of Parliament. After a short discussion, the gallery was about to be cleared for a division; but Lord Melbourne, who had opposed the amendment, said, as the numbers had so preponderated against him on the former division, he would not trouble their Lordships to divide.—The amendment was agreed to, as were some other amendments.

17*th*.—Corporations Bill.—Lord Lyndhurst, on clause 25, moved an amendment that one-fourth of the Councils, or whatever the bodies might be called, should be elected for life. Lord Brougham and Lord Melbourne, at great length, resisted it, as striking at the foundation of the Bill. The debate occupied the whole evening;—for the original clause, 39; for the amendment, 126; majority against Ministers, 87.

18*th*.—On clause 35 being read, which provides that existing Mayors and Councils shall go out of office, on elections of Councils under this Act, Lord Lyndhurst moved an amendment for their continuance. It was eventually adopted, as were various other amendments.

19*th*.—The Duke of Cumberland, on presenting a petition from Trinity College, Dublin, for the support of the Church, stated that he had not countenanced their establishment in any place where it was deemed that they could be prejudicial, nor on any occasion where he had not been applied to.

24*th*.—Paymaster General's Bill read a third time and passed.—Militia Staff Bill brought from the Commons with the amendments agreed to.—Committee on the Irish Church Bill.—On clause 10 being put, moved that the clause be omitted.—Lord Melbourne having declined to divide the House, the clause was negatived, and struck out.—On clause 40 being proposed, which provides that the average value of corn should be the standard of value for tithes, Lord Ellenborough moved that this clause be also struck out.—The House divided—For the motion, 35; for the amendment, 126; majority for rejecting the clause, 91.—The other clauses were passed without comment, up to clause 60, inclusive.—On clause 61 being put, the Earl of Haddington opposed it, and the remaining clauses of the Bill, the sequestration and appropriation clauses.—A long discussion ensued, in the course of which Lord Melbourne deemed it right to declare that if this motion were agreed to, he should not be the party to send back the Bill to the Commons. It would expose the measure to the rejection of that House.—Their Lordships divided,—for the clauses as they stood, 41; for their rejection, 138; majority for the rejection 97.

25*th*.—The Municipal Corporations Law.—On clause 59 being put, Lord Lyndhurst proposed an amendment—that towns clerks should hold their offices during life. For the amendment, 104; against it 36; majority in favour of the amendment, 68.—On the motion of Lord Lyndhurst, an amendment was agreed to, without a division, to the effect that none but members of the Established Church should be the disposers of the ecclesiastical patronage of corporations. The other clauses of the Bill were then agreed to.

26*th*.—A discussion ensued upon the affairs of Spain, in which Lord Melbourne, the Earl of Carnarvon, and Lord Brougham took part, and which was concluded by the Duke of Wellington, who expressed his desire that all discussion on that subject should at present be avoided, because he wished to leave the hands of the Government free, and the hands of every Englishman free, in order that they might be enabled to effect that object which was so much desired by all, a termination to that lamentable sort of warfare which was now going on in the centre of Europe.—On the motion for the second reading of the Constabulary Force (Ireland) Bill, the Earl of Roden moved as an amendment that it be read a second time that day six months.—Upon a division the numbers were, for the amendment, 51; for the motion, 39; majority against the second reading, 12.

27*th*.—Lord Melbourne, on the presentation of the report of the Municipal Corporations Bill, declared his dissent from the amendments adopted in the Committee. Their Lordships eventually divided on the proposition of Lord

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Melbourne, to omit the word "Aldermen" in the 6th clause. Contents, 89; non-contents, 160. Majority for retaining the clause in its amended form, 71. The other amendments were then adopted; the report was agreed to, and the Bill was ordered to be read a third time on the following day.

28*th.*—Lord Melbourne moved that the Municipal Corporation Reform Bill be read a third time. Earl Winchilsea moved as an amendment that the Bill be read a third time that day six months. Strangers were ordered to withdraw, and their Lordships divided, when there appeared—For the third reading 69; against it, 5; majority, 64. The Bill was then read a third time and passed.

Sept. 2*nd.*—Lord Duncannon moved the second reading of the Voters (Ireland) Bill. His Lordship entered into some details which, he said, would tend to assimilate the Irish to the present English system of registration. The Bill was thrown out by a majority of 81 against 27.

3*rd.*—The Music and Dancing Licences Bill, upon the motion of the Marquess of Salisbury, was ordered to be read a third time this day three months.—Lord Lyndhurst expressed his surprise that Ministers had adopted no further proceedings on the Irish Church Bill.—Lord Melbourne admitted the evil that must result to the clergy from the failure of this Bill, but denied that the responsibility rested with the Ministers.—Lord Brougham brought in a Bill to consolidate the law of marriage in Scotland, which was read a first time.—A message from the Commons prayed their Lordships' assent to a conference with the Commons on the subject of certain amendments in the Municipal Reform Bill.—Lord Melbourne, the Lord Privy Seal, the President of the Council, Lords Shaftesbury, Falmouth, Hatherton, the Duke of Richmond and others, were appointed managers of the conference, the Duke of Wellington and Lord Lyndhurst declining to attend. On their return, the reasons for the dissent of the other House were read, and ordered to be printed and taken into consideration on Friday.

7*th.*—The following Peers were named to manage the conference with the House of Commons on the amendments in the Corporation Reform Bill:—The Earl of Devon, the Earl of Shaftesbury, the Bishop of Bristol, Lord Wharncliffe, the Earl of Haddington, and Lord Fitzgerald and Vesci.

8*th.*—Mr. Bernal, with several Members of the Commons, appeared, and stated that the Commons assented to their Lordships' amendments as above. They also assented to the amendments in the Glass Duties' Bill.—The Million Payment Suspension Bill was read a third time.

9*th.*—Lords Denman, Rossyln, and Shaftesbury, sat as his Majesty's Commissioners, and gave assent, in the usual form, to the Municipal Corporation Reform Bill, and several other public and private Bills. The Patents Improvement was returned, the Commons not persisting in their amendments.

10*th.*—The House was but thinly attended. Lord Denman took his seat on the Woolsack as Speaker.—At about twenty minutes past two o'clock the King, accompanied by the chief officers of State, entered the House, and took his seat on the throne. His Majesty was dressed in an Admiral's uniform, and appeared to be in very good health. A large portion of the House was set apart for the accommodation of the Ambassadors, most of whom were present. The attendance of the Ladies was not so great as we have often before observed it.—The Usher of the Black Rod having summoned the Commons, the Speaker attended by about thirty Members, came to the bar.—The Speaker then addressed his Majesty as follows:—"May it please your Majesty, we, your Majesty's faithful Commons, attend you at the close of a session unusually protracted, and of no ordinary importance. Your Majesty, at the opening of the session, was graciously pleased to say, that the estimates which you had directed to be laid before the Commons were lower than within former experience. The estimates now bear the same character—thus evincing a general and sincere desire to advance in steady and progressive reductions of expense, so far as is consistent with the efficiency of the service for which provision must be made. Arrangements consequent upon that general and noble act—the abolition of slavery—have rendered it necessary to effect a loan of fifteen millions for the payment of the compensation to be awarded to the owners of slaves. It is consolatory and gratifying that this loan has been effected under circumstances, and on such terms, as afford fresh proof of the stability of the public credit of the empire.

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"Unhappily, Sire, the condition of Ireland has not been such as to render it expedient to leave the people of that empire the unrestricted benefits of a free Constitution. An Act has been passed by which provision has been made for the prompt trial of the guilty, in case of the disturbance of the public peace, and power has been given authorising the resorting to strong measures in cases in which infractions of the law may be such as to render them necessary. A measure thus uniting efficient precautions with the vigorous enforcement of the law, may reasonably be expected to prove sufficient for the purpose, and to command general respect, because its provisions show consideration for those against whom it is directed, and because it has been conceived in a constitutional temper and spirit.

"The means of the improvement of the constitutions of the Municipal Corporations of England and Wales, and of the establishment of an effective system of local police, have occupied much of our time, and have been considered with unwearied care and attention. How we could most successfully adapt institutions framed in far other times, to the increased intelligence, wealth, and numbers of the people—how we could introduce into them popular election, secure popular controul, and obtain for the public service the persons best qualified to discharge it—how we could best provide for the impartial administration of justice, and introduce rules for the maintenance of order, and the enforcement of economy, were among the questions which have been necessarily much weighed and considered; and we have zealously directed our efforts to promote and secure the attainment of these objects.

"Your Majesty's faithful Commons will be amply repaid for their long and laborious exertions, if their deliberations have contributed to give real content to the people, and to renew and promote the permanent stability of our important institutions.

"I now, Sire, on the part of the Commons. present the last Bill of Supply, entitled, 'An Act to apply certain Monies as Ways and Means, and to appropriate the same for the service of the year 1835.'"

Several others then received the Royal assent.

The King immediately afterwards delivered, in a very clear and firm tone, the Royal Speech. It was in the following terms:—

"*My Lords and Gentlemen,*

"I find, with great satisfaction, that the state of public business enables me to relieve you from further attendance, and from the pressure of those duties, which you have performed with so much zeal and assiduity.

"I receive from all Foreign Powers, satisfactory assurances of their desire to maintain with me the most friendly understanding, and I look forward with confidence to the preservation of the general peace, which has been, and will be, the object of my constant solicitude. I lament that the civil contest in the northern provinces of Spain has not yet been brought to a termination; but, taking a deep interest in the welfare of the Spanish Monarchy, I shall continue to direct to that quarter my most anxious attention, in concert with the Three Powers with whom I have concluded the Treaty of quadruple alliance; and I have, in furtherance of the objects of that treaty, exercised the power vested in me by the Legislature, and have granted to my subjects permission to engage in the service of the Queen of Spain.

"I have concluded with Denmark, Sardinia, and Sweden fresh conventions, calculated to prevent the traffic in African slaves; I hope soon to receive a ratification of a similar treaty, which has been signed with Spain.

"I am engaged in negociations with other Powers in Europe and in South America for the same purpose, and I trust that ere long the united efforts of all civilised nations will suppress and extinguish this traffic.

"I perceive, with entire approbation, that you have directed your attention to the regulation of Municipal Corporations in England and Wales; and I have cheerfully given my assent to the Bill which you have passed for that purpose.

"I cordially concur in this important measure, which is calculated to allay discontent, to promote peace and union, and to procure for those communities the advantages of responsible Government.

"I greatly rejoice that the internal condition of Ireland has been such as to

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have permitted you to substitute for the necessary severity of a law, which has been suffered to expire, enactments of a milder character.

"No part of my duty is more grateful to my feelings than the mitigation of a penal statute in any case in which it can be effected consistently with the maintenance of order and tranquillity.

"*Gentlemen of the House of Commons,*

"I thank you for the readiness with which you have voted the Supplies.

"You have provided not only for the expenses of the year, and for the interest upon the large sum awarded to the owners of slaves in my Colonial Possessions, but also for several unexpected and peculiar claims upon the justice and liberality of the nation. It is most gratifying to observe that not only have these demands been met without any additional taxation, but that you have made some further progress in reducing the burdens of my people.

"I am enabled to congratulate you that the terms upon which the loan for the compensation to the proprietors of slaves has been obtained, afford conclusive evidence of the flourishing state of Public credit, and of that general confidence, which is the result of a determination to fulfil the national engagements, and maintain inviolate the Public faith.

"*My Lords and Gentlemen,*

"I know that I may securely rely upon your loyalty and patriotism, and I feel confident, that in returning to your respective counties, and in resuming those functions which you discharge with so much advantage to the community, you will recommend to all classes of your countrymen, obedience to the law, attachment to the Constitution, and a spirit of temperate amendment, which, under Divine Providence, are the surest means of preserving the tranquillity, and increasing the prosperity which this country enjoys."

HOUSE OF COMMONS.

March 29th.—Immediately after the enforcement of the call, Lord John Russell entered on the great question of the Appropriation of the revenues of the Church of Ireland. His Lordship addressed the House at great length; and after a retrospect of the events in Ireland, stated his intention of proposing that there should be instituted such a reform of the church of Ireland as would enable them to adapt its establishment to the spiritual instruction of those that belong to it, taking care in doing so to prevent there being any unnecessary additions. That the present Church Establishment required reduction he thought no man could dispute. He therefore proposed that the House should undertake that reduction, and having accomplished it, that it should apply the residue to some object by which the moral and religious improvement of the people at large should be advanced, and by which they, the Irish people, should have reason to believe that the funds which were raised nominally for their benefit were in reality so applied. It was with this view that he meant to propose, through the medium of a resolution, that the House should resolve itself into a Committee of the whole House, in order to consider the present state of the Church of Ireland, and with a view of applying any surplus of revenue which might arise after adequate provision had been made for the maintenance of a requisite establishment to the general education of all classes of the people without reference to any religious distinction. Should the House agree to resolve itself into the Committee he required, it was his intention to propose a resolution embodying the spirit of his plan of Church Reform, and on that resolution being reported he should move for an Address to the Crown, containing an humble entreaty that the King should enable his Commons to carry that plan into effect. His Lordship concluded by moving the following resolution, which was seconded by Mr. Ward:—"That this House resolve itself into a Committee of the whole House, in order to consider the present state of the Church of Ireland, with a view of applying any surplus of its revenues to the general education of all classes of the people, without reference to religious distinction." Sir

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Edward Knatchbull said that an address to the Crown expressive of the opinion of the House of Commons, was for no other purpose than the hope of involving the Crown in a direct opposition to the wishes of that House. To the principle of the Noble Lord he withheld his consent, he Sir J. Graham addressed the House at some length in favour of Ministers, and Lord Howick spoke for a considerable time in support of the motion. At one o'clock Mr. Lefroy moved the adjournment of the debate.

30*th.*—The speakers in support of Lord John Russell's resolution were Mr. Sheill, Mr. C. Wood, Mr. Fergus O'Connor, and Sir J. C. Hobhouse.—The Members who addressed the House on the side of the negative were Mr. Lefroy, Colonel Damer, Sir R. Inglis, Mr. Gladstone, and the Solicitor-General.—The debate was again adjourned at a Quarter to One o'clock.

April 1*st.*—The Hon. T. Corry announced his Majesty's answer to the Address of the 26th, connected with the London University, which expressed his Majesty's readiness to forward the grant of the charter. The adjourned debate on Mr. Gladstone's motion, that the borough of Leicester election petition be discharged, was resumed, and the motion was carried on a division by a majority of 216 against 200.—The adjourned debate on Lord John Russell's motion respecting the Irish Church occupied the remainder of the sitting.—The speakers in support were Mr. Sergeant Talfourd, Dr. Lushington, Mr. Littleton, and Mr. S. Rice.—The Members who addressed the House in opposition to the motion, were Mr. Winthrop Praed, Mr. Paul Beilby Thompson, Sir H. Hardinge, and Lord Stanley.—After a debate, which lasted till 10 minutes to two o'clock, the House again adjourned.

2*nd.*—The adjourned debate on Lord Russell's motion was renewed by Sir J. Campbell, who declared his full concurrence in the resolution, upon which, as he conceived, the destinies of the Empire depended. Mr. Richards opposed the resolution. Mr. Goulburn denied the existence of any surplus revenue. Mr. T. F. Buxton said the only hope of benefiting Ireland was by education, which would extinguish religious animosities and promote Protestantism. He should therefore move, when the proper opportunity presented itself, that in the event of the Protestant religion extending in Ireland so as to require further aid, means should be provided, or the right given to resume what should now be appropriated to education.—Mr. O'Connell supported the motion in a speech of great length. He observed that the result of this debate would be a proclamation to the people of Ireland as to what they would have to expect, and whether there was to be an end of the system by which they had been governed.—Sir R. Peel declared that if the motion were adopted he could be no party to carrying it into effect; he could be no part of any Government that would adopt such a measure. Lord J. Russell said he deemed the principle of so much importance to the tranquillity of the country that he must press it forward. As to Mr. Buxton's amendments, he had no objection to the adoption of them. The gallery, at half-past two, was cleared for a division. The numbers were—For the motion, 322; Against it, 289; Majority in favour of the motion, 33. The House then resolved into Committee.—Sir R. Peel wished the report to be presented on Monday, but it was eventually decided that it should be received to-morrow (Friday.)

3*rd.*—Lord John Russell having moved the order of the day for a Committee of the whole House on the Irish Church,—Sir R. Peel said he should not throw the slightest objection in the way of the motion of the noble lord. If the debate should go over till Monday, he should suggest that at five o'clock the Mutiny Act should be proposed. The House then resolved itself into committee.

4*th.*—Sir J. Graham presented the Report of the Windsor Election Committee, which stated that Sir J. De Beauvoir had not been duly elected, and that Sir J. Elley ought to have been returned. The latter gentleman was then introduced and sworn in.—On the motion of Mr. Robinson, it was

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resolved, as a standing order, that no Member should be allowed to secure a place in the House until the hour of prayers.—Sir R. Peel, in reply to Mr. H. Grattan, said that the general order, directing the military when called upon in aid of the civil power to fire upon the persons, and not over the heads of disturbers of the peace, had been issued.—Lord Mahon, in reply to Mr. Duncombe, said that Government had sent Lord Eliot upon a special mission to the scene of war in Spain, the object of which was, if possible, to prevent the system of barbaric warfare which all must regret had been adopted by the two armies. The mission had been sent out with the full concurrence of the Ministers from Spain and France, solely for that purpose, and not with any intention of supporting Don Carlos's pretensions to the throne of Spain.—The adjourned discussion on the Irish Church was resumed in a Committee of the whole House.—After speeches had been delivered by Mr. Borthwick, Mr. Lucas, Mr. Baring Wall, Mr. F. Bruen, the Marquess of Chandos, and Mr. Scarlett, against Lord J. Russell's resolution, and by Mr. S. Maxwell, Mr. Baines, Mr. Roche, Mr. Buller, and Mr. Warburton, in favour of it, the House divided, when there appeared—

For the resolution	262
Against it	237
Majority	25

Lord John Russell then gave notice that he should move, on Tuesday, "That it is the opinion of this House that no measure relating to Irish tithes will lead to a satisfactory adjustment without its embodying the foregoing resolution."—The House went into a Committee on the Navy Estimates, and, after several votes had been agreed to, the Chairman reported progress.—The Mutiny Bill was read a first and second time.

5th.—Lord Hotham presented the report of the Drogheda Election Committee, which declared that Mr. O'Dwyer had been unduly returned.—Several motions were postponed, at the request of Lord J. Russell, in order that the House might proceed with the Irish Church question.—Mr. Bernal brought up the report of the Committee on the Irish Church resolution. Mr. Sinclair suggested that the resolution should be communicated to the House of Lords. Lord J. Russell said when it had received the sanction of that House, he was quite sure that the House of Lords would not refuse to pass a measure calculated to secure the Church of Ireland and the peace of the empire. Sir R. Peel said that, as the first resolution of the Noble Lord had already been discussed, he would not divide the House again upon it: but when the Noble Lord brought forward his second resolution, that no Tithe Bill would give satisfaction to Ireland unless embodying the principles of that resolution, he should certainly take the opinion of the House upon the subject. The report of the resolution having been read and agreed to, Lord J. Russell brought forward his second resolution: "That it is the opinion of the House that no measure upon the subject of tithes in Ireland, can lead to a satisfactory and final adjustment, unless it includes the principles contained in the resolution come to by that House." The motion was debated at considerable length: in the course of the discussion Sir H. Hardinge declared that if the motion were carried he could not undertake to embody it in the Irish Tithes Bill, which he had proposed to bring forward. The Chancellor of the Exchequer charged Lord John Russell with having pursued anything but a candid course, in having so frequently varied his propositions, as contrasted with original notices. He resisted the present motion as unprecedented and dangerous. The House eventually divided, when there appeared, for the resolution, 285; against it, 258; making a majority of 27 against Ministers.

6th.—The Chancellor of the Exchequer made a communication that all the Ministers had felt it to be their duty to tender their resignations to his Majesty, and that they now only held the seals of office until successors should be appointed. The motives which had led to this step were founded

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on the continued majorities against them, and on the final adoption of a principle to the carrying of which into effect the Ministers could be no party. The vote of Tuesday night was tantamount to a declaration of want of confidence in the Ministers, for it assumed that the House had no confidence in any measure that the Ministers might bring forward on the subject of tithes in Ireland. To the little progress made with public business, and the decisions on the last four debates, they saw that the time had come for them to withdraw from further contest. The motion of Tuesday night not merely went to declare want of confidence, but positively to recommend a change of system in the Government of Ireland. To the introduction of that change the Ministers could be no party; they, therefore, under all these circumstances, and believing that the Government of the country could not continue beneficially to act against decided majorities, felt that perseverance would be fruitless. He suggested that there should be an adjournment to Monday; the House, however, to meet on Thursday, there being a ballot for an Election Committee, but not for public business.—Lord J. Russell briefly observed that all must admit that the course of the Right Hon. Baronet had been marked with perfect honour and propriety.—The Mutiny Bill and the Marine Mutiny Bill were then passed, and the House adjourned at half-past five o'clock.

7th.—The House proceeded with the Ballot for the Cork Election Committee, after which several Private Bills were advanced a stage. The House then adjourned.

13th.—Mr. Denison presented the report of the Worcester Election Committee, which declared that J. Bailey, Esq., had been duly elected.—Sir R. Peel stated that arrangements for a new Government were in progress but that they were not completed. He afterwards moved an adjournment till Thursday.

16th.—The Dublin Election Committee reported that they had appointed a Commission to examine witnesses in Dublin, in consequence of the enormous expense attending the examination of them here. The report was agreed to.—Sir R. Peel, after stating that he had received a communication from his Majesty similar to the one which had induced him to move the former adjournment, moved a further adjournment to Saturday.—Mr. Sinclair inquired whether any progress had been made in the formation of a new Ministry? Lord J. Russell said that, on the resignation of the late Government, his Majesty had sent for Earl Grey, and that, in consequence of what then passed, his Majesty had sent for Lords Melbourne and Lansdowne. He was not yet at liberty to state the nature of the communications which had taken place, but he hoped the arrangements would be so far concluded by Saturday as to admit of explanation.

18th.—The report of the Cork city election was presented, which declared Dr. Baldwin and Mr. Callaghan to have been duly elected.—Mr. F. Baring moved for new writs in consequence of the vacancies occasioned by the change of Ministry.

20th.—Mr. F. Baring moved for several new writs in addition to those already granted.—Mr. Sheil gave notice for a future day of a resolution declaring that no person appointed to any ecclesiastical dignity in Ireland should claim a vested interest in it if subsequently suppressed by Parliament. Sir B. Inglis gave notice for the same day that he would move that the oath taken by the Hon. and Learned Gentleman at the table of that House should be read.—The House then adjourned to May the 12th.

May 12th.—Those Members of the Administration who had been returned, took the oaths and their seats, and several new writs were issued.—Sir G. Grey, in answer to Mr. Hume, said that the last accounts from Canada were more favourable. The Government had determined to recall Sir J. Stewart; and the question of the appointment of Commissioners who were to proceed to Canada was under consideration. Lord Amherst had declined to act at the head of the Commission, on the ground of the length of time

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that must be taken up in such an inquiry.—Mr. S. Rice, in reply to Mr. D. W. Harvey, said, it was not intended that the Great Seal should be permanently in Commission, and that no additional charge would be imposed on the public in the way of remuneration to the Commissioners.

14*th.*—Lord Mandeville moved for various returns relating to the outrages perpetrated at Armagh races, in October, which produced a long discussion.—Mr. Hume moved, as an amendment, "That it is the opinion of this House that the conduct of the Earl of Gosford does not afford any grounds for censure, and that the imputations cast upon him are unfounded,' which was agreed to without a division.—Mr. Hume moved for returns of the number of Chancellors of England and Ireland now receiving pensions, with the amount of those pensions, which was agreed to.

15*th.*—The Chancellor of the Exchequer, in reply to Mr Cobbett, stated that Government intended to bring the subject of the present state of the agricultural interest under the notice of the House without delay. The Marquess of Chandos gave notice that, on the 25th instant, he should move a resolution upon the present state of agricultural distress, calling upon the House to redeem that interest, by the reduction of local or general taxation.

18*th.*—The new writ for the borough of Stafford, in the room of Sir F. Goodricke, who has accepted the Chiltern Hundreds, was ordered to be suspended until the 22nd June.—The Chancellor of the Exchequer, in reply to Mr. Hume, said that it was the intention of the Government to renew the Commission appointed by Lord Grey's Administration, with a view to the consolidation of the military and civil departments of the Ordnance.—The House went into Committee on the Ordnance Estimates, and several votes were passed.

19*th.*—Mr. Wyse obtained leave to bring in a Bill for the promotion of general education in Ireland.—Mr. F. Buxton postponed his motion respecting the treatment of aborigines in British settlements.—A motion of the same Hon. Member, for a presentation of an address to the Throne for the suppression of the African slave trade, was acceded to.

20*th.*—Several petitions were presented for and against a grant of money to the Church of Scotland.—Mr. O'Connell gave notice for Wednesday of a motion for the adoption of Poor Laws in Ireland.—Mr. Robinson fixed the 5th June for his motion on the Taxation of the Empire.—Mr. Poulter's Lord's Day Observance Bill was considered in Committee.—A vote was taken in Committee of Supply for the Public Service.

21*st.*—Lord John Russell took the oaths and his seat for Stroud, amidst loud cheers.—There was a ballot for the Ennis Election Committee; but, the Committee could not be sworn, owing to the absence of a member, Mr. Greene. The House was therefore brought to rather an abrupt close

22*nd*.—The Liverpool Police Bill was read a second time, on a division, after a long and rather stormy discussion. Several petitions were presented; and the reduced list of the Ennis Borough Committee was brought up, and the Members sworn.

25*th.*—A new writ was ordered for Tiverton, in the room of Mr. Kennedy, who had accepted the Chiltern Hundreds. The Marquess of Chandos proposed, and the Earl of Darlington seconded, a motion, "That an humble address be presented to his Majesty, expressing the deep regret this House feels at the continuation of the distressed state of the agricultural interest, to which the attention of Parliament had been called in his Majesty's most gracious Speech from the Throne in this and the preceding session, and humbly to represent to his Majesty the anxious desire of this House that the attention of his Majesty's Government should be directed to the subject, with a view to the immedinte removal of some parts of those burdens arising from the pressure of general and local taxation." Lord J. Russell moved, as an amendment, "That this House direct its early attention to the recommendations of the Committee which sat last year on the subject of county rates, with a view of giving immediate practical relief to the

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agriculture of the country from the burdens under which it labours through local taxation." After a lengthened debate the House divided, when there appeared—for the amendment, 211; for the resolution, 150: majority against the motion of the Marquess of Chandos, 61.

26*th*.—Mr. Miles's motion for the introduction of a clause prohibiting travelling by the railway on Sunday, in the Grand Western Railway Bill, was rejected, on a division, by a majority of 212 against 34. The Report of the Canterbury Election Committee was brought up, and S. Lushington, Esq. declared duly elected.

27*th*.—The Report of the Carlow Election Committee was presented, declaring that Mr. Bruen and Mr. Kavanagh had not been duly returned. The Assizes (Ireland) Removal Bill gave rise to some discussion, Mr. Barron having moved, as an amendment to the second reading, that the Bill should be read a second time that day six months; after several speeches for and against the measure, Lord Morpeth suggested that the second reading should be allowed, on an understanding that the Bill should proceed no further until the representatives of Ireland had an opportunity of consulting on it. Mr. Elphinstone brought in a Bill to limit the time of taking the poll at elections for Members to serve in Parliament to one day, which was read a first time. Adjourned.

June 1*st*.—Mr. Thornley made inquiry as to the introduction of the military at Wolverhampton? He was informed there was no disturbance to warrant the introduction of the military. He knew not by what authority they had fired; and he believed that they had no right to fire. Lord J. Russell replied that he had sent to the magistrates for their evidence, and had directed the Commander-in-Chief to institute inquiries into the proceedings of the military. He was most anxious that there should be the fullest investigation. He should afford all possible facilities, but he begged to guard against ex-parte statements being received.—Mr Cayley brought forward his motion for a Select Committee to inquire into the means of affording relief to the agriculture of the country, and especially to consider the subject of a silver or conjoined standard of silver and gold. After a long debate the motion was lost upon a division by a majority of 90, the numbers being 126 to 216.

2*nd*.—The Newcastle and Carlisle Railroad Bill was read a third time, after an amendment of Sir A. Agnew had been negatived, that the Bill be read a third time that day six months. The Report of the Youghall Election Committee was brought up, and the sitting member, John O Connell, Esq., declared duly elected.

THE BALLOT.

Mr. Grote proposed, and Sir W. Molesworth seconded, a motion that the votes at elections for Members of Parliament should henceforward be taken by way of secret ballot. Mr. Gisborne moved the previous question, which he afterwards withdrew, in order that, in conformity with the suggestion of Sir R. Peel, the motion might be met by a direct negative.—After a protracted debate, the House divided, when there appeared—For Mr. Grote's resolution, 144; Against it, 317; Majority against the vote by ballot, 173.

3*rd*.—Mr. Hume directed the attention of the House to a breach of privilege, and stated the circumstances of a dispute between himself and Mr. Charlton, at the close of Tuesday night's debate on the ballot. Mr. Hume stated that Mr. Charlton had called on him to hold his tongue, that Mr. Hume replied he was not speaking to him, and that Mr. Charlton rejoined that he would make him hold his tongue, that he was an impertinent fellow, and that no republicans were wanted there. To this Mr. Hume replied, that he (Mr. C.) was the impertinent fellow. A challenge was the consequence. Mr. Hume appealed to the House whether, if such proceedings were tolerated, the business of the Legislature could be carried on. Mr. Charlton then gave his statement of the occurrences, which differed from that of the Honourable Member for Middlesex, chiefly in the application of

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the word "impertinent," which Mr. Hume admitted having applied to him, but which he declared upon his honour he had not applied to Mr. Hume.

4*th*.—The report of the London and Birmingham Railway was agreed to, and the Bill ordered to be read a third time. Lord Palmerston and Mr. Sergeant Perrin took the oaths and their seats. The Bribery and Corruption at Elections Bill was brought in and read a first time. The House was counted out during a discussion on Mr. Bish's motion for occasional Parliaments in Ireland.

5*th*.—The second reading of the Metropolis Water Company was negatived by a majority of 125 to 60. Lord J. Russell moved that the House, at its rising, adjourn to Wednesday. Mr. Barnaby brought up the Report of the Committee on the Cork election, declaring that Fergus O'Connor, Esq. was not duly elected, that R. Longfield, Esq. was duly elected, and that the petition and opposition were neither frivolous nor vexatious. In answer to Sir R. Peel, the Attorney-General said it was his intention to bring forward, as early as possible, a measure for the improvement of the Administration of Justice in the Ecclesiastical Courts. Lord J. Russell then brought forward his Measure for the regulation of Municipal Corporations, which occupied the House for the remainder of the evening.

10*th*.—A new writ was ordered for Ayrshire, in the room of Mr. A. Oswald, he having accepted the Chiltern Hundreds, The Honourable Mr. Byng presented his Majesty's answer to the Address moved by Mr. Fowell Buxton, on the 19th of May, in which his Majesty expressed his desire to promote the object of that Address, by adopting all possible and practicable means to put an end to the slave trade in other countries. Lord Castlereagh presented a petition from the county of Down, similar to that presented last week in the House of Lords; it led to a considerable discus sion Ordered to be laid upon the table. Mr. M. P. Stewart presented the Report of the Ipswich Election Committee, which declared that Messrs. Kelly and Dundas had been unduly returned by means of bribery. A special report followed, in which several parties mentioned were charged with bribery, and others with disobedience to the Speaker's warrant, and two Magistrates, with a breach of the privilege of the House of Commons. A long debate ensued, which was eventually adjourned to Thursday. Dr. Bowring withdrew his motion for the production of the correspondence between his Majesty's Consul at Tripoli and the British Government.

11*th*.—A new writ was ordered for Hull, in the room of Mr. Carruthers, deceased. The Ipswich election affair was again discussed, and several persons ordered into custody, to be brought to the bar. Sir C. Whalley moved a resolution declaratory of the expediency of repealing the window tax. The Chancellor of the Exchequer opposed it. On a division, it was rejected, by a majority of 204, against 16.

12*th*.—The Belfast and Cove-Hill Railway Bill was read a second time, on a division, by a majority of 83 against 7. Mr. Harvey, in reply to Mr. H. L. Bulwer, said that he intended to defer his motion on the Pension List, till Thursday, the 14th of July.

15*th*.—The affair of the Ipswich election was brought before the House, and the parties against whom the Speaker's warrant had been issued, were committed to Newgate. The Municipal Corporation Reform Bill was read a second time. A motion for an address to the King, in pursuance of the resolutions of the Select Committee, for rebuilding the Houses of Parliament, was agreed to.

16*th*.—Not sufficient members.

17*th*—Mr. P. Stewart stated that, in the opinion of the Committee, upon the publication of the evidence taken before the Committee of the Ipswich election petition, it would be inexpedient to publish the entire Report. Lord John Russell proposed a resolution on the subject of the names of voters, who should be reported by Election Committees, as not entitled to vote, being struck off the list by the Speaker. The Attorney-

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General, in reply to Mr. Tooke, said that the charter to the London University was under consideration, but as the matter was important he would decline entering into further particulars at the present moment. Mr. Verner asked, as the processions on Lord Mulgrave's landing were declared not illegal, whether that construction of the law would be extended to individuals about to be brought to trial at Tyrone? Lord Morpeth replied that the Government did not intend to interfere respecting the trial of persons charged with offences.

22*nd*.—Mr. Wason and Mr. Morrison took the oaths and their seats for Ipswich, and the Honourable Mr. Ponsonby for Dorsetshire. Lord John Russell, in reply to Mr. Estcourt, said that with regard to any property bequeathed to corporations for certain specific and charitable purposes, it was not his intention to apply it to the purposes of the borough funds. A new writ was moved for Oldham, in the room of Mr. Cobbett. Mr. Praed's motion that all rights and privileges at present enjoyed, by members of existing corporations, should be secured to the present possessors and their descendants, was withdrawn.

23*rd*.—The ballot on the Drogheda election petition took place for the appointment of the Committee. Lord Morpeth gave notice of his intention on Friday, to move for leave to bring in a Bill on the subject of the Irish Church. The House went into Committee on the Municipal Reform Bill, and several clauses were agreed to. Mr. Wakley's motion, "That the ballot for entering the names of Members having public petitions to present do take place half an hour before the time appointed for Mr. Speaker taking the chair," was agreed to.

24*th*.—The Education (Ireland) Bill was read a second time, on the understanding that it should not be further proceeded with this session. Lord Mahon moved for the production of "A copy of the Order in Council by which the Foreign Enlistment Act was suspended in favour of the Spanish Government; for copies of all correspondence which had taken place between the Spanish Government and the Secretary of State for Foreign Affairs relative to the subject." The motion, after a long debate, was agreed to. The Agra Government Bill went through Committee. The House went into Committee on the Municipal Corporation Bill.

25*th*.—Mr. Sheriff Raphael took the oaths and his seat for Carlow. On the motion of Mr. Fleetwood, a select Committee respecting his Majesty's Consuls resident in Foreign States was appointed.

26*th*.—Mr. Tooke gave notice, that on Thursday next, he should move, that all Bills for divorce should be referred to a select Committee, unless the House made an especial order, in particular cases, to the contrary. His object was to do away with the practice of examining witnesses at the bar of the House. Messrs. Davent and Pilgrim were discharged from custody on payment of their fees. Majority of 49 against Mr. Sparrow's discharge. Lord Morpeth brought on his motion upon Irish Tithes.

29*th*.—Mr. Goulburn presented the report of the Drogheda Election Committee, declaring that Mr. R. Plunket ought to have been returned instead of Mr. O'Dwyer. Mr. R. Plunket and Mr. Vigors afterwards took the oaths and their seats.—Lord J. Russell, in reply to Mr. Wilks, said he did not intend to proceed with the Dissenters' Marriage Bill, &c. this Session. He should do so, however, early in the next.—An altercation took place between Sir R. Inglis and Mr. O'Connell, in consequence of the unparliamentary language used by the latter, which was put an end to by the Speaker.—The Ipswich election came again under the consideration of the House, and Messrs. O'Malley, Cook, Clamp, and Bond, were ordered to be brought up and discharged. S. Bignold, Esq., E. T. Booth, Esq., Mr. Keith, J. Pilgrim, and Mr. Money, were ordered to attend at the bar of the House on Friday.—Mr. Praed's motion, for copies of papers relative to the recal of Lord Heytesbury, was rejected, after an animated debate, on a division, by a majority of 254 against 175.—The House then went into Committee on the Municipal Corporation Bill.

30*th*.—Messrs. Bond, Clamp, and Cook, committed to Newgate on account

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of the Ipswich election, were brought up and discharged. The release of Mr. O'Malley was postponed until the evidence of the medical attendant of the prison be obtained.—Mr. Gisborne moved that the Attorney-General be directed to prosecute all the persons guilty of bribery at the Ipswich election. Agreed to.—Lord J. Russell, in reply to some observations of Sir R. Peel, acknowledged the fair course the Right Hon. Baronet and those who acted with him had pursued relative to the Municipal Corporation Bill.

July 1st.—Lord J. Russell brought up the report of the evidence taken by Sir F. Roe at Wolverhampton, and bore testimony to the commendable forbearance and correct judgment of the military on that occasion.—After hearing evidence as to the state of health of Mr. O'Malley, confined in Newgate on account of the Ipswich election, the House ordered him to be discharged.

2nd.—Mr. Shaw presented a petition from Meath, complaining of intimidation on the part of the Irish Popish Priests.—Mr. Hume obtained leave to bring in a Bill to repeal so much of 25 Geo. II. as restrains the amusements of music and dancing.

3rd.—Mr. H. L. Bulwer presented a petition from New South Wales, signed by 6,000 of the free inhabitants of that colony, praying for the establishment of a Legislative Assembly there.—On the motion of Lord J. Russell, the order for the attendance of Mr. Bignold and Mr. Booth, the Norwich magistrates, to-morrow, was discharged, and a Select Committee appointed to inquire into the subject.—The House then resolved itself into Committee upon the Municipal Corporation Bill.

July 6th.—Mr. Cooper presented the report of the Inverness-shire Election Committee, which declared the sitting member duly elected, and neither the petition or opposition frivolous or vexatious.

7th.—A discussion took place on petitions from Fifeshire, complaining of the appointment of Col. Lyndsay as Colonel of the Fifeshire Militia. Lord John Russell said that the Secretary of State had no power over the appointment, and it would only have been his duty to advise his Majesty not to sanction it if the individual was disqualified upon proper grounds; but he did not think a difference of political opinions was a sufficient ground of disqualification. Sir R. Peel concurred in that view of the subject.—Lord Morpeth brought up the Bill for the regulation of the Ecclesiastical Revenues in Ireland, to be read a second time on Monday next.

8th.—Mr. O'Brien moved the second reading of the Irish Poor Law Bill, which was opposed by Lord Morpeth, acceded to by the Chancellor of the Exchequer, and eventually carried.—On the motion of Capt. G. Fergusson, that the report of the Entailed Estates (Scotland) Bill be taken into consideration, the Lord Advocate moved as an amendment that it be taken into further consideration that day three months, when the House decided in favour of the amendment by a majority of 70.

9th.—The report of the Committee on the Penrhyn Election was brought up, and Sir Robert Rolfe, the sitting member, declared duly elected.—The House resolved itself into Committee on the Municipal Corporation Bill. Lord John Russell moved that the Bill be reported to the House, and that the report be received immediately. He made this motion for the purpose of having the Bill now re-committed *pro formâ*, in order that when the report was brought up and received he might move that the Bill be printed. The consequence of this motion would be that the Bill would be printed and delivered to Hon. Members by Sunday morning, so that they would be better prepared for the consideraton of the report on Tuesday next. The motions were agreed to in the order proposed.—The Assizes (Ireland) Bill was read a third time.—The Glasgow Universities Bill was read a first time.—An address to his Majrsty, to confirm the Treasury Minute for the retiring pension of Mr. Seymour, the Serjeant-at-Arms, was carried.

10th.—Mr. T. Duncombe presented a petition from Col. Bradley, complaining of the conduct of Major Arthur in removing him from the army. Lord Howick and Sir H. Hardinge, after some discussion, defended the conduct of Major Arthur. Mr. T. Duncombe gave notice that he should, on the 21st inst., move for a committee to inquire into the allegations made by Col. Bradley. The

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petition was then laid upon the table.—Mr. Hume inquired whether the Government had received a petition from Perthshire, complaining that Capt. Knight, of the Coast Guard Service, had voted at the last election for Perthshire, as, if true, he had committed a breach of the law. Lord J. Russell said that he had no official knowledge of such a petition. Mr. Hume then gave notice that he should move for certain papers connected with the subject on Tuesday.

13*th.*—Mr. Charlton gave notice, that in consequence of an attack made on him by the *Morning Chronicle* newspaper, he should move, on the ground of privilege, that the printer be brought to answer for it at the bar of the House. —The Irish Church Bill was read a second time, and ordered to be committed on Monday next.—Lord J. Russell said that he had it in command to state that his Majesty was willing to place at the disposal of Parliament the whole of his interests in the rights, privileges, and patronage, of the Irish Church.—The House then resolved itself into a Committee of Supply. An animated discussion took place on the grant for Irish education, which was carried, on division, by a majority of 143 against 41.

14*th.*—Lord Lowther moved for certain returns connected with the Post-Office, which were ordered.—Mr. Charlton withdrew his motion relative to a breach of privilege by the *Morning Chronicle.*—On the motion of Lord J. Russell (*pro formâ*) the House went into Committee upon the Municipal Corporations Bill, to which several new clauses were appended. The Bill in its amended state was then ordered to be printed.—Mr. Gisborne's motion for the re-appointment of a Select Committee to consider the claims of the Baron de Bode, was rejected, on a division, by a majority of 177 against 59.

16*th.*—Capt. G. Berkeley's motion that a Select Committee be appointed to consider and report upon the best means of providing a gallery for the accommodation of ladies to hear the debates of the House of Commons, was carried, on a division, by a majority of 153 against 104.—The House went into Committee on the Municipal Corporation Bill.

17*th.*—Lord J. Russell having moved that the House should resolve into Committee on the Municipal Corporation Bill, Mr. Hume was about to make a statement with respect to the existence of Orange Lodges, when he was loudly called to order.—After a few words from the Speaker, Mr. Hume again addressed the House, and said, that, if his information was true, he should have to impeach an individual of distinction of high crimes and misdemeanours against the State. The Hon. Member expressed his intention of moving, on Tuesday next, that the Select Committee already appointed should be directed to report what evidence they had taken respecting the existence of Orange Lodges in Ireland.—Sir R. Peel said his motion respecting the Irish Church was appointed for Tuesday, but now he should have to give precedence to the Hon. Member for Middlesex. Mr. Hume said his motion was of more importance than the Irish Church. After a long and rather stormy discussion, Mr. Hume fixed Monday for his motion.—The House then went into Committee on the Municipal Corporation Bill.

20*th.*—Mr. W. Patten moved that the Committee on Orange Lodges have liberty to report evidence from time to time. Mr. Jackson said that the Duke of Cumberland had, as Imperial Grand Master of certain lodges, issued 4,000 or 5,000 warrants; but that, if they were applied as had been represented, the proceeding had been contrary to the wish and intentions of the Royal Duke. They were never intended for the formation of lodges in the army. The motion was agreed to, and the report presented.—The Municipal Corporations Bill was read a third time and passed without a division.

21*st.*—Lord Morpeth moved that the House resolve into Committee on the Irish Church Bill. Sir R. Peel moved that it be an instruction to such Committee to separate the Bill; to confine that portion of it which regards the more effectual recovery of tithes to one Bill, and to embody what concerned a new appropriation of the property of the Church of Ireland in another Bill. The Chancellor of the Exchequer resisted the motion, contending that the object of the Right Hon. Baronet was not to divide the Bill but to divide the House.—After a long discussion the House adjourned.

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22*nd.*—Mr. Wynn presented the report of the Ipswich Election Committee, as to the conduct of parties alleged to have obstructed the orders of the House.—Mr. Sparrow was ordered to be called to the bar and discharged.—The debate was characterised by a personal discussion between Lord Darlington and Mr. Wason, which called for the interference of the Speaker.—The adjourned debate on the Irish Church Bill was resumed by Mr. Hume, who said if it were not passed the Irish Church must expect no more aid from the Parliament. Mr. Goulburn and Sir J. Graham supported the proposition of Sir R. Peel. Lord Howick spoke in favour of the whole Bill.—The debate was again adjourned.

23*rd.*—The question of the unstamped press was brought under the notice of the House by Mr. Robinson, who observed that the Government ought to put an end to the gross violation of the law which was every day committed in the metropolis. The Attorney-General, in reply, stated that he had taken steps, and would continue to do so while the stamp duties existed, to see the law executed. —The Attorney-General gave notice that he should move for leave to bring in a Bill to provide that the Sheriffs of Cities take the same oath as Sheriffs of Counties, to meet the case of Mr. Sheriff Salomons.—The debate on the Irish Church Bill was again resumed. Mr. Ward spoke in favour of the Bill. Sir R. Bateson strongly opposed the Bill. Mr. Sheil supported the Bill at great length, as presenting the only hope of doing good to Ireland. Lord Morpeth also supported the Bill. Lord Stanley resisted the measure. Lord John Russell defended the Bill at some length, declaring that it had been brought forward most conscientiously, and after the fullest and most anxious consideration. He resisted the splitting of the Bill, and ridiculed the idea of collecting tithes, without an immense increase of our military force, or of the House being ready to enter into such a contest. Mr. O'Connell concluded the debate, speaking strongly for the Bill.—The House then divided, when there appeared, for Sir R. Peel's proposition, 282; against it, 319; majority against it, and in favour of the Bill, 37.—The House then resolved into Committee, *pro forma.*

24*th.*—Mr. G. Berkeley moved that the Committee appointed to consider the best plan for affording accommodation to ladies in the gallery be at liberty to make their report to the House, with a copy of the minutes of evidence taken before the Committee. Agreed to.—The Attorney-General brought in a Bill to regulate the Oaths and Declarations taken by Sheriffs in Cities and Counties, on entering upon office, which was read a first time.—The order of the day for bringing up Mr. Clipperton to receive his discharge, having been read, Lord J. Russell moved the adjournment of the question until Monday, which was carried, on a division, by a majority of 29.

27*th.*—The House resolved into Committee on the Irish Church Bill. The discussion of the clauses occupied the remainder of the sitting.

28*th.*—The report of the Committee on the motion to admit ladies in the House of Commons was brought up and ordered to be printed.—The report of the Hull Election Committee was brought up, and Col. Thompson, the sitting member, declared elected.—Mr. S. Rice obtained leave to bring in a Bill for the Consolidation of the three offices of Paymasters of the Army, Navy, and Ordnance.

29*th.*—Capt. Boldero inquired if it was true that some British sailors had been shot by order of Don Carlos?—Lord Palmerston replied that the only information he had received was from the Commander of the *Ringdove*, which stated that some marines having straggled away had been taken; that one had been shot in consequence of the order of Don Carlos respecting all foreigners in arms; and that the others had been marched into the country. These men had belonged to Commodore Henry's squadron, who assisted in the defence of Bilboa against Don Carlos.—The Irish Church Bill went through the Committee.—Lord Morpeth afterwards moved that there be advanced 50,000*l.* from the Consolidated Fund to the Irish Church Commissioners, for the purpose of being used to promote general education, which was eventually agreed to.

30*th.*—Mr. Hume moved, in consequence of the evidence adduced before the Ipswich Election Committee, that Mr. Keith be committed to the custody of the Sergeant-at-Arms, which, after an extended discussion, was agreed to. Mr. M.

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O'Connell moved for a Committee on Gen. Darling's conduct, which was opposed by the Ministers, but, after some discussion, was carried—the numbers being, for the motion, 55; against it, 47; majority, 8.

31*st*.—Mr. Robinson presented a petition from officers in the East India Company's Maritime Service, excluded from compensation under the late Act, which, after some discussion, was laid upon the table.—Mr. Wason moved that Mr. Keith be sent to Norwich, in custody of the Serjeant-at-Arms, to give evidence, if required, in the case of Mr. Pilgrim. Agreed to.

Aug. 3*rd*.—Mr. Hume moved that T. M. Keith be sent to Norwich, in custody of the Serjeant-at-Arms, to give evidence before the Grand Jury, relative to the Ipswich Election matter. After some discussion the House divided. Carried by a majority of 8.—On the motion of Lord J. Russell, seconded by Sir R. Peel, a resolution was passed unanimously, expressive of the just sense entertained by the House of the services of H. Seymour, Esq., the late Serjeant-at-Arms.—The Chancellor of the Exchequer entered into a detailed explanation of the terms of the loan just contracted for, which he described as highly advantageous. Votes charging the interest of the loan, and a further sum for compensation to the slave-owners of Barbadoes, upon the Consolidated Fund, were passed.—The House then went into Committee on the Church of Ireland Bill. Several amendments were proposed and negatived, and the whole of the clauses having been agreed to, the House resumed.—Lord J. Russell obtained leave to bring in a Bill further to reduce the militia staffs in Great Britain and Ireland.—The Sheriffs' Regulation Bill, and the Limitation of Polls at Elections Bill, were severally read a third time and passed.

4*th*.—On the motion of Mr. G. Berkeley, that the report of the Committee for the admission of Ladies to the Gallery of that House be received, a division took place, when the numbers were—for the motion, 83; against it, 86; majority, 3.—Mr. Hume brought forward his promised motion respecting Orange associations in the army; and concluded by moving an address to the King, recommending the subject to his Majesty's attention. Eventually the debate was postponed till next Tuesday.

6*th*.—Mr. W. Patten, Chairman of the Committee on Orange Lodges, informed the House that by Monday he expected the whole of the evidence taken before the Committee would be ready to be laid upon the table. He also stated that he had received a letter from the Duke of Cumberland, which the Committee had determined to print with the evidence.—The Speaker informed the House that he had received a communication from the late Serjeant-at-Arms, expressing his dutiful acknowledgements to the House.—Lord F. Egerton, as Chairman, reported from the Committee on the Great Yarmouth election, that E. H. Lushington Preston, Esq., J. E. Lalor, Esq., and — Green, Esq., received notices, but declined answering the questions put to them. Mr. Hume moved that these gentlemen be called to the bar. Mr. Preston appeared at the bar, and stated that he would not answer the Committee, his objection being that he is an accused party. The witness having withdrawn, Mr. O'Connell moved that he be committed to Newgate. The Solicitor-General insisted that the witness was justified in his refusal. Mr. O'Connell withdrew his original motion, in order to substitute one to the effect that the witness be called in and informed by the Speaker that he was bound to answer all questions before the Committee, except such as tended to criminate himself. The House divided—for the motion, 113; against it, 65. The witness was accordingly called in and admonished by the Speaker. Mr. Lalor was then called to the bar, and after a long examination and discussion he and Mr. Green were admonished by the Speaker. Lord F. Egerton moved that W. Prentice be committed to Newgate. Mr. Hardy proposed, as an amendment, that Mr. Prentice be called to the bar, and admonished in the same way as the other witnesses. After some discussion the House divided, when there appeared for the original motion, 83; against it, 16.

10*th*.—Mr. Goulburn inquired whether there was any truth in statements that he had received of desertions from the Portsmouth garrison having taken place, and of the parties having entered the service of the Queen of Spain.—

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Lord Palmerston said that a hulk had been granted for the assembling of the troops enlisted for the Queen of Spain, in compliance with request. Lord Howick remarked that some individuals had deserted, under the erroneous impression that they were at liberty to enter such service, and that Lord Hill had issued orders for the strictest inquiry, and forbidding recruiting at Portsmouth. In reply to Mr. G. Price, Lord Palmerston intimated that the Spanish prisoners who had sought refuge in Gibraltar would not be given up on the demand of the Spanish Consul.—The House resolved itself into a Committee of Supply, when the miscellaneous estimates were proceeded with, and several grants were voted.

11*th.*—Lord Palmerston, in reply to Mr. Robinson, stated that the notice from the Portuguese Government announcing its intention to suspend the treaty of 1810 had been accompanied by an intimation that it was desirous to enter into a new treaty upon principles of reciprocal advantage. He had no objection to lay upon the table so much of the despatch as was necessary.—The reduction of the Militia Staff Bill passed through the Committee.—On the motion of Mr. Hume, a Committee was appointed to inquire into the institution and extent of Orange lodges in Great Britain and the colonies. The order of the day for resuming the adjourned debate on Orange lodges in Ireland was then read. A long debate ensued, the result of which was the adoption of Mr. Hume's motion, with some alterations, suggested by Lord John Russell, for an address to his Majesty, praying him to institute an inquiry into the existence and extent of Orange lodges in the army.

12*th.*—The Municipal Corporations' (Ireland) Bill was read a second time.—The Prisons' Regulation Bill went through a Committee.—Lord Morpeth moved the third reading of the Irish Church Bill. Read a third time and passed.

13*th.*—Militia Staff Reduction Bill read a third time and passed. The Slave-owners' Compensation Bill, after some discussion, was read a third time and passed,—The Irish Corporations Bill was committed, and the clauses agreed to; the Peace Preservation (Ireland) Bill was also committed.

14*th.*—Colonel Perceval complained that on the Committee on Orange Lodges there was not one member from his side of the House.—Mr. Hume moved that a message be sent to the Lords to request that the Duke of Gordon and Lord Kenyon should attend before the Committee to give evidence. Agreed to.—Mr. Hume then moved that Col. Perceval, Mr. Gordon, Member for Aberdeen, and Sir J. Y. Buller be added to the Committee. Sir J. Y. Buller and Mr. Gordon declined.—Mr. Spring Rice then rose to make his financial statement, which occupied the House the remainder of the evening.

15*th.*—Lord J. Russell presented his Majesty's answer to the resolutions of the House regarding Orange Lodges, which was as follows:—"My attention has been, and shall continue to be, directed to practices contrary to the regulations and injurious to the discipline of my troops. I owe it no less to the dignity of my Crown than to the safety of the country and the welfare of my brave and loyal army, to discourage and prevent any attempts to introduce secret societies into its ranks; and you may rely on my determination to adopt the most effectual means for that purpose."—The Imprisonment for Debt Bill was read a third time and passed, and ordered to be forwarded to the Lords.

17*th.*—In answer to Mr. Wallace, Sir J. C. Hobhouse announced that the Directors of the East India Company had determined to build two large steam-vessels, which would be placed on the Bombay station, so that they might be able to avail themselves of those powerful vessels in their attempt at the navigation of the Red Sea, an endeavour which he trusted would be fully successful.

18*th.*—The Constabulary Force (Ireland) Bill passed through a Committee. Mr. W. Patten reported from the Select Committee on Orange Institutions in Great Britain and the Colonies, that Lieut.-Col. Fairman, who was represented to this Committee as Deputy Grand Master and Secretary to the Orange Lodges of Great Britain, having been called upon to produce a letter-book stated to be in his possession, and which he admitted contained copies of letters, entered by himself and agents, having reference to the proceedings of such Orange Institutions, had refused to comply with such requisition. Ordered that Lieut.-Col. Fairman do attend at the bar of the House at five o'clock on Wednesday.

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19*th*.—Mr. Hume moved that Lieut.-Col. Fairman, the Deputy Grand Secretary to the Grand Orange Lodge of England, be called to the bar, he having refused to produce the letter-book of the lodge. Col. Fairman having been called, said that he had offered to make selections from the copies of correspondence in his possession; but the book he did not produce even to the Committee of the Grand Lodge, and should not if they asked for it. He now refused to produce the book containing correspondence on the subject of Orange Lodges, and he did so on public grounds. He would not produce copies of all the letters regarding Orange Lodges, because he would not act under the influence of threat, be the consequences what they might. Col. Perceval moved that the short-hand writer should be instructed to read over to Col. Fairman the questions and answers put to him and made by him before the Committee and in the House. The Chancellor of the Exchequer resisted this proposition, as tending to establish a dangerous precedent. After a long conversation, Col. Perceval said he should protest against compelling the witness to produce his private letter-book, as the exertion of a despotic power. The House divided on Colonel Perceval's proposition. The numbers were—ayes, 19; noes, 129; majority against it, 110.—Col. Fairman was again examined, and again refused to produce the book. Mr. Wallace, quoting a precedent, moved that the Colonel be taken into the custody of the Serjeant-at-Arms, with the view of next moving that the Serjeant and officers of the House go with the witness to his residence, and their seize all books and papers, seal them, and bring them to the House, there to be examined by a Select Committee, to separate those that bore upon the question of Orange Lodges, and to forward them to the Committee thereon. Col. Fairman being further examined, said that the book was in his possession at his residence, but he would not say where there. The Colonel again withdrew, and a long and somewhat stormy discussion arose on the subject. It was, however, eventually determined that Lieut.-Col. Fairman should be called in and informed that it was the opinion of the House that he was bound to produce the book. He again refused, and was thereupon ordered to withdraw.

20*th*.—Mr. Hume brought up a report from the Committee on Orange Lodges, stating that Col. Fairman persisted in his intention of not giving up the book, and moved that he be taken into the custody of the Serjeant-at-Arms. Mr. Warburton further moved that the Serjeant-at-Arms do go to the residence of Col. Fairman, and there seize and take possession of the book. The former was agreed to. Mr. Hume gave notice of a motion to enforce the production of the book.—Mr. Serjeant Jackson moved the third reading of the Clandestine Marriages Bill. Mr. Poulter moved the omission of clause 2. The House divided, and the numbers were—ayes, 33; noes, 21. The clause was then struck out, and the Bill was read a third time.

21*st*.—The Serjeant-at-Arms informed the House that on the receipt of the Speaker's warrant last night, he proceeded with two messengers to the residence of Col. Fairman, but the Colonel was not at home. The messengers had since made diligent search, but had, up to the present time, been unable to apprehend Col. Fairman.—Malpas's Divorce Bill was read a third time and passed.

31*st*.—Lord J. Russell declared his intention to acquiesce in all the amendments their Lordships had introduced, with one or two exceptions. To the election of aldermen and town-clerks for life he could not consent, although he had no objection to having them elected for six years. The same thing he might say with respect to the Corporation justices, whom the amendments of the other House would convert into justices for life. He should recommend also that the boroughs to be divided into wards should be those that had 9,000 instead of 6,000 inhabitants. He would also reject the amendment which gave the nomination of justices to the Crown instead of the town councils. The division of boroughs into wards, and the settling of boundaries, he should entrust to the Revising Barristers, subject to the approbation of the Privy Council. He could not accede to the qualification for town councillors, introduced in the motion of Lord Lyndhurst, but submitted to that of the Earl of Devon. Neither could he concur in the amendment by which it was proposed that none of the governing body of the Municipal Corporations, who were not members of the Established

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Church, should present to livings belonging to that Church.—Sir R. Peel expressed his intention to support the Noble Lord in some of his objections to the amendments of the Lords, and urged the House not to lose the opportunity of obtaining an amicable settlement of so important a measure. After a long discussion, the Lords' amendments were read from the Chair. The words "for life" were then left out of the clause, and words substituted, the effect of which is to continue aldermen in office for six years, half to be elected every three years. The amendment of the Lords, which made aldermen members of the council for life, was rejected, on the motion of Lord J. Russell.—Several verbal amendments were then agreed to, in the 24th and several following clauses, in order to carry out the principle of the amendment agreed upon in respect to the duration of the aldermen's office.

Sept. 1*st.*—Corporations Bill. The first amendment embraced the question of "qualification." Lord J. Russell adhered to his disapproval of the change.—Sir R. Peel suggested that for town councillors, &c., there should be added the qualification on rating, namely, in large towns, where there are four or more wards, being rated at 30*l.*, in smaller towns at 15*l.* This addition to the Lords' qualification was adopted, Lord J. Russell preferring, as there was to be a qualification, to adhere to Sir R. Peel's terms.—On the clause regarding "town clerks," Lord J. Russell moved, as an amendment on the Lords' amendment, that those officers be appointed "during pleasure," which was eventually adopted. His Lordship then proposed to reject the Lords' clause providing that members of the Church only exercise the patronage of Corporations regarding benefices, &c. Lord J. Russell suggested the postponement of the clause, that it might be considered more deliberately. His Lordship then moved that the amendment respecting the appointment of justices of peace should be omitted, the House divided on the question that the Lords' amendment be agreed to, which was negatived by a majority of 95, the numbers being for the motion, 69; against it, 164. The original clause was then restored.—Several clauses, with verbal amendments, were afterwards agreed to.

3*rd.*—The Militia Pay Bill was read a third time and passed.—The Chancellor of the Exchequer moved the third reading of the Consolidated Fund Bill, with the appropriation clause. After some discussion, the Bill was read a third time, and immediately carried to the Lords.—Lord J. Russell presented the report of the Committee appointed to draw up reasons for having disagreed to several of the amendments introduced by the Lords into the Municipal Corporations Bill. Agreed to.—The report of the Committee on the Sessional Addresses for the remuneration of the officers and Chairman of the House was brought up and received.

4*th.*—Mr. S. Rice having moved the third reading of the Instalment Suspension (Ireland) Bill, Mr. H. Grattan gave notice of a motion for next session for the total abolition of tithes, and that, in lieu of tithes, a tax, equal to the amount of composition, should be levied on property. The hon. member also gave notice of a motion, to the effect that the House of Lords had, during two successive sessions, rejected various measures calculated for the benefit of Ireland, and that it would be expedient to repeal the Union, which would be calculated to remove those evils which afflicted that country. The bill was then read a third time and passed.

7*th.*—A message from the Lords having demanded a conference, and that being granted, according to the usual form, the House went into discussion upon the Lords' amendments to the Corporation Reform Bill. Lord John Russell proposed that they be adopted, which was carried without a division.—The report of the Orange Lodge Committee brought up and ordered to be printed.

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THE

FREEMASON'S

QUARTERLY REVIEW.

DECEMBER 31, 1835.

NOMINATION OF THE GRAND MASTER.

THE attention of the Grand Lodge was on the second of this month drawn to the consideration of that portion of the Masonic Law which relates to the NOMINATION of the Grand Master for the ensuing year. Gracefully was the proposition moved by Brother Philipe "that our present Illustrious and venerated Grand Master be requested to allow his name to be put in nomination for the distinguished office"—grateful was the proposition to all, and unanimous was the wish that His Royal Highness would condescend to sanction the request.

We have used the word "gracefully" in an emphatic sense, because the especial reasons which influenced the proposer in his address were characteristic and important. He did not avoid the question, but treated it in a manly, clear, and delicate manner.

Although the Brethren were deprived of the presence of their friend and protector, owing to his continued loss of sight, no doubt need be entertained but that "a good report" will reach him of the general wishes of the Fraternity; and, notwithstanding that the present Deputy Grand Master did not follow the very excellent example of his immediate predecessor, by accepting the compliment on

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the part of His Royal Highness, such omission must be considered as purely accidental, and arising, in all probability, from the novelty of his own situation.

The natal day of the Duke of Sussex is approaching. To every liberal heart, such a day is one of rejoicing—to the Mason it is a day of happiness. We last year expressed a hope that the annual testimony of regard so proudly and personally felt for His Royal Highness by the Order, might have been probably commemorated in reference to our aged Brethren; and that the 27th of January would be held in perpetuity as a future memorial of the granted boon; but time must necessarily be required to shape all matters into existence and form.

In alluding last year to the Grand Master's birth-day, we anticipated a meeting calculated not merely to gratify those who should assemble, but also to convince the Royal Mason, that—although absent from our view he must be always present in our gratitude. We were not disappointed.

This year we presage a still livelier proof of our forethought. The Board of Stewards are ready and determined that the proceedings shall not lack spirit or liberality; and we feel that we are not mistaken in our conviction, that the recent nomination, and the names of the present Board of Stewards, will even more than usually gratify the illustrious individual whom it is thus intended to honour.

The Grand Steward's Lodge we have been informed have determined to suspend their own banquet, and to attend as a body on the Birth-day, as a personal mark of Masonic duty. The Craft at large will duly appreciate this compliment, so honourable to the Grand Master and to themselves.

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A FEW WORDS ABOUT OURSELVES AND OTHERS.

THE PAST.—The second year is closing upon our labours, and we have reaped abundantly from that harvest of Masonic intelligence which a spirit-stirring fidelity will (we pray the Disposer of all good things so to grant) cement and preserve by the continuance of social order—by the example of moral virtue.

A review of the various articles in the Freemason's Quarterly, for the past year, will shew that the communications have been drawn, not merely from London, or even from the English provinces, but, that the Sister-kingdoms have furnished contributions of considerable interest. The Brethren in SCOTLAND and IRELAND have acknowledged the motives to be good which have regulated our proceedings, and have dealt so kindly with our failings as greatly to have enhanced the value of their support. They have adopted our Quarterly as if it were their own. May their future prosperity enable them each to have one specially theirs! In PARIS a correspondence has been opened. In INDIA, and in various other parts, there is an equally zealous spirit evinced to aid our exertions; and we may with some confidence hope, that the Freemason's Review for 1836 will not be unworthy the attention of our readers.

The general proceedings of the English Order, as regards its discipline, its meetings, its legislation, its finance, its general government, its monthly benevolence, and the charitable institutions so long supported by the Fraternity, have all been noticed as far as may be considered to be proper: indeed, as far as propriety may be estimated, we have received so many personal and written testimonies, that to doubt ourselves in this particular would be to betray need-

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less anxiety, and be questionable of the honesty of those whose eminence in the Order is alike honourable to themselves as it is creditable to the ruling power.

The arrear of correspondence, so readily to be expected, has been kept down by the permission to avail ourselves of its essence, without becoming tedious by frequent repetition; and our acknowledgments to numerous friends are therefore most particularly due for their forbearance in allowing us so cheerfully to exercise a very confidential, and yet a somewhat dangerous privilege.

The leading public topics of Freemasonry in London during the year, may be comprised in the re-election of His Royal Highness the Duke of Sussex to the Masonic Throne—the resignation of the Earl of Durham, as Deputy Grand Master, consequent upon his appointment as Ambassador Extraordinary to the Court of Russia—the appointment of his successor, Lord H. John S. Churchill—the addition of four Past Masters severally to the Boards of General Purposes and Finance—the celebration of the four established Festivals—the "Broadfoot testimonial"—the Commemoration of the "Centenary of the Grand Steward's Lodge"—and "last but not least in our own dear love," the happy commencement of subscriptions in aid of an Asylum for the Aged and Decayed Freemason—May it end in a glorious consummation!

It will be a matter of serious contemplation in many Lodges, but of pleasure in all, to be informed that during the year there has gradually been evoked a cheerful hope of creating funds for the future support of individual Lodges, and in aid of their necessitous members; and several Lodges have accumulated sums, which have been placed out at interest. This conduct is so creditable, that we earnestly recom-

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mend the example to be followed wherever it is immediately practicable; and where not immediately so, to be seriously considered, that future measures may be taken.

Our fellow labourer in the vineyard, the Rev. Dr. Oliver, has contributed largely to our Masonic annual, in which he has been well seconded by numerous other friends, whose labours we thankfully appreciate.

Masonic tales, founded on facts, interesting anecdotes, and other articles in reference to our "calling and our cause," assisted occasionally by poetical contributions, have enabled us to endeavour to render our miscellany entertaining to our fair friends, as well as instructive to our Brethren.

These simple expressions, however, are faulty on our part. Our pride has been gratified, our ambition stimulated, and our happiness promoted by the approbation which many ladies associated with the Masonic world have accorded to us; and while we regret our inability to do justice to the honour of such advocates, we entreat them to feel assured that their kindness inspirits our labour, and makes our task one of perfect cheerfulness. Need we say that our past Annual shall prove to be but a type of the future page, which they may peruse without hesitation.

To one in particular, "gentle Marian," we say, abide Lord Durham's return, when thy petition shall be preferred, for we confess that his Lordship has on thy account something to answer for;—and to all other fair friends thanks—many thanks.

The Future.—A word of promise may be dangerous to keep, and yet promises should be fair samples of the future in reference to the past. Our first promise was of utility, because such was our hope. We have not been

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attainted of any act of wilful neglect, or of partial favour: one mind, one heart seems to influence our contributors, and but one opinion has reached us in the manner that opinion should be offered.

We promise then to act for the future as we may be directed by circumstances, always bearing in mind that "he does not easily lose himself who takes the straight road."

Among the "forthcoming novelties" of the year,—and what a period is therein embraced: now the winter solstice—soon the vernal equinox—anon the summer solstice—then the autumnal equinox—and again the winter solstice!—shall WE be destined to fulfil our promise? or if such fulfilment be committed to others, WHO shall name them? The thought is startling.

Meantime we live; and promise, life and health permitting, to bring before our Masonic audience in the course of the year, that which is partly in rehearsal.

FIRST.—The "ANNALS OF LODGES:" and here we expect to enlist the attention and researches of every Mason, because "the Mother Lodge" is to every child of promise an affair of some interest. The altar of his early fidelity, like a first love, leaves an impression not easily to be effaced; and he will trace even in the wreck of its beauty some memorial of a by-gone day, when time and circumstance were otherwise than they may be at the present moment.

We have already some pleasing and interesting anecdotes of Lodges, and shall commence with the Grand Steward's Lodge, in compliment to its rank in the Order, and the eminent example it has set to the Craft for the period of a century! We may not be enabled to give each Lodge in exact rotation; indeed if we could we should not, from

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the great length of time it might require to enumerate all; but we purpose to publish the "Lodge Annals" as we shall receive the accounts from our various sources; provincial, foreign, or metropolitan.

SECOND.—The FREEMASON'S PROVIDENT RESOURCE has been alluded to in a former number; we shall recur to the subject under auspices which we hope will prove to be a means of success. It is not enough, in our humble opinion, to be charitable to the destitute, but we should endeavour to awaken among the many who may be somewhat mistaken, a disposition to think upon the value of application to industry, as connected with practical economy.

THIRD.—The present excellent charities shall be upheld by every means in our power; but the Masonic Asylum, or College, or by whatever title it may in future be designated, calls for and shall have our unceasing labours. It is that haven where the honest and virtuous Craftsman may in the hour of need not only find a shelter from the storm, but where he may also find a temple for the exercise of his Masonic devotion;—aye, what is still more soul-stirring to the hope, where the partner of his youth may in the winter of age accompany him down the hill of life in peaceful serenity. * * * * Yet we will not profane the hallowed subject by mere promise, but bear in mind first the words of our Brother, whose inaugural Address delighted a crowded assembly—

> "The stone is laid—the temple is begun,
> Help! and its walls will glitter in the Sun."

Next that beautiful passage in the Grand Chaplain's invocation to the Throne of Grace—

> "That all our doings, devoid of Charity,
> Are nothing worth."

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ON FREEMASONRY.

THE HISTORY AND ANTIQUITIES OF FREE-MASONRY.

BY THE REV. G. OLIVER, D. D. D. P.G.M. FOR LINCOLNSHIRE.

(Continued from page 264.)

THE Jews, during their captivity in Babylon, cultivated Masonry with great diligence, and kept up a regular communication with each other by means of Lodges which they had established in that city; and this was one of their chief sources of employment, as it constituted their only solace amidst the rigours of captivity in a strange land. The exterminating punishments inflicted on their nation for contempt of God and his prophets, appear to have effectually wearied them from the practice of idolatry. It is true that many of the learned Hebrews, in their rejection of idolatry, fell into the other extreme, and amidst the subtilties of philosophical disquisition, attempted to explain the attributes of God, and the sublime truths of their religion from the deductions of unassisted reason. But they waited with patience for the moment of deliverance, and rejoiced to hear of the successes of Cyrus the Persian, knowing that he was the monarch destined, in the councils of heaven, to redeem them from captivity, and restore to them the dominions of their father David; for Isaiah had delivered a prediction, which was written in their hearts, and symbolically inculcated in their lodges, that Cyrus should perform the pleasure of the Lord; and that he should say to Jerusalem, thou shalt be built,—and to the Temple, thy foundations shall be laid.*

This captivity was limited to seventy years,† as a punishment inflicted on the Jews for their neglect of the sabbatical year, as well as their multiplied idolatries. But the land actually lay desolate only fifty-two years; for the computation of seventy years commenced with the first captivity under King Jehoiakim; after which the land was regularly cultivated for eighteen years until the final captivity under Zedekiah, when it was forsaken by all its inhabitants. The non-observance of the sabbatical year began in the reign of

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* Isaiah xliv. 28. † Vid. Jer. xxv. 11, 12.

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Asa, A. M. 3052, just 364 years before the final desolation of Judea, which corresponds exactly with the time it lay uncultivated, for the sabbatical years in this period of 364 would be 52.

This term of seventy years from the first captivity being now nearly expired, Daniel humbled himself, and prayed to the Lord that his gracious promises might be speedily fulfilled; and in answer to his petitions he was assured by the angel Gabriel, not only that Jerusalem should be rebuilt, and the Jews restored, but that they should experience a more full and perfect restoration to all their former privileges at some more distant period. Salathiel was Grand Master of Masons and Prince of Judah at this time, and to him Daniel first communicated the joyful tidings, which was soon spread through the children of the captivity, who rejoiced in the enlivening prospect of an early deliverance.

After the city was invested and taken by Cyrus, and the death of Cyaxares at Babylon, and Cambyses in Persia, had left him almost sole monarch of the East; he came to Babylon, and there met with Daniel, who had been the first minister of state now nearly seventy years, and whose reputation had been recently increased by his prediction of the conquest of Babylon from the handwriting on the wall, and by his miraculous escape from the lions. The king consulted Daniel on the affairs of state; and being inclined to the study of philosophy, he enquired into the nature and end of the Jewish mysteries, and the peculiarities of their worship. Daniel gave him a lucid explanation of the entire system, beginning with the Creation and the Fall of Man, and ending with the appearance of the Messiah on earth, first in his humiliation as a Saviour, and afterwards in his glory as a Judge; shewed him the sacred books; pointed out the prophecies, and referred to their accomplishment; initiated him into all the mysteries of that science of light which we now call Masonry*; and concluded by shewing him the prophecy that related to himself.

Cyrus was staggered. He considered the prophecy, which had been uttered nearly two centuries before his

* "Thus saith the Lord to his anointed, to Cyrus; I will reveal to thee the hidden treasures, *and the* SECRET OF SECRETS, *(Arcana Secretorum)* that thou mayest know that I the Lord who have called thee by thy name, am the God of Israel." Isai. ilv. 3. *v.* Vulg.

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birth, and found every part accomplished, except what related to the deliverance of the Jews. Daniel urged that the days of the captivity were accomplished; that the fruitful land of Judea lay uncultivated; that the restoration of its former inhabitants would renew its consequence, and by a grateful attachment to their deliverer, would strengthen his dominions in that quarter. These arguments, enforced by the all-disposing will of God, induced Cyrus to issue a proclamation, saying, "The Lord God of Heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem which is in Judea. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold, and with goods and with beasts, beside the freewill offering for the house of God that is in Jerusalem.*" He appointed Zerubabel, the son of Salathiel Prince of Judah, Grand Master in Judea, and Joshua the High Priest, his deputy, and promised to provide them with every necessary material for the undertaking, as well as animals for sacrifice. He also restored, for the service of the Temple, five thousand four hundred gold and silver vessels, which had been taken from the old Temple by Nebuchadnezzar.

The Jews were liberated exactly seventy years after the commencement of their captivity. The seventy years which Jeremiah had prophesied should be the continuance of this captivity, were now just expired. For it began just a year and two months before the death of Nabopolassar; after that Nebuchadnezzar reigned forty-three years, Evilmerodach two years, Neriglissar four years, Belshazzar seventeen years, and Darius the Median two years, which, being all put together, make just sixty-nine years and two months; and if you add hereto ten months more to complete the said seventy years, it will carry down the end of them exactly into the same month in the first year of Cyrus, in which it began, save one of Nabopolassar; that is in the ninth month of the Jewish year, which is November of ours; for in that month Nebuchadnezzar first took Jerusalem, and carried great numbers of the people into captivity. And that their release happened in the same month is clear

* Ezra, c. I., v. 2, 3, 4.

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from Scripture*. About fifty thousand of the Jews accepted the offer of returning into their own country, and marched to Jerusalem under the banner of Zerubabel; the rest, unwilling to leave the possessions they had acquired in Babylon, remained for the present in that country.

The first work the liberated captives engaged in was the restoration of the altar for sacrifice, which had been destroyed by Nebuchadnezzar; certain that what they were about to engage in could not be expected to prosper, without the previous performance of a solemn act of devotion to call down the blessing of God. This altar was composed of rough ashlers, for an iron tool was not permitted to leave its pollutions on the sacred utensil. It was forty-eight feet square at the base, and thirty-six feet square at the summit, which was covered with a plate of solid brass eighteen inches thick. The whole height of the altar was fifteen feet. It was adorned with four horns, one being placed at each angle. These horns were made hollow to contain some of the blood of the sacrifices. This method of affixing horns to the altar was very ancient, and was used by every nation in the world. The horns were commonly esteemed a public sanctuary, which would afford certain protection even to the worst species of criminals; for such was the sacred veneration in which the altar was held, that to violate this sanctuary was accounted the highest degree of sacrilege that a human being could commit. The protection thus afforded became at length so notoriously prostituted from its original purpose of sheltering offenders until their crimes were legally investigated, that the temples of the gods were habitually polluted by the worst of malefactors, who resided there with impunity, and set at defiance the operation of the laws. Tiberius Cæsar at length abolished this privilege, and confined it to two Temples only, in honour of Juno and Esculapius.

A grand and royal Lodge was now formally opened by Zerubabel in the city of Jerusalem, assisted by his associates Haggai and Joshua. Here the most grateful acknowledgments were made to God for his goodness and mercy in restoring his people to liberty, and crowning them again with regal power, which had been suspended during the captivity; and with solemn and heartfelt humiliation they covenanted to walk in his ways and keep his statutes, if he

* Prid. Con. Part I. Book II.

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would grant them his protection. The kingly power thus restored was preserved entire until the time of Herod, who being an Idumæan, was consequently not of the royal line of David. With Herod the sceptre finally departed from Judah; and this was the period fixed by the prophecy of Jacob, uttered more than one thousand years before, for the appearance of the Messiah upon earth. During the reign of Herod, therefore, the Messiah or Shilo came, and his advent was the signal for the final dissolution of the Jewish polity, by the utter destruction of the city and Temple, the calling of the Gentiles, and the offer of salvation to all mankind.

The first year was expended in collecting materials and making arrangements for the work, during which time the Lodges or Chapters of Zerubabel's Masons were much increased by the addition of many sojourners from Babylon, whose zeal for religion prompted them to offer their assistance towards completing the sacred edifice; for, being the descendants of Abraham, Isaac, and Jacob, they considered themselves bound by the most solemn obligations, now that the seventy years' captivity were expired, and the anger of the Lord appeased, to contribute, not only their wealth, but their personal assistance, to restore the city and Temple of their forefathers, that they might revive the legitimate worship according to the Law of Moses.

At the commencement of the second year they began to clear away the rubbish and dig the foundations; and in the second month the foundation-stone was leveled with the accustomed formalities by Zerubabel, in the presence of all the people. At the moment this stone was fixed in its place, the trumpets and other musical instruments, accompanied by thousands of voices, struck up an anthem of praise and adoration. But when this burst of exultation had subsided, and reflection had reassumed its office in their bosoms, "many of the Priests and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off*."

In preparing the foundations, as we are told by the

* Ezra, c. iii. v. 12, 13.

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Jewish Rabbins *, the workmen discovered a subterraneous vault or cavity, the ARCHED roof (?) of which was supported by seven pair of pillars perfect and entire, which, from their situation, had escaped the fury of the flames which had consumed the Temple, and the desolation of war which had destroyed the city. This vault, which had been built by Solomon as a secure depository for certain valuable secrets that would inevitably have been lost without some such expedient for their preservation, communicated subterraneously with the king's palace on Mount Zion†; but, at the destruction of Jerusalem, the entrance having been filled with the rubbish of the building, it escaped observation, and was only discovered by the appearance of a KEY STONE amongst the foundations. The Rabbins add, that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by Zerubabel's workmen. But there is no foundation for this belief; for if the situation of this vault had been known to Josiah, it must have been also known to his idolatrous predecessors, who would doubtless have plundered it of its valuable contents, and exposed them to the world in contempt of the true God to whom they referred, and whom these idolatrous monarchs had wholly renounced. It is much more probable, that, in the latter years of Solomon, when, by his intercourse with idolaters, he had almost forgotten God, his visits to this vault were discontinued; and the entrance being curiously concealed amongst the caverns underneath his palace, the secret died with him, and the communication was for ever closed. It is certain, however, *if there really did exist such a vault*, that the Ark of the Covenant was not found in it, for this was one of the invaluable gifts of God which the second Temple did not contain, and consequently it could not have been preserved by Josiah‡.

The Samaritans hearing that the Jews were engaged in

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* Vid. Buxtorf.

† This subterraneous passage was renewed by Zerubabel. We read of it during the pontificate of Aristobulus, the son of Hyrcanus; *(Vid. Prid. Con. Part* II. *Book* 6.) and it was resumed also by Herod, at the building of his Temple, as will be seen in its proper place.

‡ I cannot, for obvious reasons, enter more minutely into this investigation. Every Royal Arch Mason is acquainted with the particulars of this history; and I would recommend those brethren who have not yet received this degree, to render their Masonry perfect by a speedy exaltation in a Chapter of Scientific Companions.

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this undertaking, tendered to Zerubabel proposals of assistance, which were rejected, on the ground that the Edict of Cyrus extended only to the Jews; and that therefore, as the Samaritans were not of the pure stock of Abraham, Isaac and Jacob, nor in the practice of religion according to the law of Moses, their advances had more the nature of destruction than assistance; for it could scarcely be supposed that a people who worshipped several strange gods in conjunction with JEHOVAH, could be sincere in their professions of aid towards the construction of an edifice dedicated to Jehovah alone. The Samaritans made this refusal the pretext for opposition. The Edict was peremptory, and ordained, amongst other things, that "such as shall presume to act in opposition to this (my) Royal Proclamation, shall be condemned to the loss of their lives, and the confiscation of their possessions *." This decree, therefore, the Samaritans knew it would be dangerous to tamper with, issuing from so powerful a monarch as Cyrus, and they had recourse to bribes and flattering promises to gain over to their interest the Commissioners whom Cyrus had appointed, to prevent any intervening obstacle arising from the jealousy or opposition of the neighbouring tributaries, from defeating the execution of the work. These men, seduced by the artifices of the Samaritans, withheld their aid under plausible pretences; and under the semblance of continued friendship, obstructed the undertaking by a tedious delay in furnishing the necessary succours. This conduct produced the intended effect; and during the life of Cyrus the building proceeded no farther than the foundations. Zerubabel, however, continued, with the assistance of Solomon's ancient allies, the Tyrians, to collect materials; and procured, by the way of Joppa, a vast quantity of cedar wood from the forest of Lebanon.

On the death of Cyrus, the Samaritans, through the medium of Rehum the chancellor, and Shimshar the scribe, represented to his successor Cambyses the danger to which his government would be exposed by the restoration of the Jews, as it would effectually cut off his communication with Phœnicia and Cœlo Syria. This prince, who was influenced by first impressions, immediately issued orders to the governors of Samaria and Phœnicia to stop the progress of the building; which, thus impeded by royal authority, remained in its present state nine years, until

* Jos. Ant. l. 11. c. 1.

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the accession of Darius; for Smerdis or Artaxerxes the magian, who succeeded Cambyses to the throne, would not allow the Jews to proceed with the work.

On the accession of Darius to the throne of Persia, the Prophet Haggai endeavoured to stimulate Zerubabel and Joshua to recommence the work; for the Edict of Cyrus had never been formally reversed, though the two preceding monarchs had issued counter proclamations to prevent its execution. The prophet threatened a continuance of judgments on their nation if they neglected to proceed. Zerubabel, therefore, who had been long in habits of intimacy and strict friendship with Darius, made a journey to Babylon, and received the most flattering marks of distinction from that monarch. It happened that Darius, at the close of a sumptuous entertainment given to his nobles and tributaries, proposed certain questions, and decreed the highest honours to the person who should answer them most satisfactorily. The questions were these:—"Is there any thing stronger than wine? What can exceed the strength of kings? What is superior to the power of women? Can any thing surpass truth?" These questions Zerubabel answered as follows—"Neither the force of wine, nor the power of princes who bind the multitude in a common bond of allegiance, can be denied; but women have incontestibly the superiority. Before the king, the mother of the king existed; kings are the gifts of women. The charms of women compel us to abandon our country, relations, and dearest friends, and to attach ourselves wholly to them. But neither women nor kings can be put in competition with the power of truth. Admitting the amazing magnitude of the earth, the elevation of the heavens, the astonishing rapidity of the sun's motion, and that the whole is influenced only by the Divine Providence, it must follow that the Almighty is just and true, and that the power of truth, against which nothing can ultimately prevail, supersedes every other power that can enter the conception of man. Truth alone is immutable and perfect: the advantages we derive from it are not subject to the vicissitudes of fortune, but are pure, irreproachable and eternal." * This answer was so pleasing to the king, that he promised Zerubabel any thing he should desire; who immediately referred him to a promise he had formerly made, in the warmth of friendship, that if he had ever the good fortune to be ad-

* Jos. Ant. l. 11. c. 4.

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vanced to the throne of Persia, he would rebuild the temple at Jerusalem, and restore the holy vessels which remained at Babylon from the spoil of the former temple. He demanded the fulfilment of this promise; and requested a full authority, allowing the Jews to proceed with the building which they had commenced several years ago under the sanction of Cyrus, whose benevolent intentions were defeated by the obstructions which their neighbours the Samaritans had excited from a principle of jealous opposition. Darius complied with this reasonable request, and immediately issued orders to the governors of Samaria, Syria, and Phœnicia, to lend every assistance to the Jews in the prosecution of this work; exempted all the Jews engaged in it from all imposts, duties, and taxes; declared them FREE, and pronounced that the Samaritans, their ancient enemies, should contribute to the structure. These privileges were a source of such joy to the Jews in Babylon, that when Zerubabel departed from Jerusalem, he was followed by nearly five millions of people from the tribes of Judah, Benjamin, and Levi *.

On their arrival at Jerusalem, the prophet Haggai strenuously urged them to proceed with diligence and assiduity to the completion of this fabric, under the auspices of the king and the protection of God; assuring them that the Great I AM, that glorious Being, who encouraged Moses at the Burning Bush to face the enmity of Pharaoh, who accepted the sacrifice of David by a fire from heaven, and who consecrated the former temple by a cloud of glory, was with them on the present occasion †. He urged, that though the temple itself would be inferior to the former, yet its glory should exceed even the glory of Solomon's temple, furnished as it was with the shekinah, the ark, the urim and thummim, the holy fire and the spirit of prophecy. "Who is left amongst you," says the prophet, "that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubabel, saith the Lord; and be strong, O Joshua, son of Joshedech the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you; fear ye not. The glory of this latter

* Jos. Ant. l. 11. c. 4. † Haggai, c. i. v. 13.

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house shall be greater than the former, saith the Lord of Hosts *." And this promise was fulfilled when the Messiah, or God incarnated, honoured the temple with his illustrious presence, and cleansed it of its pollutions by the expulsion of a nefarious traffic carried on within its sanctified enclosure.

The building now proceeded rapidly towards completion; but the Samaritans still endeavouring to impede the efforts of the Jews, by withholding the annual tribute, several complaints to this effect were transmitted to Darius; which, in the end, produced the following decree:

"King Darius to Tangar and Sambaba, masters of our horse at Samaria; Sadrack Bobelon, and the other inhabitants of that country, greeting.

"You stand accused by Zerubabel, Ananias, and Mardocticeus, on the part of the Jews, of intercepting the reconstruction of the temple, and of contempt of my express commands, by withholding your contributions for sacrifices. I therefore strictly enjoin you to supply them from my treasure in Samaria, with what they shall require for a due observation of the religious ceremonies, that they may offer daily prayers and sacrifices for the favour of God towards myself and my subjects †."

This decree silenced the Samaritans, and the temple proceeded without further interruption. It was finished in the seventh year of Darius, which was twenty years after the Edict of Cyrus had been granted to Zerubabel and Joshua; and this protracted period arose from the repeated delays occasioned by their enemies, for the actual time occupied in constructing the edifice was only seven years. The Cope Stone was celebrated with great exultation ‡; and it was a stone of typical importance. On this stone were engraven SEVEN EYES, at the express command of God §, which were intended to represent "the eyes of the Lord, which run to and fro through the whole earth;" ‖ and had an undoubted symbolical reference to the LAMB afterwards slain for the sins of the world, which St. John saw in heaven, having seven eyes, which are the *Seven Spirits of God*, sent forth into all the earth ¶.

The Dedication was solemnized by the assembled congregation with great solemnity; the ancient rites of Divine

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* Haggai, 2 c. 3, 4, 5, 9 v.
‡ Zech. 4 c. 7 v.
‖ 2 Chron. 16 c. 9 v.
† Jos. Ant. l. 11. c. 4.
§ Zech. 3 c. 9 v.
¶ Rev. 5 c. 6 v.

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worship were formally resumed; Freemasonry triumphed; and, to crown the whole, the first Passover was kept at Jerusalem by every individual who had returned from the captivity of Babylon.

END OF THE FIRST PERIOD.

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,

OR,

THE DEFENCE OF SOCRATES.

Continued from page 271.

It was your duty to have called upon me as a friend, and privately have offered your opinion and admonition. Your instruction would not have been thrown away. For, if I had been informed that my practices had led me into error, I should certainly have reformed them. But, the fact is, you have carefully avoided me, and shewn no desire to associate with, or enlighten me; and to fill up the cup of your envy and malice, you have ignominiously dragged me here, where the law only empowers you to bring criminals who are deserving of punishment, not harmless offenders, who merely require instructive correction.

However, what I before observed, Athenians, is now pretty clear, that Melitus has never, neither more nor less, troubled himself about the matter. And the present proceedings have only been instituted by him and his coadjutors out of personal pique and jealousy.

Nevertheless, pray be so good as to inform us, Melitus, how mean you that I corrupt the young men? As it is clear from the wording of the indictment which you drew up, that I am accused of teaching them not to worship the gods which the state worship, but some other strange gods. Do you mean to say that I corrupt them by teaching them such doctrines? Exactly so; that is what I seriously assert.

Now, then, I conjure you, Melitus, by those very gods, concerning whose existence our present argument is, to declare yourself more intelligibly both to me and to these individuals. For, I cannot comprehend, whether you mean I teach them that they are to believe in some gods,—and truly, I myself believe in the existence of God, and am, therefore, not altogether an Atheist; nor is it acting illegally to hold such an opinion,—but not in those whom the state believes in, but in other gods. Is this the cause of your prosecuting me, that I believe in other gods? Or do you altogether mean to say that I myself do not believe in the gods, and that I teach others such doctrines? Such is what I mean, that you wholly disbelieve in the gods.

O wonderful! Melitus, why do you assert such things? Truly, I believe that neither the sun nor moon are gods, and I am borne out in my creed by others; since, most puissant judges, it is said by some, that the sun is a stone, and the moon earth.

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Are you aware, friend Melitus, that you are censuring Anaxagoras* while animadverting upon these subjects, and taking it for granted that the persons present are ignorant of literature, and do not know that, the works of Anaxagoras of Clazomenia are full of such ideas? And that the young men learn these notions respecting myself from pamphlets, which they are permitted to purchase, even though they cost so much as a drachma,† in order to ridicule Socrates should he lay claim to them, particularly if they are foolish.

By Jupiter! can it be possible, that you should credit the slanderous assertion that I believe not in the existence of a God? O Jove, it cannot be! In my opinion, Melitus, neither yourself nor what you assert are to be credited. He appears to me, Athenians, to be altogether an overbearing, impudent fellow, one who has wholly drawn up this indictment of his own accord, to indulge some youthful officiousness and impertinence. Or, as if he would put together a riddle to try whether the wise Socrates could comprehend him speaking a paradox; first asserting a charge clothed in all the fictitious language of rhetoric, and then coolly contradicting himself! endeavouring to bamboozle both me and the rest of his audience. For he certainly throughout his oration, and in my cross-examination of him, now contradicts the allegation of his indictment, wherein it is stated; "Socrates acts illegally by *not believing in the gods*," and yet he verbaly allows that *I do believe* in the gods, but that they are *other and strange gods!* Surely, now, this is playing the fool with us.

But I wish you, Athenians, to look at the manner in which it appears to my judgment these grave charges are sustained; and, do you, Melitus, reply to my interrogatories. Yet, let none of you, as I particularly requested in the threshold of this business, be startled or surprised, if, in my customary style, I examine him in syllogistic order.‡

Melitus, is there any man, do you think, believes in the existence of what pertains to mankind, and yet is sceptical in the existence of men? Pray let him answer for himself, Athenians, and do not arm him by any private suggestions, to direct him one way or the other.

Or, do you know any person, who does not believe that there are such animals as horses, and yet confesses, that there are what pertains to a horse? Or do you not think there are musicians,§ and yet there are instruments and books which can only belong to such persons! Surely, there can be none, most virtuous of men, who entertain such ridiculously inconsistent notions!

You see, unless you answer for yourself, I am obliged to answer for you. But, pray answer me this time. Is there any person who believes in works which partake of the nature of demons, and yet disbelieves the existence of demons? No; there is not, I should imagine. How gratified I feel at your condescension in making this reply, because you have scarcely ever opened your lips, except when prompted by your colleagues. Now have you not at one time or other, asserted that I believe in, and instruct others in, works of a demonlike nature? Therefore, by your own shewing, I do believe in demons. And, you have also sworn so in your indictment.

Then, if I believe in the works of demons, it follows as a necessary

* A philosopher, son of Hegesibulus, a disciple of Anaximenes, and preceptor to Socrates and Euripides. Apud Lampsacum obiit, ætatis 72, B. C. 428.

† British value seven-pence three farthings.

‡ Dr. Watts, in his book "On the Mind,"—if I recollect rightly—enumerates this method of reasoning under the title of the "Socratic mode of argument."

§ Flute-players is the strict translation of the original word.

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consequence, that I believe in the existence of such beings? Does it not? Undoubtedly it does. I am putting you in the place of one who perfectly acquiesces with me, although you do not say any thing. But is it not a vulgar belief that demons are gods, or the offsprings of the gods? What say you to that opinion? Yea, or nay? O yes, I am of that opinion.

Why, then, if I believe in demons, as you say, and, if certain gods are demons, or demons are certain gods, is not this question between us exactly as I affirm; that under the cover of rhetorical flourishes, you have spoken an enigma, declaring, that I do *not* believe in the gods, and in the same breath, that I *do* believe in them, inasmuch as I believe in demons, whom you allow are gods! But, supposing that demons are certain illegitimate offspring of the gods, begotten out of nymphs, or some other such-like creatures, from whom the common people say they sprang, is there any person who considers them to be the children of the gods, and yet denies that there are gods? It would be equally as ridiculous as a person, who conceived mules to be the progeny of the horse and the ass, denying that there existed such animals as either horses or asses. Moreover, Melitus, the question here is not, how you may have drawn up the indictment, or how you have convicted me of the counts set forth in it; nor how much you are at a loss to bring home to me the crime of which you have accused me: but, how you might persuade a man of ignorant mind that there is no effect arising from divine causes, and so, that there are neither demons, nor gods nor demi-gods, or heroes.

Athenians, I submissively think, that my defence thus far has sufficiently vindicated me from that part of Melitus's indictment whereby I am charged with acting in my philosophical instructions in a manner contrary to the creed established by law. Still, let me recall to your recollection a former observation made to you in the progress of this trial, and which you know to be just, that a great deal of malicious enmity has been excited against me in the public mind, and this it is which will condemn me, if I am condemned, not Melitus, nor Anytus; but the besotted hatred and prejudiced envy of the multitude. What, in truth, has condemned many other virtuous men; and, I feel a presentiment, that it will be the means of procuring my condemnation, though the idea presents to me nothing terrible.

Perhaps some one may say; but why are you not ashamed, Socrates, for having pursued a study through which you are now condemned to die? I would make that person some such reply as this. You do not judge rightly, my friend, if you suppose it behoves a man to weigh life and death against the little profit any pursuit which demands his duty may occasion him. It is not merely what he may be engaged in, but whether it be *just* or *unjust*, whether he is acting the part of a *virtuous* or a *vicious* man. For, according to your idea, the son of Thetis, and those other heroes who fell at Troy, should be had in no estimation. Now, in my opinion, whoever despises such heroic trials incurs disgrace: so that, you would argue, when his mother said to him who was eager to slay Hector, addressing him thus;—"O, my son, if thou wilt avenge the murder of thy friend Patroclus, and slay Hector, thou wilt thyself be slain;" "for," she immediately adds, being a goddess and possessing the power of foreseeing events; "with the death of Hector fate hath decreed thy destiny to be fulfilled:" he was not deserving of encomium for pursuing his righteous purpose after such a declaration. But he, when he had heard it, despised the peril of death,

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and, fearing much more to live disgraced and dishonoured in the opinion of his friends, immediately exclaimed, "I would rather die inflicting a just vengeance upon an unjust man than live to become a laughing-stock among the high-beaked ships—and a degraded outcast upon the earth!" Do you imagine, my friend, he had not reflected upon death?

Thus, in fact, Athenians, you have my sentiments; that, in whatever situation a man may be placed by circumstances, either by his own choice, or by the commands of a superior, it behoves him to discharge the duties of that situation with *fidelity* and *fortitude*, however hazardous the event, regarding nothing—neither persecution nor death—nothing—except *dishonor!* Should I not, Athenians, have committed a heavy, if not treasonable offence, if, when I was posted at some particular position by the generals whom you had appointed to command me at Potidæa, at Amphipolis, and at Delceum, I had not, as any other soldier would have done, risked my life to maintain the post I was ordered to keep? Much more, then, when the Deity assigned to me a sphere in which I conceived it to be my duty to pursue the study of Wisdom—to live up to its principles—and to examine myself and others by its sacred rules—did it become me not to desert my vocation from any apprehension of death. Had I done so, the consequences would indeed be terrifying, and with justice might any one have dragged me before this tribunal; because my conduct would have been evidence sufficient that I did not believe in the gods, being uninfluenced by the inspired evocation of the oracle, dreading death, and pretending to be a philosopher when I was not. For, to fear to die, Athenians, is nothing more nor less than seeming to be wise when you are not. It is pretending to understand what is not understood by you. Indeed, no* one has yet apprehended whether Death shall hereafter prove the greatest of all good to a man; and they only fear it who well know it will prove to them the greatest of all evils.

How much then is not such ignorance to be censured wherein a man supposes himself to understand what he does not understand.

But, Athenians, I am perhaps adducing an argument here to the prejudice of a large body of men; and should I assert that I am wiser on this head than any one else, I might perhaps give room to attach some such construction as this to my words,—that, when I have not made myself sufficiently acquainted with the matters on which our present discussion rests, I had supplied myself with every information upon it.

Now, I have learnt these two principles of Wisdom,—that it is wicked and hurtful to commit an unjust action, and equally foolish not to be persuaded by a revelation from the Deity, or by the reasoning of a man who is my superior in knowledge. Neither will I ever fear pursuing what I know to be good and righteous in preference to what I know to be evil. So that, if you even now acquit me,—not being guided by Anytus, who said that it behoved the council to summon me hither, and, when I came, that it behoved you to condemn me to death, asseverating that, should I be allowed to escape, your sons, who follow the dogmas which Socrates teaches, would all be corrupted; I say, if even

* Since even the wise Socrates had not obtained to the light which has since been revealed to the Christian philosopher—that "Life and Immortality are brought to light through the Gospel of Jesus Christ" How thankful should *we* feel—and how cautiously rest ourselves upon the capacity of human wisdom!

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now you acquit me, assuring me that you were not guided by Anytus and the rest of the conspirators, only requiring this condition on my part, that I would no longer expend my time in these pursuits of philosophy; and that, if hereafter I am found infringing this condition, I shall suffer the penalty of death; I repeat, if you would acquit me on these conditions, I should be obliged to make you this reply: I, Athenians, respect and esteem you; but would rather obey the voice of the Deity than comply with such a condition. For, as long as I breathe I shall be such as I am, never ceasing to philosophize; encouraging and exhorting you whenever I may chance to meet with you, and talking to you in my customary manner. As, for instance:—"Thou most noble of men, being an Athenian,—a native of a city most mighty and esteemed for wisdom and power, are you not ashamed of being addicted to the greedy amassing of wealth, without aiming after what is more admirable, the possession of glory and honor: how will you attain those virtues which surpass all other acquirements—wisdom—truth—and intelligence—have you no regard for, or do you not reflect on these things?" If any of you should attempt to argue and affirm that these matters had been made his study, I would not abruptly contradict him, nor yet leave him satisfied in his own opinion; but I should question and examine him, and so endeavour to confute him. And, should he not appear to me endued with that wisdom and virtue to which he laid such strong claim, I would sharply rebuke him. Because, by such conceited and superficial profession, he renders those things that are worthy of the utmost reverence of little esteem, and what is most vile and contemptible more estimable. And this system I would act upon both towards those younger, and to those older than myself. In fact, to whomsoever I might happen to fall in with in the city, whether foreigners or natives, though rather to my fellow-citizens, because they are more nearly related to me by birth and country. You well know the Deity enjoins such duties; and I certainly think no better service can be rendered you and the state, than my obedience to such an injunction. For, I wander about, like a Peripatetic, doing nought else but trying to persuade both young and old, not to consider their bodies first, nor their wealth, nor any material acquisition, so much as the immaterial part—their minds; how they may be most adorned: teaching mankind, that virtue springs not out of riches, but riches from the practice of virtue, and every other good quality both in public and private life. If then, indeed, I corrupt the young men by instilling into them such notions as these, you must judge that their effects would be not mischievous, but harmless. But, if any one avers, that I have taught any other dogma, he asserts what is not correct. However, in answer to the above groundless charges, Athenians, if you do not acquit me, I shall certainly say you have been biassed by Anytus. For, as to the offence I have committed, it is perfectly innocent, as I have shown; and so I shall persist in that opinion, though, if it were possible, I should undergo the sentence of death twice over. Be not amazed, Athenians, at what I say, but bear with me in this investigation, and listen to my statements, as I begged of you from the first. I think you may derive some further-information, as I am about to declare some new view of the case to you, which perhaps may excite some clamour; but let it not do so by any means.

You well know that, if you destroy me, it will be as I say; you will not injure me so much as yourselves. Verily, neither Melitus nor Anytus can hurt me. They cannot. And for this reason. I do not

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think it is permitted an inferior mind to injure a superior. They may slay me, or drive me into exile, or disgrace me; and, although they, like many other individuals, may imagine such punishments to be heavy afflictions, I should not. But I should much rather think it an affliction to do what they now do—endeavour to compass the destruction of an innocent man!

For this reason, Athenians, it is highly necessary for me to make my defence, as you may suppose; though, after all, it is chiefly on your own account, lest you may be led into error respecting the Deity's benevolent intentions towards you when it is too late, and you have condemned me. If you take away my life you will not easily supply my place, being evidently—if I may speak it without levity—stationed in the state by the Deity to goad, as it were, a noble horse with the spear and rouse him from the inactivity of his bulk. In truth, the Deity, in my opinion, has appointed me to some such office in the commonwealth that, day by day, I should encounter you every where, and never cease to rouse, and persuade, or censure you, as circumstances may direct. So that, such another you shall not easily find, Athenians.

If my representations have worked any persuasion upon you, I shall be pardoned. But, perhaps, you are angry with me, like one awakened out of sleep, and, not content with chastising me for my officiousness, you would rashly kill me out of submission to the will of Anytus. When, if you accomplish your purpose, you will slumber away the rest of your days, unless the Deity vouchsafe you some other moral guide and instructor, who shall be equally solicitous for your welfare.

Now, because I happen to be that chosen agent of the Deity, you set your minds against me. For, it does not appear that, although I have neglected the ordinary affairs of humanity, and endured the forgetfulness of my friends so many years, I have not always strived to do good to you, going to each person in private, and, like a father or an elder brother, persuading you to love virtue. If, indeed, I had derived any earthly advantage from my zeal for your mental improvement, and had urged my principles to procure pecuniary emolument, there would be some reason for suspicion; but, among all my accusers, and throughout the whole of the charges they have so unblushingly alleged against me, this one they have not had the effrontery to make, nor can they cite any witness to say I ever sought for or required such emolument. And the best proof I can give of the veracity of what I say is—my poverty!

Nevertheless, it may perhaps appear to some inconsistent, that I should be going about and busying myself in counselling people in private, and should never have ventured to enter the public senate and assist its members with the benefit of my advice for the good of the commonwealth. But the reason of this arises from a certain inward repulse, which you have frequently heard me mention. I carry about with me a certain divine and heaven-born energy—as it were a voice within me—which prompts me to do good and to avoid evil; and this is what Melitus sarcastically has inserted in his allegation. It is a feeling I have possessed from childhood, an impulse, which, whenever it operates, I am always turned from the thing I was about to engage in, though it never impels me. It is this which has prevented me from embarking in political affairs, and the opposition is, I think, discreet; for you well know, Athenians, had I once attempted to engage in poli-

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tics, I should have perished long ago, and have afforded neither good to you nor myself.

Yet, you should not be displeased with me for speaking the truth, because no man, who earnestly opposes on political principles, either you or any other government, and sets his face against many unjust and illegal things that exist in a state, can preserve himself safe. But it is absolutely necessary that he, who is a lover of justice, and desirous to preserve his life to propagate its principles, live retired unintermedling with public and political matters.

To strengthen my position in this part of my defence, I shall adduce the best of testimony, not words but facts, and such as you will respect. Give ear, then, to what I shall state as having already occurred in my own case, that you may be convinced I would not yield to any man upon a point wherein I conceived myself to be right from a vain dread of death; no, nor if my resistance might be attended by instant extermination; and, although I may appear to speak arrogantly and boastfully, I do nevertheless speak the truth.

Athenians! I never held any other office in the state but that of a senator; and it happened, when I sat in the council as Prytanis* for my department, that you consulted together to condemn the ten generals, who did not inter their slain after the naval engagement, which took place off Salamis—illegally as it turned out in the sequel—when I alone of the Prytanes opposed you, urging you to do nothing contrary to the law, and voting myself in the minority; and, while the orators were preparing to accuse and impeach me, and you yourselves were calling aloud and clamoring, I swore it behoved me far more to judge according to law and equity, than to side with you, who were counselling unjustly, from any fear of imprisonment and death.

These things indeed occurred when as yet the state was under democratic government; but there are others which took place when the oligarchy was established; for the Council of Thirty having despatched me with the embassy into Tholus†, commanded us to bring Leontine from Salamis‡, in order to put him to death; and many others they tried to implicate in similar illegal acts. But I, not by word, but by deed, shewed that the fear of death would not deter me from refusing to commit a wicked and illegal action, nor did the government, powerful as it was, intimidate me to do what was unjust; for, when we left Tholus, the other four went to Salamis and brought away Leontine, but I departed to my own home, though I should very likely have died for this disobedience to orders, had not that government suddenly been destroyed. The truth of this statement can be attested by numberless witnesses.

Truly, then, do you suppose I should have held out so many years had I engaged in politics? No: but, by discharging the duties worthy of a good man's regard I have protected the cause of the just, and as occasion offered, manifested a higher esteem for that than any other duty; and, indeed, such conduct was very necessary, Athenians, when no other man, acting so prominent a part, could have been safe. But, I flatter myself, I shall appear, throughout my whole life, to have maintained the same character, both in my public and private transactions,

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* The Prytanes were certain Magistrates of Athens, who presided over the Senate, being elected from the five hundred senators, fifty of whom were chosen from each tribe.

† Tholus, a town of Africa.

‡ A town at the east of the island of Cyprus.

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never conceding to any person any thing contrary to what is just; not to any, foreigner or citizen; not even to those whom my calumniators call my disciples.

Indeed, I have never been any man's particular instructor; but, if any one, when I was speaking upon philosophy, and illustrating its principles by my practice, would crave to hear me, whether he were my junior, or my senior, I never enviously denied him that privilege.

Nor do I discuss those subjects to amass wealth, which is evident from my poverty; but I allow myself equally to be questioned by rich and by poor; and if any one desired it, after making choice of his subject, he heard what I had to say upon it; so that, if any were benefited by my lectures, I must attribute it more to the quality of the subject than to any manner of instruction.

[*To be continued and ended in the next.*]

TO THE MOST HON. THE MARQUESS OF DOUGLAS,

PAST GRAND MASTER OF SCOTLAND.

MY LORD,

I HAVE been induced to address this letter to you as Past Grand Master of Scotland, from a fact which is stated to have lately taken place under your implied sanction, I mean the initiation of the celebrated poet Hogg. I invite your Lordship to read the account of this event in the Freemasons' Quarterly Review, No. VI. Page 220.

In every society, in which there are various steps or gradations to pass through, from the first admission, before we reach the highest rank, some qualification has been accounted necessary for each. Thus in our Universities, each candidate for admission to their privileges as an undergraduate, is examined before he is admitted to the first degree*, and the third time before he can take the degree of Bachelor of Arts. In like manner in the superior faculties, disputations, and exercises (now only forms) are performed by those who seek them; and even where the necessary qualifications of literary attainments are totally neglected, as in our inns of court, yet a certain time must elapse before the desired advancement can be obtained. But in Masonry, where, among our first principles, we find that all preferment is founded on merit† alone, we should be led to suppose that some very great acquirement would be deemed indispensable. I trust your Lordship will the more readily give ear to these remarks, as you have yourself passed through the various ranks of Masonry under the strict constitution of England, and must be sensible how important regularity and strictness is towards maintaining our ancient Order. In our Book of Constitutions‡, which was drawn up with the joint consent of the Grand Lodges of Scotland and Ireland, we find these rules, to which I would direct especially your attention. They are, that no Brother should receive a superior degree without having given proofs of being well versed in the inferior degree, and that there should be an interval, at least a month, before each degree. Frederic the Great of Prussia, whose zeal for Masonry was un-

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* By the first degree I mean that of a General Sophist, which every person is supposed to have received after two years residence in the University.

† Ancient Charges, No. 4.

‡ Vide the whole article on Proportius and Mettile, page 88.

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bounded, made, among other excellent laws, one that three months should elapse between the degrees. Without now considering whether this be too long or too short an interval, I think this proposition incontrovertible; that a tolerable acquaintance with the mysteries of each degree, should be a *sine qua non* previous to any other degree being conferred. It is certainly an absurdity, which must at once strike the least observing Brother, that any person should, in the course of a few hours, be hurried through the three degrees of Masonry. But to apply these remarks to the event in question. There are several points in the account of the said fact worthy reprehension—to the three principal I shall confine myself. First, Masonry, contrary to its intention, in direct opposition to that declaration, which he was bound to make, must have been in some measure forced upon him. If you doubt of this, let me refer you for further information to the same excellent publication, "The Freemasons' Review," No. 5, page 67, where the said gentleman states, in a letter to a friend, a member of the Lodge, "that he had uniformly resisted the entreaties of his most influential friends to become a Mason;" and yet this very person is called upon to make the following declaration, (except it was altogether omitted), "I do declare upon my honour, that, unbiassed by the solicitations of my friends, against my own inclination, and uninfluenced by mercenary or other unworthy motives, I freely and voluntarily *offer myself* as a candidate for Masonry*." How could he be said to offer himself, which implies solicitation on his part to be admitted a member, when he really was solicited to allow himself to be initiated. There is something so very irregular in this one fact, that if there were no other violation of our ancient rules in the affair, it would demand the most severe reprobation. But, unfortunately, we find two more irregularities, for not only was he made a Mason without a clear apprehension of his own wishes, but he received three degrees in one night! What an excellent Master must he be!—how capable of instructing the junior apprentices in our noble science!—Ye Brothers of Kilwinning! ye, whose predecessors re-established our sublime Order in Scotland in 1140, blush for this indiscipline, by which soon the very nobility of Masons is endangered! On calm reflection ye must blush!—And with what ideas must Mr. Hogg now look upon Masonic rank! Will he ever exert himself in the cause of Masons? I venture to prophecy it! Never! We have an instance of the effects of the very same irregularity in a noble individual now living, whose splendid and versatile talents all must allow, though they may differ from him on *many* subjects—I mean Lord Brougham;—his would have been a zeal for our Order, capable of producing the most beneficial results, had not his initiation been so imperfect; but I need not dilate upon this event, which occurred long before you held the Masonic Sceptre; yet I refer you for an account of it to that same publication I have so often quoted, No. 5, page 24, where we find these words: "No sooner said than done; away they sallied forth to the Lodge, where the future Lord Chancellor was DULY elected, passed, and raised a Master Mason!" The consequence of which is, that from that day to this, to the best of my knowledge, he has never given one thought to the subject, and I do not wonder at it. Thirdly, it is stated, that a dispensation was obtained—from whom?—and for what?—from the

* LATOMUS has here, we think, by no means proved his own argument. Mr. Hogg might very naturally and very conscienciously have made the declaration, and the fact of having changed his mind, after mature consideration of the value of Freemasonry, was a most graceful compliment to the Society.—ED.

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P. G. M.?—or from yourself? I trust most sincerely that it is not from you, my Lord—and for what?—to go from Edinburgh to Inverlethen to *induce* a gentleman to receive the three degrees of Masonry at once. I hope that we may never again hear of similar proceedings.

In this one event we find many violations of our constitution, and a prostitution of Masonic honours; such indeed that there can be no doubt the steady and sensible man will scarcely fail of being dissatisfied with the whole proceeding.

I shall make no further remarks, not doubting that your Lordship is inclined to advance the interests of the Order by placing a salutary restraint on all the Lodges in your province. Believe me, many zealous Masons of England, among whom I am proud to place my name, humble though my knowledge may be, have hailed your advancement with delight. Some of us, who have met you fraternally in the Lodge 460, have looked upon your election to the office of Grand Master as the rising sun of Masonry in Scotland; but if you suffer such irregularities to be practised with impunity, all our hopes will be blighted, and you may possibly one day reproach yourself for not having acted under such circumstances as the stronger sense of duty did, I am confident, impel you, although you may have yielded to strong solicitation. We sincerely trust, that by discountenancing every deviation from our laws, and by enforcing the most strict obedience to all our customs, you will raise the honour of our virtuous Order in Scotland, and prove to all, that "preferment among Masons is grounded on merit alone." Allow me to subscribe myself,

Your Lordship's obedient Servant and Brother,

LATOMUS.

[The letter of "LATOMUS" would have appeared in out last, but for reasons stated: we shall offer no comment upon it, but simply, to regret, that the discipline in Scotland is somewhat relaxed; yet our hopes are somewhat cheered by assurances from many quarters that improvement may not be far distant. Brother Hogg, "the Ettrick Shepherd," is no more! We cannot avoid informing our correspondent, "Latomus," that the poet frequently expressed himself more than satisfied with the Fraternity; and looked upon the circumstances attending his initiation as marked by complimentary exceptions in his own favour. Finally, we have to inform Latomus that the mode of initiation, passing and raising, as here complained of, is the mode in general practice in Scotland.—ED.]

TO THOMAS MOORE, ESQ., P. J. G. D.

TREASURER TO THE ROYAL MASONIC INSTITUTION FOR EDUCATING AND CLOTHING THE SONS OF INDIGENT AND DECEASED FREEMASONS.

DEAR SIR AND BROTHER,—The institution of which you are treasurer—is too proud of your character to permit the slightest misinterpretation of a word that may escape you. The governors know your moral worth—and you repay their unbounded confidence—by unbounded zeal. No preceding treasurer ever protected the objects of our benevolence with such paternal solicitude—no future treasurer can hope to excel your services; when therefore it shall be the will of Him who decideth all things to call another to the place you now fill, that other will need no better example than that which you have set before him.

Indulging these sentiments—I own myself to have been taken by surprise, when on the 2nd of November last, at a monthly meeting of the Boys' Committee, you addressed it on closing the proceedings, to the following effect:—

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"I have to state that I have been enabled to purchase 250*l.* stock, a less sum certainly than I have been accustomed to report, and which therefore I most sincerely regret: this deficiency has arisen chiefly from the circumstances of a public Masonic dinner* having taken place about a week previous to the last anniversary, which was the means of preventing the attendance of several friends of the institution, and of course of lessening the amount of subscriptions."

You may remember that after a short pause I addressed you in reply, and stated, that the fact of the meeting alluded to having taken place, could not only not be denied, but was in itself of such a gratifying nature as to reflect honourable credit upon all who were engaged in supporting it; I also adverted to the circumstances of the chairman upon the occasion alluded to, having most forcibly impressed upon the attention of the company, that on the following Wednesday the Boys' Festival would be celebrated—and that in proposing as a toast, the prosperity of that excellent institution, he relied upon them to support him by their attendance and by their subscriptions. There were those present at the time, who afterwards proved their fidelity by attending the anniversary of the Boys' School, and most fortunately for my argument, among the very members whom you addressed on the 2nd of November, were several of these individual brethren. My own conviction is, that the subscription at the boys' anniversary was any thing but disheartening: scarcely seventy friends were assembled, and if I am not incorrect, the subscription exceeded 250*l.* It is fair to observe too, that the "Broadfoot festival" was not contemplated but one month before its celebration, and possessed no other charm than the offering of a Masonic compliment to a brother of the Craft, whose only claim to their respect was his natural integrity, which shone the more lustrous in the humble walk in which he moved. One grand officer alone, a fellow-countryman, was present, although I am proud to say, that one more at least was prevented by circumstances from attending. It may be also proper to state that an examination into the list of those who supported this meeting, will shew that it embraced many who are not in the habit of attending either the girls' or the boys' festival.

Contrast with these facts, the boys' festival announced through the Craft by the Masonic Calendar,—the powerful aid which your personal influence and that of your friends can bring into action,—the lodges who look with pride upon the institution, as having emanated from their liberality and protection,—a board of stewards ready with their purse to follow the example of others that have preceded them,—the charm which the expectation of our Royal Grand Master as chairman, or the presence of some noble brother (should his Royal Highness be prevented), always excites—and the effect which a numerous assembly of grand officers has upon a Masonic assembly, and which they are enabled to give to the subscription.

Upon some *particular probable causes* of the falling off in the numbers, I shall abstain altogether from touching, YOU know them, for WE have talked of them; but why there should have been so marked an absence of the grand officers at the last anniversary I do not pretend to explain; the noble chairman, upon that occasion, was indeed but indifferently supported, yet his lordship "worked the ship well, considering the short compliment of hands."

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* The festival held in honour of Brother Philip Broadfoot on the 5th March last.

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So much for my version of facts. I should have paused before addressing you, nay, perhaps I should have not done so at all, but for your expression after my observation, "that your opinion remained unchanged." I felt something to be honestly due to myself, and now draw your attention to another circumstance that has grown out of the case, namely, that it was reported to me that a *Grand Officer* had represented to His Royal Highness the M. W. G. M. that the dinner in question took place on the very day appointed for the Boys' Anniversary, and which circumstance appeared very naturally to account for the deficit in its numbers. It must be borne in mind that I had the honour to preside on the occasion.

You have disclaimed "laying the information," in this I rejoice, and am bound to make the disclaimer public—and further to say that I am led to believe that I stand exonerated in the highest quarter from a charge, which, if PROVED, would have been a breach of Masonic conduct. However, I have taken care to write the truth, where only truth should be addressed; I know not yet who my traducer is, it is well perhaps to be in ignorance, my hand may unconsciously have grasped his, since and often, and I leave to him the enviable feelings that enshrouded the pressure.

And now I might conclude with the hackneyed apology of having trespassed upon your time, which you would very properly treat with indifference. I would rather say, that having written what I think, I have read it carefully over, and send it with my fraternal regard,

Remaining, dear Sir, and Brother,
Very sincerely yours,
Lancaster Place, Nov. 3rd, 1835. ROB. THOS. CRUCEFIX.

THE MYSTERIOUS MR. B——.

Concluded.

(HIS LIFE RELATED BY HIMSELF.)

THE ship arrived in England in the month of March 1789. At this period I unfortunately met with so severe an accident, that I was incapacitated from ever again performing hard manual labour, and from which I am suffering, more or less, to the present day:—I was crushed by a large sea chest, which was being removed to the long boat for the purpose of being conveyed on shore, and was so seriously injured that great doubts were entertained of my ever recovering from the effects. I was sent to the hospital at Plymouth, wherein I remained an inmate for two months, during which time I received the kindest possible aid from the medical officers, and more particularly from an elderly gentleman, who, from some unknown reason, appeared by his anxious solicitude to be extremely interested in my fate. His attention was undeviating; and at the time when I was pronounced convalescent, he, in a conversation which we had, assured me that I need not fear of being put into a situation which would render me not only capable of procuring my future subsistence, but make me comfortable for the remainder of my life. There can be little doubt but he was acquainted with the authors of my being; yet I never, in spite of my incessant and earnest prayers, could induce him to acknowledge it. At my discharge from the hospital I was taken into to the house of Mr. James, the individual I am

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alluding to, who I found was a retired tradesman, possessing a small fortune, and with whom I remained until the ensuing year, receiving every mark of kindness and assistance that heart could desire. My education was attended to through the counsel of the master of the principal school at Plymouth. In March 1790 Mr. James stated that he would take me up to London, where I should be put apprentice to a Mr. C——, the celebrated writing engraver, to whom he had written, and who for a due consideration, which Mr. James willingly agreed to pay, had consented to take me. I, as a matter of course, acquiesced in the arrangements, and felt grateful to my kind protector for his benevolence. Our journey was soon made, and I was introduced to my intended master and his family immediately on our arrival in London. My apprenticeship took place during the following week, and I was received as an inmate into the residence of Mr. C——, Red Lion-street, Clerkenwell. Previous to my kind friend's departure, he, in a long conversation which we had, seriously begged me to be attentive to my then present prospects, as it was more than probable that my future welfare mainly depended on myself:—his own age was far advanced; he had many poor relatives of his own, and concluded by stating that I must not expect to receive any further assistance at his hands. I will not trespass on your attention in endeavouring to express my feelings towards him; suffice it to say, that I gratefully loved him at that moment, and have ever since borne him in my memory. I lost this kind friend during the following six months.

The family I was now associated with consisted of Mr. C——, his wife, and only daughter Amelia. I was soon domiciled in their dwelling and habits, and met with every due encouragement in my endeavours to make myself proficient in my trade. At the end of five years I was considered a good workman, and my master was always pleased to mark my conduct by his expressed approbation.

During this course of time I had become attached to my young mistress Amelia; and the attachment between us was not only mutual, but was perceived and fairly encouraged by her parents. The only drawback upon our happiness arose from the extreme delicate state of her health which had been decided by their medical attendant as bordering upon consumption. I perhaps should inform you that the business done by my master was of rather an extensive kind: he was supposed to be doing well in the world, and to be a man of fortune, but having unfortunately connected himself with a trading firm in Paternoster-row, which broke in the year 1794, he was under the necessity of counteracting his liberal habits, and paying a stricter attention to the business than he had done for some time before that painful event. In the beginning of 1795 he informed his family that he was about being honoured with the confidence of the government of the country, in executing certain confidential forms, which required the greatest privacy, and in order to carry this into effect, one of the rooms in his dwelling was appropriated more particularly for that purpose. A copperplate printing-press was erected therein, and one man was expressly engaged to do the work at a liberal salary. The greatest caution was made use of, and many were the confidential visits paid to my master, by one gentleman in particular, who appeared to be above the common ranks of society, and who invariably came in his carriage at a late period of the evening. They were generally closeted together for about an hour; and what the nature of their communication was, or what it was about, I never was able to fathom, although it was evident it was of a business

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nature, as the press was heard, generally speaking, at work. It was on a Saturday evening, at the beginning of September 1796, that in answer to a knock at the street-door I opened it, being in the passage at the moment. A couple of men were standing there, who enquired if Mr. C—— was at home; I answered them in the affirmative, and requested them to walk into the front parlour, where my master and his family were sitting. They did so immediately, and upon being asked by my master what their business was, they stated that they were police officers, with a warrant *to search his house.* I cannot describe to you the scene which followed; I shall never forget the awful exclamation which was uttered by Mr. C——; "Almighty God, forgive me, I am a ruined man." The effect of these words, and the agony which he pourtrayed, was quite sufficient to prove his fears. The mother and daughter were both in fits, and it was found necessary to procure medical assistance in order to restore Amelia to life. The officers immediately proceeded to search the house, and sure enough, in the room in which the press was fixed, they found sufficient evidence to convict Mr. C—— of having committed forgeries of the Bank of England notes. They arrested him and myself, and we were both conveyed to Bow-street, and upon their allegations Mr. C—— was committed to Newgate for the capital offence of forgery. I was allowed to be at large, upon the solemn assurance given by Mr. C—— that I was innocent, and totally ignorant of his actions. Upon my return home, I found the family in the deepest affliction, although surrounded by numerous sympathising friends, who had heard of the dreadful event; for sure enough, and it is truly said, "that ill news always flies apace." Mr. C—— being tried at the ensuing session, was found guilty, and adjudged to suffer death, upon the evidence of the journeyman printer who appeared as king's evidence. On the morning of his execution, his daughter Amelia died, of a broken heart; and I was thus deprived of the only real comfort which I aspired to attain—a cordial and affectionate participator of my future career. I could dwell much, and inwardly do, on this painful subject, but I dare not, by words, linger on the drama. Mrs. C—— carried on the busines for some years, and kept me in her employ until her death.

I should have stated to you that I was initiated into Freemasonry soon after I arrived at the age of twenty-one, and can safely aver that I found great solace in the kindness and brotherly affection which is the main groundwork of our Order. In the year 1810, I suffered very much from an opthalmic disease in my eyes, and was under the necessity of refraining from my business for a considerable period. I had at this time a considerable sum of money at my command, which enabled me to lay by for some months. I was also favoured by fortune in meeting with a sincere friend in my Lodge, Mr. Burgess, a gentleman holding a very lucrative situation in the excise office, who kindly interfered on my behalf, and by the interest and influence of the late Mr. W——, member of Parliament, succeeded in obtaining an appointment for me in that establishment. I continued there wending my way in peace, and saving as much as my small salary would allow, until 1830, when material reductions were made officially, by order of the Government, and I was one of those who was superannuated on an income of 50*l.* per annum. This, added to what I had saved, would have been quite sufficient to have supported me in a style of comparative comfort, had I not unfortunately become attached to a member of my Lodge, a medical gentleman, who, under the guise of brotherly

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affection, borrowed largely upon my purse,* and eventually proved himself an unworthy member of our Masonic Society. Previous to this misfortune I had been induced to purchase a share in the R—— I——, being at that time able to afford to live like a gentleman; and I assure you that it has been an undescribable treasure to me. It is my custom to rise at eight o'clock, when, after I have had my cup of coffee, I immediately proceed to the Rooms, and by acting on a strict methodical principle, I am sure of possessing the full news of the day, reading both the Tory, Whig, and Radical Journals. My own feelings are perfectly neutral with respect to politics; I only wish to see my country do well, and consider it the bounden duty of all parties to conciliate, support, and amend the errors which may have crept into our Constitution; and to listen, and alleviate, as far as prudence will allow, to the voice of the many, and the depressed state of trade. I generally commence my daily labour with the Times, after which, the Chronicle, the Morning Herald, the Advertiser, and the Morning Post, engage my attention. I make it a rule absolute never to resign the paper I am in possession of until I obtain another.

These, with the Magazines, occupy me until one o'clock; I then proceed home, and partake of my chop, my nap, and an early cup of tea—" still methodical," you will say: at six o'clock I return; by that time my evening amusement is prepared for me in the journals of the Standard, Globe, Courier, and Sun.

In addition to this, I constantly attend the various lectures, given to us by the first professors of the day; and thus, what with the stores of literature, and the comfort and warmth of the rooms, I may safely say that it is my home, although I feel that my habits and apparent pertinacity create feelings on the part of some persons not of the most friendly description towards your humble servant.

Thus ends the brief notice of the life of this strange and unfortunate individual up to the present period. The jewel we alluded to at the beginning of our article was borrowed, as well as his money, by his treacherous friend, who then, and is, still living in a style of extravagance far beyond his means, and who, in spite of all caution and feelings of honour, has—

" Framed to himself, by the instruction of his frailty, many deceiving promises of life."
Measure for Measure.

INTERESTING ANECDOTE.

TO THE EDITOR.

Sir,—Although I am not a Freemason, nor likely (from some eventful circumstances) to become a member of your society;—I have had powerful reasons to admire and profit by what I have seen of its usefulness. The liberality of your periodical impels me to offer the following anecdote, and should you deem it worthy the perusal of your readers, I shall feel pleasure in the opportunity it will afford me of thus testifying my own approbation of the society, and remain, sir, (would I could use the happier term Brother,)

Your obedient servant, P. S.

" I was a passenger in the ——— Indiaman, in the year 18—, our

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* " Is it possible that any villainy should be so dear?"—*Shakspeare.*

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destination was Madeira, Bengal, and China; we had a pleasant passage to Madeira, and were about leaving the island, the passengers had their notice to join the ship, and the purser was closing his accounts,—when a decent looking man was announced, who wished to speak to the captain; it appeared he had received an unfavourable answer to a previous letter,—there was no time for ceremony, and he was directed to enter the room.

"His tale was simple but touching—a generous patron who had educated him in England with an intention to provide for him as his industry should render him worthy, was compelled to discharge him, for gross negligence of duty. Instead of being a faithful servant he proved utterly unworthy of trust, and he was discarded with a small stipend. The patron received a valuable appointment in the service of the Honourable East India Company, and on leaving England sent for the object of his former care, hoping that change of habits, scenes, and associates, might work a reformation;—he restored him to his service, and in fact, to his confidence. Their stay in Madeira was protracted by the serious indisposition of his patron, during which, unfortunately, former habits, too fatally fixed, resumed their sway, and he became the easy dupe of those who well knew how to prey upon an unstable mind; he robbed his master of an inconsiderable sum, this crime was proved clearly, yet he was again forgiven, and with his master was about leaving Madeira, when it was discovered that money and valuables to a considerable amount were missing—he was suspected—and imprisoned, His master left Madeira to proceed on his voyage.

"There appearing on trial a difficulty of proof, the prisoner was discharged, and a passage to England was arranged by the consul.

"It was in this extremity that the poor fellow pleaded hard for a passage to ——, that he might rejoin his patron, well knowing that the generosity of his heart which forgave the *proven* guilt, would be satisfied of his innocence of the heavier robbery, and that his natural benevolence would restore him to his protection. The letter alluded to had proved unavailing.—The consul had determined otherwise—and the interview was unsuccessful: on his knees the poor fellow implored with a fervency that could only be felt in a bitter extremity, but, we left him behind us and joined the ship.

"The anchor was fairly weighed, the crew all busied in executing final orders, the last boat alone was alongside when the unhappy subject of this anecdote rushed forward, beseeching the commander to take him before the master, or even "in irons" to his patron. It should be stated that the pilot who brought him on board was acquainted with all the circumstances, and had been won by earnest entreaty to bring him on board, but with a promise to return if unsuccessful, otherwise the poor fellow might in the confusion have secreted himself until the ship was fairly at sea.

The captain continued inexorable, the disconsolate man reached the gangway and went over the side with tearful eyes and aching heart; on a sudden he jumped upon deck, and hastened, or rather ran into the cuddy, demanding one moment's private interview with the commander—but one moment—it was granted. I cannot state what passed, it must indeed have been a mystic second. The chief mate was on that instant sent for, and the pilot shortly after entered his boat, leaving the too happy supplicant behind.

"The passengers were assembled at dinner, when the captain stated, that he had performed the duty of a FREEMASON, and had written to

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the consul pledging himself to return the party to England if his patron should refuse to receive him.

* * * * * *

Some years elapsed—my employment led me to an intimacy with the young man and his patron—they were indeed friends, linked together in bonds of amity, the one determined to prove worthy his friend's forgiveness, the other anxious to shew that he had forgotten all but the remembrance of affection and esteem ; it was the delicacy of this sentiment which prevented his taking any steps to recover the property from the really guilty parties, that he might not disturb the serenity of his friend's happiness. He made such a representation of the facts to the consul and to the government, that on his decease, which took place shortly after my acquaintance with him, our hero, so allow me to call him, was promoted to a more confidential and lucrative post."

FIDUS.

TO CHARITY.

BY BROTHER JOHN LEE STEVENS, BRITISH LODGE, NO. 8.

Hail ! balm-bestowing Charity !—
  First of the heaven-born :—
Sanctity and sincerity
  Thy temple still adorn :—
Communing with mortality
  The humble hut thou dost not scorn :—
Thou art, in bright reality,
  " Friend of the friendless and forlorn."

With joy-induced alacrity,
  Supplying want—assuaging woe
To every home of misery
  Thy Sister Spirits smiling go :—
Dispelling all dispondency
  Their blessings they bestow—
Like Angels in the ministry
  Of holiness below !

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THE WELL OF THE DESERT.

The adventure upon which the following sketch is founded, actually occurred to a young French Brother and Officer while serving in Egypt.

THE MASON IN ITALY.

When Gallia's chief marshall'd his steel-clad bands
By the lone pyramids on Egypt's sands,
" Frenchmen!" he cried, " upon your deeds look down
Three thousand years of glory and renown!
Survey your ranks—think of your former fame,
Nor stain the wreath that consecrates your name:
A hero's triumph, or a noble grave;
Death or the laurel—symbol for the brave."
Napoleon knew—and few have known so well—
To touch the soldier's heart—to breathe the spell
That wakens courage in the battle hour,
Nerves the young arm with the enthusiast's power,
Dreams in defeat but of victory still,
And gives the countless breasts one soul—one will.
" They come," he cried, as the Egyptian host
Rush'd o'er the plain their headlong valour lost;
" Charge, Frenchmen, charge! couch well the deadly lance,
Strike for your homes; strike for the name of France!"
'Twere foreign to my purpose here to tell,
How the rash foe in the encounter fell;
Onward the victors swept, a human flood,
Tracking their desert-path with Arab blood.
Then the pale crescent veil'd her silver light,
And sat beneath the eagle's bolder flight:
Then the fierce soldier waved the blood-stain'd sword,
And prostrate Egypt own'd her Gallic lord.
The battle o'er—at morning's earliest dawn,
On his light Arab charger gaily borne,
Attended only by a swarthy guide,
Sworn to conduct him to the Nilus side,
The young Demourville sought the desert plain,
Cross'd but with toil and long-enduring pain—
A sea of sand, where arid billows rise,
And the hot simoom sweeps the cloudless skies;
Where the mirage, curse of the burning waste,
Allures the traveller's steps, but flies his taste;
Draws him still trusting on—still from him flies—
Till, lost, bewilder'd, the lone wanderer dies.
Long had they journey'd; the bright eastern sun,
In the mid arch of day resplendent hung;
When, lo! before their aching, sand-scorch'd eyes
The graceful palm trees' welcome shadows rise.
Nature's best gift amid the desert wild,
A mother's care for her lost, wandering child.
The weary soldier blest the cooling shade,—
His frugal, rude repast was quickly made;
By his worn, panting steed he sunk to rest,
His toil forgot, in grateful slumber blest.

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Hail! balmy sleep, solace of human care—
The poor man's friend, the soother of despair.
Who can describe that weary traveller's dream?
Perchance in thought upon the banks of Seine
Gazing on well-remember'd, love-lit eyes,
Breathing his heart's young, hope-impassion'd sighs,
He wander'd with some bright-hair'd Gallic maid,
At evening's silent hour and pleasing shade;
Perhaps the vine-clad hills of genial France
Rose to his view in that delicious trance:
The old chateau—the cradle of his race,
His brave ancestors' ancient dwelling-place.
Wood, stream, and valley—the dark abbey near—
Scenes known to youth—by youthful love made dear.
'Chance on his ear the parting blessing hung,
Light graceful forms around his shoulders clung;
Again he felt the wild, convulsive swell,
That wrung his heart at that sad word—farewell.
And tears, warm tears, their crystal barrier broke,
As starting from the earth, the soldier woke.
Short time for feeling—wildly gazing round,
Nor life, nor thing of life, Demourville found.
Amid the desert, friendless and alone,
Arms—steed—and treacherous guide—all, all were gone.
One hasty prayer the hopeless wanderer breathed;
One deep-drawn sigh his throbbing breast relieved.
Arm'd by despair with resolution's power,
He wasted not in grief the fleeting hour,
But traced with patient care the war-steed's track,
Trusting the sand-press'd clue might guide him back
To that red plain flush'd with Egyptian gore—
To friends which hope scarce bade him think of more!
Long weary miles the worn-out traveller past,
No friendly shrub its grateful shadow cast.
Madden'd by thirst, he dragg'd his blister'd feet,
Trusting some desert-well or camp to meet.
Just as hope left him with a parting sigh
A tinkling bell proclaim'd a camel nigh:
With strength renew'd, he traced the welcome sound
Till a rude Arab tent his footsteps found.
And, oh, bless'd sight! a gushing fountain play'd
By the green palm-trees' sleep-inviting shade.
Frantic with joy, he rush'd, the stream to sip,
And wash the film from off his blood-swoln lip;
When in his path an armed Arab sprung,
His lance in rest, his bow behind him slung,—
"Back, Frenchman, back! the spring is not for thee;
The Desert's gift must unpolluted be.
Back, victor, back! Hath not Egyptian blood
Slaked thy rank thirst?—wouldst thou profane the flood
That gush'd from earth at Alla's dread command,
A stream of life amid the desert sand."
Vainly Demourville pray'd, by every tie
Of human love—or human sympathy.

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The taunting Arab mock'd his humble prayer
Till—hopeless—wild—made frantic by despair,
Unarm'd he rush'd upon the ruthless foe,
The stream to gain—or perish 'neath his blow.
Short was the struggle—the worn soldier fell
Prostrate and helpless by the long-sought well;—
"Dog," the fierce victor cried; "receive thy doom,
Egypt's lone vultures be thy only tomb!"
The lance was raised—one only hope remain'd!
With a light bound his feet Demourville gain'd;
And o'er his brow traced high the mystic sign—
The badge of peace—of charity divine.
"A Brother!" the astonish'd Arab cried—
"I own the tie—freely my tent divide."
The cup was fill'd, the softest mat prepared:
The desert's rude repast, too, frankly shared—
The wanderer guided, the returning day,
To where his Gallic friends' encampment lay,
He lived to bless the great Masonic tie
Of BROTHERHOOD, RELIEF, and CHARITY!

LYRIC.

BY BROTHER JOHN LEE STEVENS, BRITISH LODGE, NO. 8.

The wreath is faded now
That Fancy placed upon my brow,
When in the early spring
I went forth wantoning
With love, and song, and every joyous thing,
That 'lightens this dull earth.
Alas! that sorrow should give birth
To sighs and tears,
In after years;
Blighting and drowning
All the joys of youth—
Whether of fancy born, or unfeigned truth—
And crowning
With a coronal of care
Temples that else were bare!

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TREATY OF UNION, ALLIANCE, AND MASONIC CONFEDERATION.

PARIS.

TO THE GLORY, IN THE NAME, AND UNDER THE PROTECTION, OF THE GREAT ARCHITECT OF THE UNIVERSE.

ORDO AB CHAO.

[The original of this treaty, which already cements the United States of America, the Netherlands, Naples, France, and Brazil, was lent to the Editor by Major-General Jubé, the Grand Secretary of the Conseil Suprême, (*pro tem.*) and was translated very kindly by Dr. Morrison, Physician to the Forces (English Army) and Physician to His Royal Highness the Duke of Sussex.]

THE Grand and Supreme Council of the 33rd and last degree of the ancient and accepted Scotch Rite of Masonry hereafter named,

To the Masonic powers or bodies lawfully established and acknowledged,—

To the true, faithful, and free regular Scotch Masons of all the degrees, ancient and modern,—

To the true Masons of all the regular rites spread over the surface of the globe,—

Virtue—Health—Firmness—Concord—Perseverance—Power!

Be it known to them, that upon the express and formal demand made by the most Illustrious and Powerful Sovereign Grand Inspectors-General of the Order 33rd and last degree of the ancient and accepted Scottish rite, representatives invested with full powers by the Supreme Council for the Empire of Brazil; of the Powerful Sovereign Grand Inspectors-General, Chiefs, Protectors and true preservers of the Order 33rd and last degree of the ancient and accepted Scottish rite, duly empowered at the Supreme Council of France.

Anxious that present measures may be taken by all the masonic powers of the rite duly established and acknowledged, to put an end to the many abuses which have been introduced into the Order, and which even threaten its existence.

We, the undersigned,

1.—Antonio Carlos Ribeiro de Andrada Marchada de Silva, Brazilian Nobleman, Grand Cordon of the Imperial Order of the Southern Cross, Knight of the Order of Christ, formerly Councillor of the Royal Court of Bahia, and Deputy of the Constitutional Cortes of Portugal and the Constitutional Assembly of the Empire of Brazil; Sovereign Grand Inspector-General 33rd degree, Lieutenant Grand Commander of the Supreme Council of Brazil sitting at Rio de Janeiro.

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And Louis de Menezes Vasconcellos de Drummond, Brazilian Nobleman, Knight of the Order of Christ, formerly Director of the Customs of Rio de Janeiro, Sovereign Grand Inspector-General 33rd degree, Grand Treasurer of the Holy Empire for Brazil.

Both Grand Representatives possessing full powers from the said Supreme Council and the Supreme Council of France.

2nd.—Marie Antoine Nicolas Alexandre, Robert de Joachim de Sanita Rosa, de Roume de St. Laurent, Marquis de Sanita Rosa Comte de St. Laurent, Ancient Captain and Chief of the Mexican Navy, &c., Sovereign Grand Inspector-General 33rd degree, Deputy Powerful Sovereign Grand-Commander *(ad vitam)* of the United Supreme Council for the Western Hemisphere legally and solemnly formed; of the Old Supreme Council of New Spain, of Terra Firma, and South America, from one sea to the other, Canary Islands, &c. &c., and of the Old Supreme Council of the United States of North America, sitting at New York (in the said United States of North America), Ordinary and Extraordinary Grand Representative, Grand General and Special Deputy of this Masonic Power, at and towards all the Masonic Powers legally established in the two Hemispheres.

And Gilbert Moitié, Marquis de la Fayette, Lieutenant General in the Service of France, Member of the Chamber of Deputies, &c. &c., Past Master Souverain Grand Inspector-General 33rd degree, Grand Honorary Dignitary and Grand Ordinary Representative of the same recited Supreme Council of France.

Both possessing full powers and letters of credence in proper form.

3rd.—And the Committee of Administration of the Supreme Council of France, of the Powerful Sovereign Grand Inspectors-General, Chiefs, Preservers and true Protectors of the Order 33rd and last degree of the ancient and accepted Scottish Rite; the same Committee having for President the most illustrious brother the Baron Fréteau de Peny, (Emanuel Jean Baptiste) Councillor of the Court of Cassation Member of the Legion of Honour, &c. &c., Sovereign Grand Inspector-General 33rd degree, and Lieutenant Grand Commander of the Supreme Council. The above committee being legally authorized for the present purpose, in consequence of the decree of July 29, 1824, and by the special delegation of the Most Illustrious and Powerful Sovereign Grand Commander the Duc de Choiseul-Stainville, (Antoine Gabriel) Peer of France, Lieutenant General in the service of France, Aide-de-Camp to the King, Governor of the Louvre, and Grand Officer of the Legion of Honour.

All of them assisted by the Most Illustrious Brother Jubé (Charles Nicolas) retired Major-General, Officer of the Legion of Honour, &c., Past Master, Sovereign Grand-Inspector General 33rd degree, Member of the Supreme Council of France, Grand Secretary and Chief of the Office of the Secretary-General of the Rite, taking part in the deliberations by our unanimous consent, as Grand Secretary-General of the Rite *pro tem.*

In the name of our respective Masonic powers formerly named.

We, assembled beneath the celestial arch, under the centrical and vertical point of the zenith, corresponding with the 48° 50′ 14″ north latitude, by ☉ of longitude de Paris, in a place well illuminated, very

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strong and very holy, near the B : Ar: this 15th day of the moon of Adar, 12th month, under the sign of the fishes, A. L. 5833, and of the Christian era, the 23rd February, 1834.

Having mutually communicated and duly examined our respective powers, found them satisfactory, and having duly exchanged them,

We formed and constituted ourselves into a Masonic Congress.—And considering that it is necessary for the support, durability, and dignity of the Masonic Order, and of the ancient and accepted Scottish Rite, to oppose powerfully the abuses which have crept into the Order, and to re-establish it in its primitive purity; taking for the base of our deliberations and resolutions, the following thirteen principal points of the ancient and imprescriptible doctrines of the Order, and principally the Scottish Masonry, viz.

1°.—Freemasonry is a universal worship, having for its objects, *God* and *Virtue*, divided into different known and approved rites, all flowing from a common source, which, although differing in form, tend to the same end,—the adoration of the Great Architect of the Universe,—philosophy, morality, and benevolence towards all men. This is what all true Masons ought incessantly to study and endeavour to practise. This worship is essentially tolerant, and every Mason is at liberty to choose which Rite he may wish to profess.

2°.—All true Masons, whatever may be their country or the rite to which they may belong, compose only one family of brothers spread over the surface of the globe.

They form an order which has its peculiar doctrines, and which is governed by general and fundamental statutes; and whatever may be the rite they profess, each member is obliged to respect its statutes and laws.

3°.—Different rites naturally produce different powers which govern them, and each rite is independent of all the others.

4°.—To attack the independence of any rite is to attack the independence of all the others, by establishing schism and producing confusion in the Order.

5°.—The action of the power of a rite, whether dogmatic or administrative, cannot legally extend, except to the Masons of that rite, obedient to the jurisdiction of that power. It has only authority over them, insomuch that it does not pass certain limits fixed by the fundamental laws of the Order, and it cannot prescribe to them any thing contrary to those laws.

6°.—Faithful and devoted above all things to their country, obedient to the laws and institutions by which it is governed, the true Mason considers as one of his most sacred duties, the exact fulfilments of the engagements which binds him to his rite—*the Lodge from whence he first received the light*, and the Masonic body from which he received his powers. He cannot be relieved from his obligations, except by the Masonic power with whom he made his engagements, and according to the Masonic laws which he had sworn to observe and respect, without which laws, Masonry cannot exist.

7°.—Every attempt which may have for its object to compel a Mason, either by persecution or violence, to quit the rite to which he belongs, is contrary to the spirit and laws of Masonry.

8°.—Each Masonic power governs all lodges situated within the

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limits of its jurisdiction, or which have been established by it, or by its consent, according to the general laws of the rite, in countries where until then no such power of the same rite already existed.

9°.—The authority which governs a rite in any kingdom or acknowledged government, independent of the respect which is due to the general laws of Masonry, and to the fundamental statutes of that rite, is to be looked upon as sovereign and independent in all the extent of that territory in regard to Masonic discipline.

10°.—All Masonic powers, whatever may be their rite, are subject to the general laws of the Order; they may be considered as rays which tend to a common centre by the unity of sentiments and principles.

11°.—The object for which lodges were established, is with the intention of working to effect the end which the Order has in view. The duty of a dogmatic power is to explain its doctrine, and to direct their actions by the purity of its dogmas, and by the strict observation of the fundamental statutes and institutions of the Order. It will attain this object by giving to the lodges under its jurisdiction, legal constitutions, by regulating its working, in maintaining harmony, decency and union in the lodges under its authority, and among the Masons who belong to them.

12°.—Each Masonic power, regularly and legally constituted, duly acknowledged, and invested with the full dogmatic power of a rite for a particular territory, possesses incontestibly and solely the right of founding and governing the lodges of its rite throughout the whole extent of its dominion. But this right can never give to this power, that of excluding, of forbidding, or of hindering the Masonic power of another rite, even that of a foreign ORIENT in power, to grant the necessary charters for the regular establishment of Lodges and Chapters, or even of a power of the rite in the extent of the same territory, to such Masons as may solicit them in a regular manner.

13°.—And as far as regards particularly the ancient and accepted Scottish Rite, professed by the contracting powers, they acknowledge and declare—

That there can only exist one dogmatic power or supreme council of the 33rd degree in the same state; that such power established for a certain state, is considered as competent to judge in matters of honor, between Masons subject to its jurisdiction, that is to say, when there may not exist legally established boundaries, in the territory of the same political state, and its dependencies.

That no Masonic power, professing the ancient and accepted Scottish Rite, or any of its dependent associations, can, under any pretence whatever, unite or associate with any other Masonic power, or with any association depending on another rite; that it cannot, under any title or pretence whatever, become a section or dependence of any other Masonic power or association.

Any Masonic power guilty of taking such a step will lose its independence, authority, and even its existence; and, by so doing, violates at the same time the general spirit of Masonry and the independence of the rite. Such proceedings tending to embroil and confuse the whole Order, we cannot be too careful in forewarning all Masons against every attempt or idea which might lead to such fatal consequences.

According to these principles, and wishing to ensure the regeneration of our rite, to maintain its unity, guarantee its independence, and restore its ancient discipline; wishing above all things to destroy radi-

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cally all abuses which may have been introduced, and which arise chiefly from the relaxed state of discipline, and the want of obedience of the primitive laws of the Order and its fundamental statutes, or of private statutes and regulations emanating from each Masonic power.

From the criminal facility, and perhaps from the shameful speculation which too often prevails at the admission of candidates, and the readiness with which degrees are given.

To the culpable indifference with which diplomas, briefs, patents, &c. supposed to be given in foreign countries are examined and verified.

Convinced that a union with all the chief powers of the rite in keeping up among themselves a more fraternal intimacy, in facilitating the means of a reciprocal and mutual correspondence, and by being as firmly united as possible in the efforts which each Masonic power may propose or intend to make with a view of restoring the rite to its ancient splendour.

WE, SOVEREIGN GRAND INSPECTORS-GENERAL, CHIEFS, PRESERVERS AND TRUE PROTECTORS OF THE ORDER 33rd AND LAST DEGREE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, already named and qualified in the name of our respective Supreme Councils, and in virtue of their full powers,

We have stipulated and determined, and we hereby stipulate and determine, the following treaty:—

ARTICLE I.

Now and for ever there is entire and individual union between all the supreme councils of the ancient and accepted Scottish Rite, now regularly constituted for France, the United States of North and South America, the Empire of Brazil, their territories, dependencies, and jurisdictions, such as they are established by installations and dates, viz. For FRANCE, the 21st September, 1762, and the decrees of 1804, 1806, and 7th May, 1821.

For the United States of America, New Spain, South America (formerly Spanish America) &c. &c. the 13th day of the second month, 5832.

And lastly, for the Empire of Brazil, under date the 12th day of eighth month, 5832, (12th November, 1832).

All of which are acknowledged and specified under the following denominations.

The Supreme Council of France sitting at the Orients of Paris.

The Supreme Council of the Western Hemisphere sitting at the Orient of New York.

The Supreme Council of the Empire of Brazil sitting at the Orient of Rio de Janeiro.

The above named powers having confederated and affiliated themselves one to another.

This Federative Union and Affiliation mutually promise—

1°.—To work in perfect union and without relaxation, so as to arrive at the only object of the Order, viz. Philosophy, Morality and Philanthropy.

2°.—To maintain its dogmas, principles, and doctrines, in all their purity, to propagate, defend, and respect them, and make them respected at all times and in all places.

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3°.—To maintain, observe, respect, and defend; to enforce the obedience and respect in the same manner, the general and fundamental institutions, constitutions, laws, and statutes of the Order, and particularly those of the ancient and accepted Scottish Rite.

4°.—To maintain and defend with all their energy, to preserve respect, to compel the observance and respect for the rights, privileges, and independence of the rite, the integrity of its respective territorial jurisdiction; to guard them from all indiscipline, and on every occasion to reclaim against those which have been made.

5°.—To act without ceasing, and with all their influence, against the indifference, egotism, inconstancy, the madness of innovation and of licentiousness,—that true grave of liberty,—that true source of discord, hatred, and anarchy, so opposite to Freemasonry.

6°.—To re-establish the proper discipline of the Order, to maintain, strengthen, observe, and make it observed under all circumstances.

7°.—In conclusion, to protect, and cause to be respected, the true Masons of every rite, but particularly the true and faithful Scottish Masons of their respective duties, in all places where they may extend their influence.

For this purpose the confederated powers solemnly bind themselves to a mutual compact of aid;—constant, persevering, and firm upon every necessity.

ARTICLE II.

The intimate alliance and confederation of the contracting powers necessarily extend to the Associations, Masonic Lodges, and to all true Masons under their protection, as also to their respective duties and jurisdictions. Consequently, there cannot be formed between these different associations or lodges, any sort of particular affiliation or confederation, under pain of irregularity and nullity, independent of other punishments which may be applied to the offenders according to the laws of the Order.

ARTICLE III.

The confederated powers acknowledge, and again proclaim as Grand Constitution of the ancient and accepted Scottish Rite, the Constitutions, Institutes, and General Regulations determined upon by the nine Commissioners of the Sublime Princes of the Royal Secret, on the 21st Sept. 1762; modified by them on the 1st May, 1786, which they also acknowledge, proclaim, and promise to respect, observe, and defend under the positive reservation to examine, curtail, and rectify the additions and alterations which have been made to the same, and which pervert the original dispositions.

For this purpose, an authentic copy of the said Grand Constitution of 1786, signed by all the members of the present Congress, shall be annexed to each copy of the original of the present treaty.

ARTICLE IV.

Every act or convention already made, or which may be made by any regular Masonic power whatever, which are or may be contrary to the principle of the independence of the different rites, and to the dispositions of Article 5 of the Grand Constitutions in 1786, are declared void and of no effect.

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ARTICLE V.

The confederated powers, faithful to the fundamental doctrines of the Order, and wishing to unite the Masonic tolerance with the absolute independence of the rite, acknowledge and receive as true and legitimate measures, in their respectives rites and degrees, all those who can prove their quality by authentic and regular titles and patents, delivered by a power legally established and duly acknowledged as possessing the right to give such certificates or patents for degrees.

They therefore declare, that upon no occasion or pretext whatever, will they acknowledge as legitimate Masons of the *ancient and accepted Scottish rite,* any but those who have been regularly received, and to whom degrees have been given, either by one of the contracting powers, or by a lodge under their respective authority, or by any other power of the same rite legally established and duly acknowledged by the confederation.

Every Scottish Mason, who, after having been regularly received in a regular Lodge of the ancient and accepted Scottish rite, who shall have violated his oath, deserted his standard, or who shall have been guilty of any other serious irregularity, shall be deprived of the benefit of this disposition, and erased as irregular.

ARTICLE VI.

With the intention to render the inspection more permanent, active, and efficacious, which they engage to keep up, the confederated powers and the lodges under their control, will only acknowledge as regular Masonic titles, those proceeding from Corporations, or Masonic Lodges under their control, excepting such as have been duly examined and stamped by the grand secretary of the power from which they emanate, as also by the different representatives legally authorised and residing in the district.

However, ALL authentic titles proceeding from a regular association of the rite established far from the seat of the jurisdiction upon which it depends, shall be received if valid and regular, if they have been examined and signed by the delegates or deputies of the said power, established by it in the said distant places, and who have continued faithful to their mandate, agreeable to Article 16 of the General Regulations of 1762.

ARTICLE VII

In order to maintain and strengthen the discipline of the rite, and to fulfil the intent of Article 5 of the same general regulations, it is expressly agreed upon between the confederated powers, that the measures which may be taken, or any condemnations taking place as a last resource, by any one of them against a Mason or Lodge, or any Masonic association whatever under their control, shall be considered as the act of the whole confederation, and shall be immediately despatched to each of the other powers, and fully and entirely be confirmed throughout their respective jurisdictions.

A Scottish Mason, who may unfortunately fall under a sentence of discipline, cannot elude the consequences, even by presenting himself as a Mason of another rite, even though he may have regularly practised the said rite before the sentence which punishes him has been pronounced.

He shall be struck out of the list of the ancient and accepted Scottish rite for ever, if he has been initiated into another rite with the intention

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to elude his sentence, while judgment may be pending, or after its declaration.

ARTICLE VIII.

All correspondence, all fraternal communication shall cease to exist between the confederated powers, the Masonic associations under their control, and the lodges, associations, and powers of a foreign obedience, who, in the case above mentioned, will connive (knowing the facts) at such acts of insubordination and disobedience.

ARTICLE IX.

In the same view, and always for the purpose of preserving union, concord, and regularity among Masons, and the different corporations in their respective discipline, the confederated powers promise to exercise between themselves and in their different lodges, a mutual inspection, which shall be permanent, active, and protective, as much in the choice of the candidates for initiation as in the promotion and granting of degrees, deliverance of briefs, diplomas, or powers, and in fine, in every thing which may concern their composition, working, direction, and all the different parts of their administration.

ARTICLE X.

From the date of the present treaty, there shall be an active and intimate correspondence between all the confederated supreme councils ; all communications addressed to one shall be by it immediately communicated to the others. They shall inform each other every six months of every thing interesting to the order in general which may come to their knowledge, or may take place in their respective departments, but particularly as relating to the ancient and accepted Scottish rite ;—they shall point out every thing which may call for new measures of preservation, discipline, or general safety.

They shall remit to each other once a year, an official list of all the 30, 31, 32, and 33 degrees both active and honorary, as forming their personal composition.

ARTICLE XI.

The confederated supreme councils shall be mutually represented by S. G. I-G. chosen by the 33d degree of the rite, and they shall be invested with the most extensive powers.

Those Grand Representatives may assist at all the meetings of the high degrees, even at those of the supreme council ; they shall be summoned to all its meetings, and they shall have a consulting vote ; they shall have the right of protesting, in the name of their respective powers, against any deliberation which may be of a nature to compromise the general interest of the order, or of the powers they represent.

In that case, and whenever they may demand it, their protest shall be taken down in the minutes of the sitting in which they may have made it, and a copy shall be delivered to them as soon as possible ;—they must make an official communication thereof to all the members of the confederation.

And in the event of the Supreme Council to which they are accredited, having taken a resolution in their absence, they will also have a right to protest against such resolution ; and for this purpose they shall always be at liberty to examine the registers of the Grand Secretary, who is compelled to allow the examination of all registers at his office

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on demand, and he must receive any protest they may make, and also certify their having done so.

On verifying their power, they shall be acknowledged, solemnly proclaimed, and enjoy their rights and privileges in all the extent of the jurisdiction in which they reside, and shall take a rank immediately after the S. G. I-G. 33d degree members of the Supreme Council to which they are accredited.

Among themselves the precedence shall be determined by the date of their admission as Grand Representatives to the Supreme Council.

ARTICLE XII.

Every five years, on the anniversary of the signing of this treaty, the confederated Supreme Council shall assemble in an ordinary congress in the persons of their representatives to the S. C. of France, to inform themselves of the general affairs of the Order; to deliberate and determine upon in common, whatever measures may be considered to be advantageous for the interest of the ancient and accepted Scottish rite.

They shall for this purpose receive especial powers from their constituents.

The Supreme Council of France will name at the same time a delegate, invested with similar powers, to be its representative at such congress.

The half, and one more in number of the representatives present at Paris on the day above stated, (viz. the anniversary of the signing of the treaty), and during the thirty-three subsequent days, shall be sufficient legally to constitute the Congress.

ARTICLE XIII.

As often as the Grand Representatives established at any of the confederated powers by the others, acknowledge the necessity of assembling an extraordinary congress, and that this power shall coincide in opinion, a deliberation shall be taken to that effect. The motives shall be briefly but clearly explained; and if there be a unanimous declaration of this necessity, a *procès verbal* (or minute) of the deliberation, signed by all the representatives, *manu propriâ*, shall, without delay, be sent to all the members of the confederation, with the date at which the congress is to meet, and at the same time requesting them to see represented by S. G. I-G. or otherwise *ad hoc*, in this congress, by persons qualified with full, absolute, and special powers.

ARTICLE XIV.

This peculiar Congress ought to meet on the day fixed for opening the meeting.

They can only deliberate upon the especial object for which they shall be convened, and every other subject not mentioned in the convocation shall be absolutely interdicted.

As soon as the object for which they may be convened is accomplished, they shall be immediately dissolved.

A congress, whether ordinary or extraordinary, cannot remain open more than thirty-three days under any pretence whatever.

ARTICLE XV.

The rights are expressly *renewed* of all the Grand Supreme Councils, 33rd and last degree of the ancient and accepted Scottish Rite, legally

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established and duly acknowledged to this moment by the members of the confederation. Although circumstances have obliged them to continue inactive, they are now invited in a fraternal manner to accede to the present treaty, and to enter into a holy confederation as soon as they may recommence their meetings.

All those who now exist without our knowledge, and all those who may be established in future according to the laws of the Order, may be received into the rite on their justifying the legality of their titles and establishment, and by sending a list of their members.

The confederation will be the judge.

An opposition justly founded being made by one of its members, will be sufficient to prevent the acknowledgment, and to reject the demand.

ARTICLE XVI.

The confederated powers invoke the protection of the Great Architect of the Universe on their undertaking, the sole and SOVEREIGN MASTER of all things.

They place the present treaty under the safeguard of the true and faithful Scottish Masons spread over the two hemispheres.

They command the Lodges, Masons, and Masonic Bodies, under their respective jurisdictions, to regard the above treaty as a general law of the Order, to respect it, and to obey its dispositions, and forbid them to make in it the smallest alteration under the risk of being declared unworthy of the title of Masons, and of being struck out for ever from the list, and expelled from every assembly of the Order.

ARTICLE XVII.

The present treaty, made out in four originals, and written in the four languages of France, England, Spain, and Portugal, duly signed and sealed with our respective seals, shall be submitted to the ratification of each of the confederated powers as speedily as possible.

The ratifications shall be exchanged between their respective grand representatives at the supreme council of France in the office of the secretary-general, *pro tempore* of the rite at the Orient of Paris, viz.—

For the Supreme Council of Brazil in thirteen months.

For the United Supreme Council of the Western Hemisphere in nine months.

And for the Supreme Council of France in thirty-three days from this date.

Made, stipulated, and concluded between us as above described, and signed at the above before-mentioned place, the day, month and year, *ut supra.*

DEUS MEUMQUE JUS.

Signed in the original as follows:—

Le President B·· FREYTEAU DE PENY, 33°.
Mis. GIAMBONI, 33°.
A. C. R. D'ANDRADA, 33°.
SETIER, —— 33°.
LOUIS DE MEN. VAS. DE DRUMMOND.
R. THIEBAUT, 33°.
LE COMTE DE ST. LAURENT, G. I.-G. 33° &c.
LAFAYETTE.

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Par mandement, le Grand Secrétaire pro tempore,

(Signé) CHARLES JUBE', 33° S. G. I.-G.,

Et muni du Sçeau du Grand Secrétaire.

Nous, Antoine Gabriel, Duc de Choiseul-Stainville, Pair de France, &c. &c. &c., en Suprême Conseil duement et régulairement assemblée, ayant vû et mûrement examiné le traité d'Union et de Confédération conclu entre les commissaires plenipotentiares, &c. &c. Nous, par ces présentés *approvons* et ratifions le susdit tradit d'Union dans toutes et chacun de les dispositions, promettant dans l'honneur et sur la foi maçonnique de l'observer, &c. &c. en conséquence, mandons et ordonnons à toutes les loges, chapitres, colleges, aréopages, grand conseils et consistoires de notre obedience, &c. &c., qu'ils en auront récus la communication officielle.

Invitons nos T. Ill. F. Souv. G. I.-Généraux 33°, reconnus, &c. &c. d'y tenir la main et de ne souffrir qu'il y soit porté aucune atteinte et fait aucune altération, &c. &c.

Donné en Suprême Conseil, près du B. Ar. ce dixhuitième jour de la lune d'Adar, 14e Mai cinq mille huit cent trentoise, et de l'Ere Chrétienne le vingt-six Fevrier, 1834.

Signé à l'original comme suit:—Le très puissant Souverain Grand Commandeur,

LE DUC DE CHOISEUL.

Le Lieutenant Grand Commandeur,

Bn. FRETEAU DE PENY, 33.
R. THIEBAUT, 33.
&c. &c. &c.

En marge—Certifié, signé, timbré, &c. scellé des sceaux, &c. Timbres du Sup. Cons. par nous S. G. I.-G. Secrétaires, Chanceliers, et Gardes, &c. &c.

Et à coté—Vu et registré au livre d'or du Sup. Conseil pour la France sur le No. 98, fol. 117, recto.

Par Mandement, &c.

CHARLES JUBE', 33.

[It may be proper to observe that the terms *Scottish-Mason*, and *Scottish-Rite*, so prominently displayed in the above document, in no manner refer to the System of Freemasonry as practised in Scotland at the present day, but to the resuscitation of Freemasonry in France many years since, by some Scottish Masons, in honour of whom the designation is still employed by those who have succeeded them in regular course. There is another society which is called "THE GRAND ORIENT." We shall advert to these matters generally hereafter.—ED.]

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DU PELERIN, OR THE PROFESSION.

A PASSAGE OF PALESTINE.

It was past the midnight watch; and the warders of the tower of the temple had taken their stations for the night, when the Grand Dignitaries of the Order of Knights Templars at Jerusalem, assembled in the great chapel of their convent, to hold a solemn chapter for the initiation of a novice. The scene was one of a singular and imposing character. Encircled by his superior officers and assistants, each taking place according to his rank, the Grand Master of the Order of the Temple appeared conspicuous among the rest. Enveloped in his robes of spotless white, the blood red cross flaming bright on the left shoulder, and seated on on elevated dais, the Master held in his right hand the peculiar official abacus, the ensign of supreme authority. While all the attendant functionaries stood uncovered, he alone wore the ecclesiastical cap, in quality of vice-general of the pope, over the clergy of the religious and military order.

The personal appearance of the Grand Master bespoke a man of a decided and extraordinary character, even in that age of daring and distinguished spirits. Of a tall and gigantic form, the hardships which he had endured in the campaigns of Palestine, had not yet been able to bend his iron frame, nor to render more than partially gray the hairs of his beard and bushy head, which clustered in hard, thick curls around his neck and temples. His dark, keen eyes, although somewhat sunk in their sockets, seemed to scowl from under the shaggy eye-brows which overhung them: and several deep scars, on different parts of his sunburnt face, added further to the forbidding impression of his physiognomy, which defied the closest observation to discover what were the secret workings of his soul.

Of an ambitious and impetuous temper, he was alleged not to be easily turned aside by the dictates of conscience or the precepts of justice, when either his own interest or the aggrandizement of the Order was in question; and it is upon record that he once even set at defiance the united influence and power of the King of Jerusalem and his nobles. This was upon the occasion of his refusing to deliver up to King Almeric a certain Templar, named Dumesnil, accused of murdering an envoy of the assassins who had been sent by Sinan, the superior of that sect, in the mountains of Tripoli, with the singular and insidious offer, that he and all his followers would become christians and be baptized, when the annual tribute, which the templars levied from them, should be remitted for the future. The inference publicly drawn from this dark affair was, that the murder was perpetrated under the direction or with the connivance of the Grand Master of the Order of the Temple. Such was the character of Odo de St. Amand, who now held his Grand Chapter at Jerusalem for the reception of an equestrian aspirant. Besides the Grand Dignitaries above mentioned, and Knights proper of the Order who were present at the magisterial chapter, there were also a number of squires and serving Brethren attired in black dresses, who occupied a station in the lower part of the chapel, and were under the direction of the Banner-bearer of the Order, whose deputy bore, before him, the black and white striped ensign of the *Bauscant*.

A Grand Prelate, or Bishop, in his mantle of flowing white, with

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several subordinate priests, clad in their peculiar white cassocks, with the red cross on their breasts, occupied appropriate places near the altar. All were ready marshalled for the ceremony; and the prefatory prayer of the prelate, imploring the guidance of divine grace in the duty in which they were about to be engaged, announced the commencement of the initiatory rites. When all had said "Amen" to the priest, a silver bell was heard to ring, with a prolonged and portentous vibration, apparently proceeding from under the archway or pillars of the aisle, and the clanging sound of an iron door closing violently afterwards directed the attention of all present to the spot. There was a pause, for an instant, of profound silence,—when the figure of a Knight-preceptor of the Order was seen gravely advancing, with the point of his sword depressed. Having approached within a respectful distance of the Grand Master, and signified the trace of the cross on his forehead, the preceptor humbly craved to be heard by the Master and council assembled.

"What would our Brother, Reginald, have of us or of our magisterial assistants? Our worthy Brother has but to speak his thoughts, which, we doubt not, are always such as ought to appertain to our holy calling and profession, as the servants and soldiers of Christ and of his Temple."

"High and venerable Odo, by the grace of God our Order's Master! it is written in the Book of His Word—'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance.' Even so may it be matter of congratulation to this Order, to rescue a single penitent from the world of perdition. A secular aspirant to the sacred principles of our Fraternity, sincerely, I trust, desires to renounce the world and its lusts, and to be admitted into your holy convent; and through me he presents his petition and prayer. Such most gracious Master is the matter of my address; and I humbly wait your commands thereupon."

Without arising from his seat the Grand Master spoke:—"Know ye, noble sirs, and reverend Brethren, aught against this young disciple and novice of our worthy Brother, the Preceptor; or are ye advised of any impediment whatever, why he should be excluded from participation with our holy Brotherhood and Society? Your silence speaks approval of the aspirant. Brother Preceptor, depart and interrogate the candidate—closely as to the steadfastness and sincerity of his faith and his desires—even as it is written—'Try ye the spirits whether they be of God.' Our two magisterial assistants will attend you."

The individual who formed the object of these solemn injunctions and inquiries, was a young Norman gentleman of equestrian descent, who had lately arrived in Palestine. From misfortune, and the vicissitudes of the times, his family had fallen into comparative dissolution; and the father of Du Pelerin (for that was his name) had left him little else but his good sword to win for him honour and estate. This, had there been no other reason, was enough to have prompted him to set forth on adventures, and proffer his services where they would be best appreciated, or where they would tend most to his glory or good. But another motive, no less potent, had impelled him to seek for chivalrous employment, if not for power and wealth, in the distracted and distant kingdom of Jerusalem. One there was among the maidens of Normandy whom the youthful Du Pelerin had devotedly loved, and by whom he was beloved again. Companions together

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from their tenderest years, it could not be but that the seeds of affection thus early sown, should have ripened into a fuller passion with maturer age; and that the bud which Du Pelerin had thus marked developing itself, should have been prized by him as the chosen of his breast above all the other flowers of the earth. But fate forbade the fulfilment of his wishes. The powerful family of the fair object of his affections rejected the idea of a connexion with a cavalier without fortune or high influence; and as the passion of Du Pelerin gradually developed itself, he was excluded from all intercourse with the object of his devotion.

Of too high a spirit to brook opposition, accompanied, as he felt, by personal indignities, and knowing well, that however attached, and faithful to himself, was the heart of her to whom he had given his own, her feelings of filial duty never would have allowed her to act in utter contempt and defiance of her friends, Du Pelerin resolved, with a struggle, to sever himself from a scene where he experienced so much heart-felt bitterness. Nor was he long in deciding the direction he should take. Ever since that important epoch in the East

> "When the peers
> Of Europe, by the bold Godfredo led,
> Against the usurping infidel, displayed
> The blessed cross, and won the Holy Land."

Palestine had been the great object of attraction and interest to all enthusiastic or venturous spirits. Often had Du Pelerin when a stripling in his father's hall, listened to the tales of the pilgrims who had returned from the Holy Land, with the palm-branches, plucked from the gardens of Jericho, in their bosom; and ever did his boyish heart beat most, when they told of the hair-breadth escapes they had made from savage beasts, or yet more monster men; and how they had miraculously been preserved from both by the heaven-sent sword of some chivalrous warrior of the religious and military orders. The wandering troubadour who sung of Christian knight and Saracen fast locked in mortal struggle was dearest to him of all the sons of song; and these early admirations and aspirations after fields of danger and of death formed the dream of his early years, which was now about to be realised. Palestine was the place whither he was bent to devote his future energies and exertions; and, deeming it expedient and useful, stranger as he was, to join some society of distingushed character, he had sought for admission into the celebrated Brotherhood of the religious and military Order of the Templars.

At the period of the Knight-preceptor's entrance to the chapel and Grand Chapter, the novice, Du Pelerin, was left, for the time, to his own meditations in an adjoining apartment, set apart for aspirants. As was natural on so momentous an occasion in his life, the mind of the neophite was agitated by various emotions. He felt that he was taking his last look upon the world,—such as it had been hitherto to him—and that he was entering upon a new and untried state of existence, wherein he would be called upon to renounce many feelings and affections that were once interwoven with his being, and submit to many penances and privations, without even a wish or a will of his own. But his pride and his spirit placed before him the prospects of glory and of good, which he might be destined to achieve; and he had composed himself into a very firm mood when the Conducting preceptor and his two assistants entered.

Although previous to the present, he had been subjected to a long, preparatory scrutiny and admonition by the preceptor, the whole three

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now addressed themselves to the candidate, endeavouring to impress upon him a sense of the great responsibility which he was laying himself under; setting before him, in strong and glowing colours, the arduous duties which he would be required to perform, and the rigour of their rules both as to thought and actions. They advised him even yet to pause before he committed himself further, and rather return to the world than take the one irrevocable step, without a due impression of its consequences. Upon his resolutely avowing his determination to proceed, they then interrogated him with soul-searching eyes, whether he had made a vow in any other order; whether he owed more than he could pay; whether he was without any secret personal infirmity that might affect his labours; and whether he was married or betrothed to any woman; also, if he had already received the honour of the accollade. Then they adjured him as a Christian to answer truly; all of which, without any compunctions of conscience, Du Pelerin felt he could do, save that at the last question; a slight and sudden thrill ran through his veins as the subject recalled to his memory the beloved, but, to him, lost object of his early adoration. The preceptor and assistants expressed themselves satisfied with the sincerity of his answers, and they again left him alone to his reflections, while they reported to the Chapter the result of their communication. Upon making the issue of the examination known, the Grand Master demanded, in a loud voice, if the knights were willing to receive the aspirant. A mute inclination of the head from the assembled members signified their assent to the reception.

The Inducting knights once more withdrew to intimate to the novice the sanction of the Chapter, and prepare him for the approaching ceremony.

Disrobing him of his secular garments, he was now habited in the simplest apparel; similar to the garb of a pilgrim, and formally conducted by the initiating preceptor into the presence of the Grand Master and Chapter. And now, for the first time, the heart of the aspirant experienced a sensation of awe — perhaps, of apprehension — which no previous ordeal or circumstances had had the effect of creating. But it was only the natural and passing effect of a youthful and susceptible spirit, liable to be acted upon by the influence of imagination; and he soon resumed his wonted self-possession to attend to the formal directions of the preceptor. He was first instructed, by the latter, to advance nine paces, with his hands devoutly folded, and in a kneeling attitude, thus to address the Grand Master:—"Most venerable and puissant sir, I am here come before God and before you, and before the Brethren; and I do humbly and sincerely pray and beseech you, for the sake of heaven, and our sweet lady, to receive me into your society and the good works of this Order, as one who will all his life time, be the servant and slave of the Order."

Scarcely seeming to regard the supplicant, the magisterial dignitary addressed the preceptor. "Brother, do you examine in our special presence this novice desirous of being rescued from the worldly mass of perdition."

The preceptor thereupon proceeded to put similar questions to him to those which he had done in private, to each of which the candidate suitably replied.

The original rule of the Order was then directed to be read over to him, conformable to its precepts. A priest or chaplain advanced before the Altar, holding in his hands an illuminated scroll, containing the

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rules of the poor military brotherhood of Christ, as drawn up by the holy prior of Clairvaux, to all of which, after hearing them read, the aspirant promised assent and obedience. Which done, the preceptor informed him that the time of his profession was come.

Being brought forward to the steps of the Altar, before which he and his conductor prostrated themselves, the latter taught the novice to repeat—" suscipe me Domine, secundum eloquium tuum, ut vivam !"—to which the priests responded, " et non confundas me ab expectatione mea." The grand prelate then solemnly prayed—" suscipe quæsumus, Domine, hunc famulum tuum ad te, de procellis hujus sæculi laqueisque diaboli fugientem ; ut ad te susceptum, futuro sæculo se gaudeat a te feliciter muneratum, per Christum dominum nostrum, qui tecum vivit et regnat" Amen.

With his hands placed cross-ways on the Holy Book, on the leaves whereof lay a small silver crucifix, the candidate for the honours of the Templar Cross, was thus taught to pronounce the form of his profession :

" I, Gerald, of Normandy, surnamed Du Pelerin, do promise by the help of God, to observe the rule of the soldiery of the temple, even as I value my eternal salvation ; so that it shall not be lawful for me from this day forward to withdraw my neck from under the yoke of the Rule, nor to enter into any other order or society without the knowledge and special licence of the master. I bind myself henceforth to obey him and all his priors, or whatsoever officers may be placed over me, fully, faithfully, and without demur in all matters, and to comply in every particular with the customs and usages of the Order that are at present or that may be in force. And I do solemnly declare that in whatever transactions, employment, or negociations I may be engaged, whether in peace or in war, I shall do every thing with a strict conscientious regard to the interests and integrity of the Order, even when it shall seem contrary to my own personal advantage and individual gain ; and I shall be ever willing and ready when called upon, to peril and to sacrifice property, liberty, and life itself, for the sake of the Order of the Temple. So long as I have only three infidels to contend with in the field, I will not flinch or flee, neither will I accept of worldly ransom, if taken prisoner, or any ignominious means of escape.

" I oblige myself always to succour a brother christian whom I shall find in distress, and that I will not suffer any such to be oppressed or despoiled of his property, so far as I may be justified in taking his part—but I will be ever ready by word or deed to abet an injured Brother with scrip or with sword. So help me Heaven, and our holy mother Mary ! And I do futhermore swear to devote my whole life and conversation in promoting the interests of the Cross, the mysteries of the Gospel, and the belief of the one true God ; and that I will render my aid and arm to the church and to the king if required, in upholding the holiness of the faith of Christ, and contending against the power of the infidel. All these I solemnly promise to perform, and pledge myself at this altar to the same, by placing thereon a written transcript of my profession according to the sancton of our sovereign head the Pope, and conformable to the communion of the Brotherhood, and house of the Temple of Jerusalem."

The expression of this profession being ended, a chaplain, who acted as secretary to the Order, placed before the candidate, the written profession, for his sign or signature ; after which the " Non nobis Domine"

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was performed by the priests. And now for the first time during the ceremonial the venerable Grand Master arose, and formally addressed the novice Brother.

"As the humble head of this holy fraternity, and presiding over this present convocation of our Grand Chapter of the Temple of Jerusalem, by virtue of the powers fully vested in me, I pronounce you Brother Du Pelerin, to be received into the privileges and communion of the Order of the Temple, and authorize you to be invested with the habit of a Brother-knight: and this I do in the name of the glorious Trinity, the Father, Son, and Holy Ghost; and we receive you in the name of the blessed Mary, of St. Peter of Rome, of our Father the Pope, and of all the brethren of our society, into the participation of all the good works of the Order, which have been performed from the beginning, and will be performed unto the end.—You, and your father, your mother, and all those of your kindred whom you let participate therein."

So saying the Grand Master resumed his seat, and the knight-preceptor, according to custom, proceeded to place upon the shoulders of Du Pelerin, a mantle of white with its ruddy cross, binding it fast about his neck. He next presented the newly made knight with a polished lance, sword, shield, and mace, enjoining him never to part with these his arms, but with his life's best blood.

An officiating priest then repeated the 132nd Psalm, "Ecce quam bonum," and the prayer for the spirit, "Deus qui corda fidelium; each Brother present said a private "Pater," and the inducting preceptor in token of fraternity embraced the newly accepted Brother, an example which was followed by the principal chaplain in acknowledgment of the same on the part of the ecclesiastics. At last this solemn service was concluded by the Grand Prelate petitioning the throne on high: "Omnipotens et sempeterne Deus!—miserere famulo tuo nunc in hunc-ce ordinem recepto, et dirige eum secundum tuam clementiam in viam salutis æternæ, ut te donante, tibi placita cupiat, et tota virtute proficiat, per Dominum nostrum Christum. *Amen.*" And all the brethren present said,—*Amen.*

Such was the solemn ceremonial and spectacle which Du Pelerin's initiatory epoch presented.

(POUR LA FOY.)

GRAND MASONIC MEETING.

CELEBRATION OF THE CENTENARY OF THE GRAND STEWARD'S LODGE, AT FREEMASONS' HALL, DEC. 9TH. 1835.

WE had prepared our readers long since for the celebration of an event which, however calculated in itself to gratify the Masonic Public, creates in our minds feelings of deep thought and stiring emotion. The Grand Steward's Lodge has celebrated its centenary! The period of ONE HUNDRED YEARS has elapsed since its constitution—although from *time immemorial*, amongst Masons, it is well understood to have existed as an association of the most liberal, talented, and influential brethren of the Order; and that such association was embodied as a Lodge on the 24th of June, 1735, for the better assurance of perpetuating the example set, and of affording a proof to futurity of the utility of its constitution.—Lord Viscount WEYMOUTH was the Grand Master of the time.—Sir ROBERT LAWLEY, the First Master of the *Steward's Lodge.*

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Peace to their ashes!—Honour to their memory!—A hundred years have passed since the one held the Masonic Sceptre, and the other governed the Steward's Lodge. What changes have taken place in the wide world!—what heroes now sleep in peace—whose warlike deeds amazed mankind and alarmed peaceful men!—What kingdoms have changed sovereigns!—nations even have almost changed their distinguishing mark—landmarks themselves, in many instances, have become obliterated—The march of mind, however, always contemplating science, and fostering the liberal arts, has reconciled us to the retrospect, and we are compensated in the change.

With Freemasonry all is free. The rock of ages still boasts of it as a Craft—the past and present prove its value—the future will, we so dare pray, confirm our hope, that the landmarks which WE, in 1835, acknowledge as our tenets, may be still better known and practised when the Great Architect of all shall allow the Grand Steward's Lodge to reassemble under similar circumstance in 1935. This is a subject on which we could delight to dwell; but we must proceed to the details of the Meeting itself.

His Royal Highness the Duke of Sussex, M. W. G. M. who had been memoralised on the occasion, and respectfully invited as a guest, replied to the memorial and invitation with that condescension and fraternal kindness which always marks this distinguished Prince and Freemason.

The members and visitors, had previously assembled in the anti-room of the new Temple, and at half past five Brother Richard Hervé Giraud, W.M., and Brothers Rogers and Acklam, (as Wardens*), respectively took their seats, when the Lodge was opened in due form and with solemn prayer. No minutes were read, as the Lodge was one of emergency, and business restricted to the occasion, and such circumstances as might necessarily arise.

About six o'clock the Master of the Ceremonies announced that Lord Henry John Spencer Churchill, the Deputy Grand Master of England, was at the door of the Lodge waiting for admittance.

On his Lordship's entrance the Lodge rose as a mark of respect, and saluted him as D. G. M. The W. M. (Brother Richard Hervé Giraud) then offered the gavel to the noble Brother, who, however, declined to receive it†.

The Grand Steward's Lodge at this moment presented the most splendid appearance from the number of Grand Officers, many of whom are members of the Lodge, the other members with their crimson regalia, the visitors Grand Stewards present and past, in the same costume, and the numerous other brethren assembled on the occasion.

The announcement of visitors having ceased, on the Master's calling attention for the first time of asking, Dr. Crucefix shortly addressed the Master for permission to move a resolution, which he felt confident was calculated upon this, as upon every occasion which occurred, to prove that the sentiments of the Lodge were based upon loyalty and attachment to their M. W. G. M.; and that as the festival, in honour of his natal day on the 27th of January, as approaching, he hoped that every member of the Lodge would be present, and not merely attend, but that

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* Brother Rogers the J. W. officiated as S. W. for Brother Norris, whose absence was caused by a severe domestic calamity. And Brother Acklam, the J. D., officiated for Brother Rogers as J. W.

† This ceremony is always observed when the G. M. or D.G.M. honours a private Lodge with his presence.

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they would take their seats at the Grand Steward's table; and upon this occasion in particular, if not upon all other festivals, he trusted that such of the Grand Officers who had received honours in, and preferment through, their membership of the Lodge, would also take their seats with the brethren as a mark of mutual esteem and respectful attention to His Royal Highness.

A resolution was then moved, seconded, and carried unanimously. Shortly after which the Lodge closed, and the brethren adjourned to the Hall at about seven o'clock.

THE BANQUET.*—The Master, Brother Giraud, was supported on his right by the D.G.M. Lord J. Churchill, and on his left by Brother David Pollock, Esq. P. S. G. W. The visiting brethren, and such of the members of the Lodge, being Grand Officers, were arranged according to their rank at the upper table, and around it. The Grand Chaplain, Brother Fallowfield, and the Chaplain to the House of Commons, Brother Vane, were placed facing the chair. Next in order were the Grand Stewards of the year, the Masters of the Red Apron Lodges, the other visitors, and lastly, the members of the Grand Steward's Lodge, in all about one hundred. We shall avoid any other notice of the Banquet itself, than that as Brother Cuff had received an unlimited order, so there was no restriction as to the wines; each guest was supplied with what he wished, and the general opinion was, that the arrangements were conducted with unusual comfort and liberality.

"Non nobis Domine" preceded the toast of "The King, Patron of our Order," which was most loyally cheered and followed by the national anthem, "God save the King."

The next proposition from the Chair was "His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master," whose character and qualifications, with his claim upon the hearts of all, were very happily alluded to; and in expectation of some observations upon the occurrence of the day, the assembly evinced a marked attention while the Worshipful Master delivered an address, of which we shall endeavour to give an outline.

"It would appear by the earlier records of the society, that at its renovation in 1720, several brethren were appointed to attend the Grand Wardens in making arrangements for an annual feast, and that such brethren being of good character and repute in life, having due regard to the preservation of decency and decorum, were of course looked upon as deserving preferment; and from among such who thus evidenced a disposition to advance Freemasonry, the Grand Officers were generally selected.

"Matters thus continued for several years, to the satisfaction of all parties, and at a quarterly communication held on 24th June, 1735, at the Devil Tavern, in Fleet Street, an address was presented in form, and "The Stewards' Lodge" became immediately embodied.

"In drawing a comparison between 1735 and 1835, the Freemason may feel a justifiable pride in viewing the relative position of the Order in reference to the eventful period of a century's duration. The Society has progressed most gloriously, with the improvements so evident in the general aspect of the times.

"As Art and Science developed new results of mental inquiry, so has the Freemason kept pace, and such intimate blendings of moral influ-

* There were three tables with one cross at the top.

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ence with scientific examination can be shewn, as prove to the strictest observer, that as a society, in which the evolutions of natural law were bounded only by a fundamental principle of loyalty to the realm, so Freemasonry received as a voluntary tribute the protection of all who appreciated its excellent tenets. Kings, Lords, and Commons, all have associated in our general fraternity, and in every age have gained honour and profit amongst us.

This Lodge, from the paramount situation it held in the Craft in former years, has frequently proved an arbitrator in some matters of moment, which may scarcely be wondered at, from its always numbering amongst its members so many brethren of rank, character, and influence; it thus has frequently equipoised a difficulty so as to enable a discussion to take place, which might otherwise have led to disputation; and indeed, such was the estimation in which it was held, that in 1779, the Grand Lodge passed that well remembered law, that no Brother should be appointed a Grand Officer unless he was at the time a member of the Stewards' Lodge; and no brother could be a member who had not served at the Grand Feast. Thus clearly acknowledging the necessity of a preparatory testimony, and confirming the utility of the Lodge, and the advantages which it had conferred upon the Craft.

In 1768, the public nights, which were only occasionally held, were appointed specially to be held in March and December. They have continued without other intermission than by order of Grand Lodge, when all meetings have been suspended in times of mourning.

The honorary medal which is appended to the Master's Jewel, is a testimony that this Lodge supported the Craft in time of need.

In 1792, the Stewards' Lodge, till then No. 47, was placed without number at the top of the list, and in 1799, was designated by Grand Lodge as the "*Grand Stewards' Lodge.*"

This outline is but a faint endeavour to bring before the company on the celebration of the centenary, some of the general services this lodge may have rendered, and I cheerfully leave the proper interpretation of my omissions to their kindest consideration, while I approach the period when its zenith was hallowed by the presence of our Illustrious Grand Master, H. R. H. the Duke of Sussex, in 1815, who, by his gracious condescension, confirmed the Grand Stewards' Lodge in their rights and privileges, replying to a memorial on the subject with that urbanity and decision which has always marked his character. This period is indeed interesting to every member of the Lodge; the minute books afford ample proofs of the loyalty of the members, to their princely ruler, and of the attachment of H. R. H. to the Lodge.

I here draw the veil, and close the sanctuary for another century.

Lastly, I come to a distressing subject, in announcing that H. R. H. has been compelled to decline our invitation this evening, on account of his want of sight. My brethren, could he but have witnessed our devotion to his sway, our veneration for his character, our affection for his person, it might have cheered him in the continuance of those exalted duties which may it please the Great Architect he may exercise for many years, it would convince him that however all lodges unite in respectful attachment, none, no, not one, exceeds the Grand Stewards' Lodge in those sentiments which form the Mason's pride, and become the Mason's hope. I conclude with proposing the health of our Illustrious Grand Master, H. R. H. the Duke of Sussex. (*Loud and long continued cheering*, followed by the glee "Hail, Star of Brunswick.")

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"The Grand Masters of Scotland and Ireland," and the Right Hon. Lord Dundas, the Pro-Grand Master, were severally given, and each received with very marked respect.

The health of Lord John Churchill, the Deputy Grand Master, was then proposed, and most warmly greeted by the company. In returning thanks, his lordship observed, that such was the attention he had personally received, and the delightful cordiality, as well as the very creditable arrangements of the Grand Stewards' Lodge, that it would become his duty to report accordingly, and he felt confident the information he would have to give would much gratify His Royal Highness.

"The Heart of a True British Sailor," was appropriately sung by brother Hawkins.

The Deputy Grand Master then proposed "the health of the Worshipful Master, and prosperity to the Grand Stewards' Lodge;" his lordship adverted very concisely to the merits of the presiding officer, the character of the Lodge, and the respectability of its members. Brother Giraud, the Worshipful Master, in reply to the compliment of the distinguished guest, for his own part, felt how needful it was to solicit indulgence upon the present occasion; when, although pledged, from the peculiar situation in which he was placed, to maintain the character of the Lodge and its members, still he was also warranted in relying upon them all, as Freemasons, to overlook on his part any want of oratory. His noble brother might be safely trusted to exercise his indulgence on this evening, but he could assure the visitors collectively, that he was but the organ of every individual member in sincerely bidding them a hearty Masonic welcome, and also in expressing towards them the high sense of gratitude felt by the Lodge at the fraternal manner in which their invitation had been accepted. He concluded by wishing prosperity to all other Lodges.

"Lord Durham, the Past Deputy Grand Master," now absent from England, was next proposed, and most enthusiastically received.

"The Provincial Grand Masters," followed, after which, brother Parry favoured the company with a most delightful air on the Accordion.

"Brother Fallowfield and the Grand Officers of the year," was next given, and very chastely replied to by the reverend chaplain.

"Brother David Pollock and the Past Masters of the Lodge," was, as might be expected, received with every demonstration of respect. Brother Pollock, on the part of his friends, rose, and said that he felt, when a Master of the Lodge, an honest pride in presiding; it was indeed an honour to sit in that chair; he would contend, that in the present Master would be found every requisite; he had filled office with integrity, and would retire from it with honour. It was something to say, that a Lodge that had commenced under such peculiar circumstances, had, at the end of a century, lost at any rate nothing of its real dignity.

The glee "Poculum elevatum," (by Dr. Arne) was then delightfully sung by brother Bellamy and the musical brethren, and most rapturously encored.

Brother Bellamy's voice, however, soared above;—all a patriarch hard himself, he seemed to hallow the moment, and to recall the inaugural period of the original consecration; his mellow, yet happy notes, revelled in natural minstrelsy, and like Aaron's bells, chimed in a merry and rapturous peal of song, diffusing hilarity, not without kin to that

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holiday mirth which the celebration of a Masonic Centenary might be supposed to inspire.

The Master then gave "Brother Thomas Moore and brother Ramsbottom, and success to the Boys' and Girls' Schools." Brother Moore briefly addressed the meeting, and acknowledged that to no Lodge in the Order were the charities more indebted than to the members of the Grand Stewards' Lodge; and he trusted that the celebration of the completion of the next century might prove as auspicious as the present.

The Deputy Grand Master acknowledged the compliment paid to Brother Ramsbottom, than whom Masonry could not boast a more liberal supporter.

Brother Petitt, who replied on the occasion of the Past Grand Officers' health being noticed, made some expressive, pointed, and delicate remarks; and at this time it was very generally observed, that "good humour" never presided with greater effect.

"The Eighteen Red-Apron Lodges, and success to them," were then given, and Brother Leach, Master of No. 1, returned thanks.

"The Eighteen Grand Stewards of the Year" followed, for which Brother Dobie returned thanks. Both toasts were warmly received.

"Alderman Thomas Wood, and the other visitors," called forth very cordial marks of approbation. The worthy Alderman was very felicitous in his observations, which were brief and much to the purpose. He characterised the meeting as the union of conviviality and friendship, as the institution itself was one of virtue and principle.

"The Father of the Lodge, Brother Clarkson," elicited much interest. "A service of forty years," the veteran Brother observed, "was rewarded by excellent health and unabated spirits." Brother Clarkson entered into many particulars, which our space will not allow us to give.

"Brother Bellamy and the Musical Friends," met with an equally cordial reception. Brother Bellamy, in the course of his address, observed, that their honours in Masonry were necessarily restricted to the opportunity of meeting the brethren in convivial moments, and therefore their ambition was limited on account of their professional pursuits; but when the opportunity to please was afforded them, their duty became father to their wishes, which were to gratify those who heard them."

"Brothers Norris, Father and Son," absent from a domestic calamity.

"Brother Rodgers and the Officers of the Lodge." This toast as the preceding was well received, and Brother Rogers replied with his accustomed good humour and judicious expression.

The concluding toast—"To all poor and distressed Masons," was the signal to retire, and the company separated, after passing one of the happiest days ever enjoyed by Masons.

PRESENT *.

Rt. W. Lord Henry John Spencer Churchill, D. G. M.
Prov. Grand Masters.—Rt. W. Simon M'Gillvray, W. Merrick.
Past Grand Wardens.—Rt. Worshipful D. Pollock†, Sir W. Rawlins†, L. H. Petit†, —— Willett†.

* The number of guests invited were very numerous. The three Grand Masters of England, Scotland, and Ireland wrote very complimentary letters on the necessity of being prevented from attending, as did Lord Dundas and the other noble and Grand Officers.
† Members of the Grand Steward's Lodge.

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Past Grand Treasurer.—V. W.: —— Clarkson†.
Grand Chaplain.—V. W.: W. Fallowfield.
Grand Secretaries.—V. W.: W. H. White, E. Harper.
Grand Deacons, Present and Past.—W. A. Keightley, B. Laurence†, T. F. Savory, — Hamilton, T. R. Smith†, T. Moore.
Grand Director of Ceremonies.—W. Sir W. Woods.
Grand Organist.—W.: Sir Geo. Smart.
Grand Sword Bearer W.—John Masson.
Several Grand Stewards, and many Masters of Red Apron Lodges, with other Worshipful Masters, and other visiting brethren.
The Chaplain to the Speaker of House of Commons, Rev. Brother J. Vane, A. M.
Alderman Thomas Wood, T. Bish, M. P.†
Brother Richard Hervé Giraud, W. M.—The Officers and Brethren of the Lodge. Tylers, Robert Miller, William Dawes.

THE PARLIAMENTARY ANALYSIS.

(EDITORIAL FACILITIES.)

We found it necessary in our last to ask advice of our friends, as to the propriety of discontinuing this article; and we submit some passages from a pretty large correspondence on the subject,—still soliciting the opinions of others.

Extracted from Correspondence.

CLASS I.—" TO THE EDITOR.

DEAR SIR AND BROTHER,—I am induced to think that the readers generally of the Freemasons' Quarterly," support it upon its Masonic claims alone, and not for the sake of its general information; and therefore may perhaps be allowed to offer my opinion, that the discontinuance of the " Parliamentary Analysis" would not be felt, and the Craft generally would be benefited, by, if possible, a still greater share of Masonic matter.

In throwing out these suggestions, I am induced by the warmest wishes for the prosperity of your arduous and praiseworthy undertaking. E. P."

We are the more obliged by the answer of E. P. as it is confined to the point: many others coincide with him.

CLASS II.—" TO THE EDITOR.

SIR AND BROTHER,—I am requested by the Lodge of Integrity 529, to state to you that the members unanimously disapprove of Parliamentary proceedings being inserted in the Masonic Review. They think also that the notices of the London theatres might with propriety be omitted. These, to a large proportion of subscribers, are totally useless; and those who wish for information of this sort, have many other ready ways of obtaining it. Our Lodge wishes the Review to be as much as possible *purely* a Masonic publication; assured that as long as this its legitimate object is kept in view, it will flourish. Articles of science, literature, antiquarian researches, and the like, reports of the proceedings of the London Philosophical and other learned societies, &c., are considered to form appropriate matter for occupying

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the *spare* pages of the Review. With every good wish for the success of your undertaking,

I am, Sir,
Your's faithfully,
A. C."

To this class of correspondents we can only promise, that we shall readily avail ourselves of their own information upon the various topics to which they allude. With regard to the propriety of theatrical criticism, we confess our difference in opinion. The stage, if not superintended, may degenerate into that which many fear; but if supported, it possesses great power of utility.

CLASS III.

* * * * "We are anxious to have your parliamentary intelligence supplanted by light tales, and poetical articles, which will insure a very extensive circulation among those who are not Masons; but we are particularly desirous that you may not be disposed to dilate too much upon learned subjects or society meetings, as there are so many publications devoted to those matters."

This class is the most numerous of our correspondents.

TO THE EDITOR.

SIR AND BROTHER,—In reference to the question of your correspondent, a Past Master, regarding Masonic clothing and insignia, I beg to inform you that the regulation of the Grand Lodge of Ireland is, that no Mason shall wear a ribbon of any colour except *sky-blue* in a Lodge of Craft Masonry. But in consequence of there being no law on this subject in the Ahiman Rezon, very great irregularity has prevailed in the practice of country Masons, of which I believe the members of the Grand Lodge were not much aware until lately. I understand that a new edition of the Laws and Constitutions, which is now in preparation, and will speedily appear, will contain a precise regulation regarding the clothing, &c., of Masons in the three first degrees.

I take the opportunity of observing, that if your remark in a note in p. 334, refers to the *Grand Lodge* Officers, you are in error in stating that they wear *green* collars; *sky-blue* is the colour worn by the Grand Officers of Ireland, which is alleged by Irish Masons to be the original Grand Lodge colour in England also, the *garter blue* having been introduced at a late period. On this last remark I do not profess to be accurately informed, but of the practice of the Grand Lodge of Ireland I am certain, being myself a Grand Officer.

I have the honour to be,
Your faithful brother,
NOACHIDA DALRUADICUS.

TO THE EDITOR.

SIR AND BROTHER,—There is a certain word made use of by Masons, which I have sometimes heard objected to as unfounded and barbarous, and not to be found in any dictionary or author in our language. The word, however, I contend to be good and of classical origin. Masons know very well, that it is used as descriptive of those unlawful *listeners* whom, it is the duty of the Tyler to *keep* off from our ceremonies; and

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I trace it to the Greek verb ακουω to hear or listen to, from which it is but *parcè detorta*, and we have high authority for so importing words from one language to another.

" Et nova fictaque nuper habebunt verba fidem, si
Græco fonte cadunt parcè detorta." *Horace's Art of Poetry.*

If you think this suggestion may interest any of our learned brethren, you will give it a place in the next Quarterly.

Yours, fraternally, R. L.——W. M.

TO THE EDITOR.

Sir,—In a report published in your last Number, giving an account of the Excursion to Chatham, on behalf of the Boys' Masonic Institution, I perceive that one of the toasts professedly given by Brother Dr. Crucefix is, " *The health of Brother Barnes, Hon. Secretary of the Institution.*" Now this is not only an error, but one calculated, which I am sure cannot be meant, to wound the feelings of the gentleman, who, for a space of nine years, has performed the onerous duties of secretary to his own credit and to the advantage of the institution, viz. Mr. Augustus U. Thiselton. The fact is simply this, that Brother Barnes is Honorary Secretary to the Committee for conducting the Excursion, and is also one of the Schoolmasters employed by the Charity.

The speech also given (as reported) by Brother Barnes, accords with the error, and consequently it is necessary that the proper correction should be made.

JUSTICE.

[We like to correspond with " Justice," and to deal out even handed justice;—thus, it is, the report was taken from a morning paper, and if our correspondent will only read " Excursion" instead of " Institution," in the report alluded to, the whole affair is clear. Brother Barnes, however, one of the most respectable as he is also one of the most zealous Freemasons, acknowledged the compliment in fitting terms, as " Honorary Secretary to the Nore Committee." The reporter did not observe the distinction, and hence the error in a report otherwise particularly correct.—Ed.]

MR. EDITOR.

Sir,—In one of the pages of your last Review, under the head of " Masonic Chit-Chat," a wish is expressed of ascertaining, if possible, if there are any traces of those remarkable, and not yet generally known marks, which, in former times, the German builders were accustomed to put as a sort of stamps, upon those stones which they had cut or hewn for public buildings, especially for churches of the Gothic style. I have been led to believe that such marks are to be found in the Church of St. Mary's, in the town of Shrewsbury.

Hulberts Phillips' History of Shrewsbury says, that this church was founded by King Edgar; but in what year is not known; a note thereto supposes the foundation preceded the reign of Edgar.

About eight years back the tower and south side of this ancient Gothic structure underwent a thorough repair; the circular arches which divided the side aisles from the transepts, and which for very many years had been disfigured by a superabundant application of mortar, from the hands of some tasteless plasterer, have been scraped and cleaned so as to exhibit the fine Norman arches in nearly their original beauty, and, adds the Editor of the Salopian Journal, " it may, perhaps, be worthy of remark, as well as interesting to some antiquarian and Masonic readers to be informed, that in clearing the plaster from the arches above noticed, the distinguishing *marks* of several of the *operative masons*, who were

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employed in working the stones of which these arches are composed, have been discovered; and it is a singular fact that some of these marks though used many centuries ago, are similar to those used by the masons of the present day."

What those marks are it does not say; but I am sure information may be obtained from a Mr. Dodd, a respectable tradesman of that town-who, I believe was, a short time back, one of its wardens, and a Free, mason to boot.

As a sincere well-wisher to the cause, and likewise to your very interesting periodical, I congratulate the Lodge of Adoption in Paris, and trust, ere long, *we*, the females of Great Britain, may be allowed similar privileges.

Soho, Nov. 10th, 1835. GERALDINE.

P.S. Although I do not possess any literary acquirements, it is probable I may send you a few extracts for perusal.

TO THE EDITOR.

SIR AND BROTHER,—I have for some time directed my attention to the Order of "Masonic Templars," and have been much gratified by a perusal of your review; I need not say more particularly by those articles contributed by your correspondent, "Pilgrim."

The following advertisement has lately appeared in the Scottish papers; and has, in my mind, created some interest: will you favour me by your opinion thereon: and perhaps you may prevail upon "Pilgrim" to consider of the subject.

I remain, Sir and Brother, T.

"SUPERIORITIES FOR SALE.—To be Sold by private bargain, the TEMPLE SUPERIORITIES in the Counties of Fife, Kinross, Clackmannan, Forfar, Inverness, Stirling, Dumbarton, Linlithgow, Peebles, Wigton, Kirkcudbright, Berwick, Selkirk, Argyle, Banff, Bute, Caithness, Elgin, Moray, Haddington, Nairn, Ross, Sutherland, Cromarty and Orkney.

These Superiorities will be sold either in one lot or in separate counties, and at very moderate prices.

In all the Temple Lands the feu-duty is nominal, but the casualties are not taxed, and a year's rent is payable on the entry of each singular successor.

Apply, if by letter, post-paid, to Mr. Gracie, W.S., 57, George-square, Edinburgh."—(From the Edinburgh Leith and Glasgow Advertiser, October, 1835.)

MASONIC INTELLIGENCE.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

The repairs being now fully completed, the children have returned to the School-house. The medical services of Dr. Taplin and Mr. Davis at Gravesend, which have been so cheerfully rendered to the children, have received the warmest commendations and thanks of the House Committee, and in consequence it has been recommended to the General

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Court to commemorate the kindness of these gentlemen by paying them the compliment of making them honorary life-governors.

ROYAL MASONIC INSTITUTION FOR BOYS.

Oct. 12.—Thos. Moore, Esq., P. G. D. Treasurer, in the chair.—The report from the Nore committee was read: by which it appears that the praiseworthy exertions of the Brethren were rewarded by a profit of 78*l.* 2*s.* in favour of the charity. Upon the report being received it was—Resolved unanimously, that the thanks of this General Court are respectfully offered to the President, Vice President, Treasurer, Secretary, and members of the committee, who superintended the excursion to the Nore on the 22nd of July last, for their kind exertions on the occasion, and for the above liberal subscription thereby produced.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

Oct. 27. Royal Pavilion Theatre.—Last night the performances were for the benefit of the Asylum for Aged and Decayed Freemasons, and it gives us pleasure to announce that they attracted a full, and, we may add, a fashionable house. *Venice Preserved* was the first piece, and the principal characters being supported by Freer, Elton, and Mrs. Wingrove, it went off exceeding well. In the course of the evening there was an immense variety of singing and dancing, all of which tended to amuse the Craft to the top of their bent. A medley dance by Mademoiselle Leoni, the *Swiss Toy Girl,* in character, by Miss Bigg, and an Irish song by Adams, drew forth great approbation. An interlude, written by Campbell, of Sadler's Wells, called *The Bankrupt Mason,* kept the house in a roar, and well it might. *The Miller's Maid* was, however, the magnet of the evening. An address was delivered by a Brother in the Craft, and too much praise cannot be given to the committee who conducted the proceedings. We earnestly recommend to other Lodges the example which the Lodge of Prosperity 78, has shown them; and if they will only follow the course which Brothers Barnes, Adams, and others have so laudably pursued, we can predict that success fully proportionate will reward their zeal. We hear that fifty pounds is about to be paid over to the treasurer of the Asylum.

We have received several letters from London and provincial Lodges, expressive of their good wishes, and enclosing copies of minutes in explanation.

We offer no apology for inserting the following appeal; it speaks a language not easily misunderstood, and we hope the appeal will be felt accordingly.

" ASYLUM FOR THE AGED AND DECAYED FREEMASON.

" A letter was read at a meeting of several Brethren on the 12th of November, when it was unanimously resolved to adopt the suggestions therein made, and in honour of the writer (Brother Richard Spencer), it was agreed that the contributions should be received as the

" 'Spencerian Collection.'

" The following extracts will be sufficient, and the Subscription is most earnestly recommended to the kind sympathy of the Ladies, many of whom have expressed their warmest wishes for the success of the undertaking:—

" 'About five years since it was reported in various newspapers, and

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taken up generally by the press, that a certain LADY of RANK would get collected a given sum in a stated time, which she accomplished, with the assistance of her friends, by a Penny Subscription only, and the sum received was given to a public hospital, amounting to upwards of A THOUSAND POUNDS; now, sir, as the Bank of England Lodge is a strong advocate for establishing a fund for the erection and endowment of 'An ASYLUM FOR THE AGED FREEMASON,' I think, if a subscription, confined to the above amount, was taken in hand by the members generally, the example thus set, would be followed by the London and Provincial Brethren, many of whom are warm in the cause of so charitable an institution, and I have no doubt a sufficient sum would be collected, with the assistance of donations and general subscriptions, to accomplish our much desired object.

"'Should you think my view at all practicable, I shall forward a number of pass books, and suggest that a short statement of the plan should be printed and put on the inside of the cover of each book. The amount may be reported monthly, and paid over to the 'Provisional Treasurer of the Fund,' who, I am certain, will not disdain to accept also our Penny Subscriptions.'"

[The Editor of the Freemason's Quarterly Review will also contribute his aid, and most cheerfully supply pass books in any number on application by letter—each of which shall have a number affixed, with date of registry—and he will feel a grateful pleasure in forwarding the suggestions of any kind friends. 23, Paternoster Row.]

Dec. 4th.—A meeting of the subscribers to the "Asylum," regularly convened in consequence of a requisition to the treasurer, was held at Radley's Hotel, when a very interesting examination was made into various subjects connected with this Grand Masonic measure, and a sub-committee named to report thereon at an early opportunity. The meeting was numerously attended.

SUPREME ROYAL ARCH CHAPTER.*

[The annual circular, from May 1st 1834, to May 6, 1835, was delivered on the 4th Nov. 1835.]

QUARTERLY CONVOCATION, NOV. 4.

Present.—M. E. C. Lord H. John S. Churchill H. as M. E. Z.
E. C. John Ramsbottom, Esq. *M.P.* J. as . H.
E. C. Simon McGillivray, Esq. . . . . J.

with several present and past principals of the Order.

A report of the Committe of General Purposes was read; containing a report upon the Finance, on general subjects, with a communication from the principals of a London Chapter, which reported, that a first principal-elect, had intimated his intention to work the Chapter according to an old and not according to the recently promulgated system; and that, under these circumstances, the said principals prayed for advice and direction.

This announcement naturally gave rise to many observations; after which it was declared, that the ceremonies recently adopted by the

* In a note at p. 303, we inadvertently have committed an inexcusable blunder; inasmuch as we have misrepresented the Companion who presided as Z. on that occasion: we can only throw ourselves upon the kind forbearance of Companion Prescott to overlook our intellgence: indeed, we are so self-convicted of our fault as to feel most severely the punishment of self-reproach. In the note at p. 303 for Z. read H.

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several Grand Chapters are the ceremonies of our Order, which it is the duty of every Chapter to obey.

The notice of motion, given at the last Chapter, (see p. 303) was then read formally as a substantive motion, and carried unanimously. A notice of motion was also given that a communication be addressed to every Chapter under the English constitution in England, calling upon them to furnish the *place* and *time* of meeting of each Chapter.

The present annual circular not being deemed sufficiently explicit, it was also resolved, that all proceedings of the Grand Chapter, relative to the alterations in working, as well as upon all other especial meetings, should be published and circulated.

The petition of Chapter 592, for removal from Hockerill to Hertford was granted. And at a quarter to eleven the Grand Chapter was closed.

MASTER-MASONS' LODGE OF INSTRUCTION.

October 2.—The Masonic Session in London may be said to have commenced very appropriately, by the celebration of the anniversary of this Lodge of Instruction. The meeting was, in particular, marked by the presence of the three leading lecturers on Masonry, upon whom, by general consent as it were, the mantle of "Peter Gilkes" may be said to have fallen. We feel an honest pride in our association with Brothers Dowley, Cooper, and S. B. Wilson, and entertain so high an opinion of their value to the society, that we take the liberty of making as public as we can, their well earned character for intelligence, grounded upon a careful adherence to the landmarks of the Order, for the strict observance of our laws and regulations, and still more for the modesty with which they receive the homage so readily offered to their merits, as individuals. The evening passed, as may be readily expected, in a very happy manner, and the Chairman had no reason to complain of the manner in which he was supported by Brother Smith, the Master of the Lodge of Unions 318, under whose sanction the Lodge is held; as well as by the attendance of Brother Hall, Grand Steward of the year, Brothers Henekey and Hawley of the Grand Stewards' Lodge, the Master of the Bank of England Lodge Brother Watkins, Brothers Kincaid, France, Knott, and many others.

QUARTERLY COMMUNICATION.

Dec. 2.—Present, R. W: Lord H. John S. Churchill, D G. M. as G. M.

R. W: B. B. Cabbell, P. J. G. W. as S. G. W.

" Geo. Stone . P. J. G. W. as J. G. W.

Brothers W. W. Prescott, Granville, Pollock, B. Laurence, Keightly, and other present and past Grand Officers, a few of the Grand Stewards of the year, and a numerous assemblage of the Craft.—After the confirmation of the minutes of the last Lodge, Brother Philipe addressed the Grand Lodge, and passed a very just and graceful eulogium upon the character of the M. W. the Grand Master, who, during the past year, had, in a most especial manner, endeared himself to the Craft by the ready aud kind manner in which he had met their wishes upon some important changes. Brother Philipe also alluded to the regret which his long absence occasioned; and expressed, on the part

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of the numerous meeting, a sincere wish that his Royal Highness would sanction, by his approval, the motion he was about to submit, viz.: "That H. R. H. the Duke of Sussex, our present Most Worshipful Grand Master, be put in nomination for the ensuing year." The motion was then seconded, on which the Grand Lodge rose and carried it by acclamation.

The report from the Board of General Purposes gave rise to some needless discussion; and was ultimately approved.

A motion for an alphabetical register, regularly proposed by a Master of a Lodge on the Committee of Masters, was moved and seconded somewhat irregularly by others; but allowed to pass by the original proposer rather than create discussion upon a mere matter of form*.

Some lengthy papers were read; during which there was a general move from the platform, and his Lordship the D. G. M. was left with a short complement of Grand Officers. The Grand Lodge closed about half past ten o'clock.

It is with great satisfaction we announce that the Grand Lodge upon this occasion opened PUNCTUALLY at EIGHT o'clock.

MOIRA FESTIVAL.

ON Monday, the 7th December, the Moira Lodge, by an unanimous vote, re-elected Brother John Bigg their Worshipful Master, for a second year. On the completion of Masonic business, the brethren, about forty in number, celebrated their Annual Festival at the London Tavern, in honour of their late Patron, the Marquis of Hastings, who, when Earl of Moira, was intimately associated with this Lodge. The increasing prosperity of the Lodge, while it proves incontestibly the advancement of the society in a general point of view, exhibits in the most gratifying manner, the activity and zeal of the members of the Lodge, which have been so laudably enspirited by the discipline and example of their Master. The festival was honoured by the presence of several visiting brethren; amongst whom, we noticed Brothers Birnie of the Lodge of Antiquity, D. Wire of the Peace and Harmony, Parbury of the Kilwinning Lodge, Calcutta, &c. The pleasures of the evening were much increased by the delightful and harmonious efforts of Brothers Jolly, Atkins, and Pyne; and by the extraordinary and brilliant powers of Brother Poznanski on the violin. The successful, and rapidly increasing state of the Moira Lodge, was a natural topic of congratulation amongst the brethren at this meeting, at which "the feast of reason and the flow of soul" were the distinguishing characteristics. We are not perhaps called upon to pass a critical notice upon the banquet itself, and yet we confess that the most *recherché* connoisseur, would find it difficult to compete with Brother Bleaden, either in liberality as a Mason, or as an "Artiste."

Nov. 27.—ORDER OF MALTA AND M. P.—Pursuant to notice, a Chapter of these Orders was held this day, in Clerkenwell, and attended by many qualified companions. Several new members were introduced, and the ceremonies performed by J. H. Goldsworthy, assisted by C.

* These irregularities should occur as seldom as possible.

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Baumer and others. Some years having elapsed since the last convocation of the Order, the subject engrossed much attention.

Dec. 18.—KNIGHTS TEMPLARS.—A Quarterly Encampment was held this evening. We have been solicited by several members to delay the account of the proceedings, as being irregular, and we cheerfully comply with their laudable request.

MASONIC CHIT CHAT.

Some foolish person, who rejoices in annoying those with whom he cannot associate, having reported that Lord John Churchill was appointed to the Madagascar frigate, his Lordship was subjected to numerous applications for various appointments. The despicable wight who can thus recklessly sport with the feelings of at least fifty deserving officers, deserves what he probably may not get, "a rope's end." But why should the "Chronicle," which is among the best informed of the public press, lend itself so easily to the imposition, and become the double dupe?

A Provincial Grand Lodge for the county of Stafford, will be held at the Shire Hall, Stafford, on Monday, the 28th day of January next, at twelve o'clock at noon. The Brethren to appear in strict Masonic costume. By order of the Right Hon. the Earl Ferrers, P. G. M. J. W. Fleetwood, P. G. S.

The Palatine Lodge of Free and Accepted Masons, No. 114, celebrated the Festival of St. John the Evangelist, on Monday, the 28th, in their Lodge-room, at Kay's hotel (late Bridge Inn), Bishopwearmouth.

We understand that Sir J. R. G. Graham, Bart., P. G. M., intends holding a Provincial Grand Lodge, at Carlisle very shortly.

A Lodge of Instruction is about being formed in Exeter, which promises well.

Taunton.—Brother F. Warre, P. P. Chaplain, is elected W. M. of the Lodge of Unanimity and Sincerity, and Brother Eales White re-elected Treasurer. The indefatigable Brother Macdonald (now Major), who leaves for India in April, is regular in his attendance, although residing at a distance of thirty miles.

The Brethren of the Palladian Lodge of Free and Accepted Masons, celebrated the Festival of St. John the Evangelist, at the Bowling Green, Hereford, on Monday, the 28th day of this month.

It is, we dare believe, needless for us to remind Masons that the Ides of March are not very distant, and that on the ninth of that month, the excellent and worthy treasurer, Brother Thomas Moore, will be at hand to report to his benevolent friends the result of their liberality, and to prove, in the progressive advancement of the younger "Lewis," that we are only happy in doing our duty.

"The merry month of Maye," too, will not pass unheeded. It is then we meet to cherish the female infant, and if possible to be "a father to the fatherless." The 11th of that month is fixed for the festival, and eleven Lodges meet in their own rooms. Why do not all of them hold the banquet in the Hall, and then and there contribute to support the daughters of those whom adversity has visited, or whom death has removed?

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Dec. 16.—The public night of the Grand Stewards' Lodge was honoured by a numerous attendance of the Fraternity; and following, as it did, so immediately after the celebration of the centenary of the Lodge, it was gratifying to observe that even more than usual attention was evident in those who delivered the respective sections, and was listened to with proportionate interest. Bro. Aarons, in the name of the visitors, acknowledged the grateful sense they all entertained of the valuable services at all times rendered to Freemasonry by the Grand Stewards' Lodge.

Cornwall.—We have heard that the Masons and the gentry of this county intend to raise some public tribute to the memory of their deceased Brother, Lord de Dunstanville.

The Hon. P. Y. Saville, third son of the Earl of Mexborough, was on Friday week initiated in the Masonic Lodge of Unanimity, No. 179, Wakefield. The Hon. H. A. Saville was also present during the ceremony.—*Halifax Express, Oct.* 22.

The ball which is annually given under the sanction of the Bank of England Lodge, has been postponed till the 4th of February, in compliment to the Grand Master, that it may not interfere with the festivities of the 27th January, his natal day.

The Installation of the Worshipful Master and other officers of Newcastle-upon-Tyne Lodge, No. 24, for the ensuing year, took place at their Lodge Room, Three Tuns Yard, Cloth Market, Newcastle, yesterday, at twelve o'clock, after which the Brethren dined at Brother J. R. Wilkin's, Half Moon, Mosley Street.

A dispensation has been granted for the initiation of the Hon. Thos. Wentworth Fitzwilliam, at Cambridge; and on the 6th of January a Masonic ball will be given to the ladies in that town.

It is with the highest pleasure we give our version of a rumour that it is intended, by the Somerset Fraternity, to take measures to present their beloved Prov. Grand Master with some substantial mark of their regard, in order that his family and his posterity may possess a record of the estimation in which Col. Tynte is held by his brethren. The intention is as creditable as success will be honourable. Brethren of Somerset, we have our eye upon you, and our heart is with you.

Robert Lemon*, Esq., *F.S.A.*, was a man of extensive learning and great antiquarian research, and derived the classical part of his education from his late uncle, the Rev. Geo. William Lemon. A few years since, Mr. Lemon had the good fortune to discover, among the earlier MSS. in the State Paper Office, a theological work in Latin of the immortal Milton, which was immediately laid before his late majesty, King George the Fourth, who was graciously pleased to command that the same should be forthwith translated into English, and published; and that a splendid copy thereof should be presented to Mr. Lemon, from whom it now descends to his son, as an heir-loom of inestimable value.—*New Monthly Mag., Oct.* 1835.

* See Masonic Obituary, p. 310.

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DIRGE

ON THE DEATH OF THE ETTRICK SHEPHERD.

BY A BROTHER.

THERE's wailing down by Yarrow's Vale,
  There's moaning through the Ettrick Forest;
St. Mary's wave takes up the wail—
  At Altrive Lake the cry is sorest.

Why mute that Doric reed whose tones
  O'er birk and brae poured sweetest pleasure;
Whose spell could charm the elfin ones
  To listen to the minstrel's measure?

'Tis gone: no more may Ettrick hear
  The well-known voice of song or story;
No more St. Mary's bosom clear
  Move to the lay of love or glory.

Pass'd is the magic of the place—
  The living breath of joy in Yarrow!
A spirit mounts to the throne of grace—
  The clay is shrouded in the cold cell narrow.

But pilgrims oft from distant shore
  Shall wander there, and worship lone,
And strew that grave with wild-flow'rs o'er,
  And hang fresh chaplets on its stone.

MASONIC CHRISTENING.

On the 11th November, 1835, Augustus Waring Thiselton, the son of Brother A. U. Thiselton, P. M. of the St. Thomas Lodge.

The ceremony was performed by Brother the Rev. Thomas Moore, W. M. of the Lodge. The clerk was Brother O. Y. Thiselton, acting clerk of St. Pancras, a P. M. of the Lodge, (the accoucheur to Mrs. T. was Brother Sweatman, P. M.) the Godfathers were Brothers Thomas Waring, P. M. of the Lodge, and Edwards Harper, the G. Sec. The ceremony, from the very peculiar circumstances, was very impressive.

We beg to express a hope that the "young Lewis," who has been thus early brought before the Masonic public, may live to reward his friends by affectionate and virtuous conduct; and when at a future day he may read the present page, may he be taught *why* he is termed a "Lewis," and no doubt he will cheerfully fulfil his duty.

Masonic Obituary.

BROTHER JOHN HENRY WILSON, who was initiated in the Percy Lodge 234, in 1809, filled the various offices, and continued a member

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for upwards of twenty years, died on the 23rd Oct. He was exalted in the Chapter of Prudence in 1812, where he filled each Chair in turn, and continued a member of that Chapter till prevented by a paralytic attack, which he endured for five years, with fortitude and resignation. His widow and daughter carries on the umbrella business, at 5, Little Stanhope-street, May Fair. He has left three daughters, one married, one in a situation, and one with the mother, who is much afflicted with rheumatism, and upwards of sixty years of age. He was the last of the three brethren whom Peter Gilkes jocosely called the three V's, viz. White, Whittington, and Wilson, men alike distinguished for their Masonic feeling and talent, and zealous to instruct in Arch as well as Craft Masonry. So esteemed was Br. Wilson, that during his illness, he was presented with 20*l.* by the Grand Lodge.

The Rev. Brother Wilcox, died a few days since, suddenly, of apoplexy. He was a warm advocate for the Charities of our Society.

Brother Parkyns of the Grand Stewards' Lodge died lately at an advanced age. The character of an honest man, of very unpretending manners, rendered him highly esteemed, and a life of industry and cheerfulness enabled him to become wealthy. Brother Parkyns received his Red Apron we believe in the St. Albans Lodge. Any other Stewardships have not been reported to us.

The Ettrick Shepherd.—It is with the deepest regret we announce, on the authority of a private letter, dated from Altrive Lake, and posted to a relative in this county, the death of by far the most remarkable man that ever wore professionally a shepherd's plaid. This sad event, in which every son of genius and reader of taste in broad Scotland, and far beyond its bounds, must feel a melancholy interest, occurred at his residence on the banks of the Yarrow, on Saturday, the 21st November, at the hour of noon. For some weeks previous he had been confined to his bed by a severe attack of bilious fever, which latterly assumed the form of jaundice—both, in all probability, originating in exposure to cold, or some latent affection of the liver. During the fever he suffered great prostration of strength, and for a week or more his friends and medical attendants had begun to fear the worst, particularly after the accession of jaundice, and their fears, we regret to say, have been realised, for it is but too true that one of the sweetest poets that ever framed a lay, and by far the first man of his class, with the single exception of Robert Burns, will, on Friday first, follow to the grave his illustrious friend, Sir Walter Scott, at the distance of little more than three years. We believe they were born in the same year, and that Mr. Hogg, had he survived till the 25th of January next, would have reached the age of 59 or 60.* The above sentences, hastily penned, amidst other avocations, a few hours after receipt of the mournful intelligence, and before the hour of to-morrow's publication, are merely submitted by way of intimation. Hundreds of pens will, of course, be employed in sketching the character of the Bard of Altrive Lake; and though few, perhaps, knew him better than ourselves, we dare not intrude farther until the last solemn duties have been paid to his memory. The funeral has been fixed for Friday, the 27th, and his remains will

* We suspect there must be some mistake here: Sir Walter Scott, we believe, was born in 1769. Albion.

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be attended to a cemetery (Ettrick Church-yard) closely adjoining the cottage in which he was born, by a crowd of mourners such as has rarely been witnessed in the pastoral valleys of the Ettrick and Yarrow. The letter to which we have alluded states distinctly that the death of one who did so much to illustrate the district in which he resided, has excited feelings of so vivid a nature, that the entire population may be described as one extended family of mourners.—*(Dumfries Courier.)*

The awful summons from hence to eternity has been issued, and our revered brother, whose initiation into our mysteries only took place in May last, has gone to judgment, with what hopes of a happy futurity those who knew him can well appreciate. His character belongs now to us. May we study it well, and profit in our researches.

His Grace the Duke of Beaufort died November 23, at his seat, Badminton, Gloucestershire, in his 69th year. He succeeded to the title in 1803. His eldest son, (the Marquis of Worcester) now the present duke, is in his 44th year, whose eldest son (the Earl of Glamorgan) is 12 years of age. The late Duke of Beaufort possessed very extensive Church patronage, having the right of presentation to twenty-nine livings. The first Duke of Beaufort was a natural son of John of Gaunt. His descendant became Duke of Somerset, who, being beheaded after the battle of Hexham, left only a natural son, Charles, who took the name of Somerset. The Marquis of Worcester was of great service to King Charles the First and his son, during and after the civil wars. After the Restoration he was created Dnke of Beaufort. Charles the Second granted him that extraordinary patent, by which he was empowered to create peers himself, without reference to the King, and which he was obliged to resign at the demand of the House of Lords. The deceased nobleman was Lord Lieutenant of three counties, Knight of the Garter, &c. &c., and Provincial Grand Master of Masons for Gloucestershire.

It is our melancholy duty to record the death of Brother James Smith, Member of the London College of Surgeons, &c. He died in Lancaster Place, on the 15th instant, after a very short illness, at the age of 37. The loss of one thus cut off in the flower of his age, has proved of course to his relations and early friends a source of grief, too deep for any language to express: but there are many others also, who entertained for him the attachment which springs out of the fraternal bond of Masonry, and who will long cherish his memory with regret. His disposition and manners were such as tended eminently to win for him regard. The chief feature of his character was perfect amiability. Prone to view the sunny side of all things, to love and amuse his fellow-creatures, and enjoy their society, seemed the favourite business of his life. He was generous to a fault, and humane. His hearty and joyous address corresponded with the frankness and honesty of his sentiments. He abhorred all kinds of affectation, whether of conduct or behaviour, and was not slow in detecting it in others, and exposing it to derision. The power he possessed to do this, all who have met him at the social board will acknowledge. His humour naturally expended itself in slight badinage and good humoured raillery, and often has he kept the table in a roar for hours, without discomposing the complacency of a single individual. But to any who loved to indulge in long and boastful anecdotes of self, or to dictate to or sneer at others, Smith was sure to apply the lash of cutting and original wit. This last quality was in him pure. He never descended to puns,

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studied not for opportunities, sought not for a butt. What he said was evidently spontaneous, and adapted to the particular time and circumstance only which had called it forth. Nature had gifted him with another ornament to his social qualities; he had a voice, neither powerful nor of much compass, but very sweet, and he employed it with feeling, tastefully and correctly.

Although he pretended not either to the learned or philosophic character, his intellectual powers were by no means of an unenviable order. He apprehended with facility whatever was presented to him, either by men or books, and possessed an excellent memory. A more useful faculty still, was that of rejecting all that was speculative, and separating rapidly from the mass of knowledge what was immediately and positively useful; so that he had on most subjects a fund of sound practical information. As there can be no picture without shadow, so there is no character free from faults; and the subject of this notice doubtless had his; but the author of it retains but dim recollections of any such:—a tendency to profusion and indulgence form the only shade to a portrait where all else is light and fair. Happy should we be, had none of us more to answer for than the affectionate and benevolent spirit who has thus suddenly departed. *Requiescat in pace.*

Brother Smith was initiated into Masonry in the Bank of England Lodge, No. 329, which he soon governed as its Master, and received the warmest testimonial of his Masonic service. He was exalted in the Chapter of Fidelity, No. 3, and at his decease was Second Principal; he was at the same time Master of the Lodge of Unions, No. 318, and a Member of the Cross of Christ Encampment, No. 20. His red apron was obtained from the Lodge of Peace and Harmony; and he had officiated as Steward at the Boys' Festival. All the other stewardships would have been served in rotation, had it so pleased the All-wise. He subscribed liberally to the Aged Masons' Asylum, and attended the Centenary of the Grand Stewards' Lodge – six days afterwards he was no longer seen amongst men. His remains were attended to the grave by his family and many friends, and were accompanied by the Master, Officers, and Brethren of his Mother Lodge, who, at their own request, and at their own expense, assembled to pay the last mark of respect to him whom, living, they loved.—The Rev. Joseph Edwards, Chaplain of the Lodge of Emulation, No. 21, was also present on the mournful occasion. At the grave they met the uninvited—the spontaneous attendance of many —who associated in the pure sentiments of regret for his loss, and of condolence for the "mourners." He died unmarried. The father, brothers, and uncles of the deceased, are all Freemasons. The Lodge of Unions suspended their last meeting in consequence; and the Bank of England Lodge will, we understand, as in the instance of the late Dr. Davis, be put into mourning.

Scripture says, "thou art not dead, 'James!' but only sleepeth." Thou art now a tenant of the world of spirits, and not of the tomb! Mother, father, brother, and friends, all have grieved and mourned thy absence, and in humility have bent to the chastening power of Him who so willed thy journey hence. For more than fifteen years have *we* been as it were but as one—even now we are not far apart—thy remains are near. When our quarterly labours commenced a few days since (how prophetic!) little did we dream that we should be so stricken, and that thy dream of life should have so suddenly dissolved!—but thy spirit flew as a dove—Spirit, farewell!

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PROVINCIAL.

HERTFORDSHIRE.—The installation of the W. M. of the Hertford Lodge for the ensuing year took place at the Town-hall, Hertford, on Thursday, Nov. 5, on which occasion there was a numerous attendance. The Lodge met at one o'clock, on account of the pressure of masonic business.

Hatfield House, Nov. 27.—This splendid mansion has just been greatly damaged by fire, and the Dowager Marchioness of Salisbury has fallen a victim to the flames. We have not room to detail the particulars of the awful calamity, nor does it become us to invade the sanctity of filial grief. Mr. Lloyd Thomas, the personal friend of his lordship the marquess, and surgeon to the household, fortunately was at hand, which was in some measure providential, as it was feared he had attended at an important masonic engagement in London.

This gentleman has sufficiently recognized those relics of the deceased parent of the marquess, which have been found, so as to satisfy a jury which has sat under the coroner. The afflicting event has, as might be expected, given rise to the expression of sympathy and condolence in every quarter.

The following address was unanimously agreed to, and the mayor was requested to transmit it privately to his lordship:—

"To the Most Honourable the Marquess of Salisbury, High Steward of the Borough of Hertford, &c. &c. &c.

"We, the Mayor, Recorder, Aldermen, Assistants, and other Officers of the Corporation of the borough of Hertford, beg leave to express our deep grief and sorrow to your lordship at the sudden and lamentable calamity with which it has been the will of Providence to visit your lordship and family.

"In mourning the loss of an affectionate relative, who for a long series of years proved herself so bright an ornament to society, and whose charity never ceased to flow, your lordship will have the melancholy consolation to reflect that her memory will be long cherished in the remembrance of both the high and the low.

"It is our fervent prayer that the Almighty may be pleased to comfort and support your lordship and family in this the hour of affliction, and that he may long preserve your lordship to be, as heretofore, an object of respect and esteem to your numerous and sincere friends and neighbours."

We have further to state, that at a meeting of the Hertford Lodge of Freemasons, it was resolved by the members that the Master be requested to convene a Lodge of Emergency, for the purpose of agreeing upon an address of condolence to their noble brother. The noble marquess stands at the head of the craft in this county, in his capacity of Provincial Grand Master, and as such he is entitled to the sympathy of every Lodge within the province. But the tie which binds his lordship to his brother Masons in Hertfordshire is not merely an official tie, it is a tie of the heart. By the condescending and friendly manner in which he has always mixed with them, and by the truly masonic conduct which he has always shown towards them, individually and collectively, he has endeared himself to his brethren in a manner that none of them will soon forget.

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At a meeting of the Hertford Lodge of Freemasons, held on the 9th of December, the following address was unanimously agreed upon to be presented to the Marquess of Salisbury, Provincial Grand Master for the county of Hertford:—

"To the Most Honourable the Marquess of Salisbury, Grand Master of Masons for the county of Hertford, &c. &c. &c.

"Most Honourable and Right Worshipful Lord and Brother.—We, the Master, Past Masters, Wardens, Officers and Members of the Hertford Lodge, No. 578 in the Registry of England, beg to express our deep sorrow and regret at the melancholy calamity with which your lordship has been lately visited. As Grand Master of our Ancient Order for this province you are justly entitled to the first consideration of our Lodge; but your claim to our regard is still stronger than that arising from the high and distinguished rank which you hold in the Craft. By the urbanity and kindness which you have ever shown towards us, both as a Lodge and as individuals, and the friendly and social manner in which you have always mixed amongst us, you have rendered yourself an object of our warmest respect and esteem. We, therefore, no less as friends than as Masons, claim the melancholy privilege of expressing our deep sympathy in the sufferings of a Brother, for whom we feel so sincere and affectionate a regard.

"In condoling with your lordship on the loss of a venerable and most respected parent, we venture to express a hope that it will be some alleviation to your grief to reflect, that, owing to the charitable and other virtues which so eminently distinguished her career through life, her memory will be long cherished in the grateful remembrance of all who knew her.

"That the GREAT ARCHITECT of the universe may prove a Comforter to you in the hour of affliction, and that He may pour down the dew of His blessing upon your lordship and family, is the sincere and fervent prayer of the Brethren assembled at this Lodge.

"Signed and Sealed in the name and on behalf of the Lodge, this ninth day of December, in the year of our Lord, one thousand eight hundred and thirty-five.—A. L. 5835."

CAMBRIDGE, *Oct.* 12.—Scientific Lodge.—The first Masonic sessional meeting in this University was held this day, and in the absence of the W. M. Brother Barker, who was engaged in the registration in the adjoining County of Suffolk, the chair was filled by Br. H. F. Rowe, who presided with his accustomed skill and ability. The general proceedings of the evening were marked by that propriety which has hitherto distinguished this Lodge, and which is so naturally expected from brethren who possess the enviable opportunity of distinguishing themselves under the tutelage and protection of the Rev. Geo. Adam Brown, the Acting Prov. G. M. of the province, who not only associates among the fraternity as a member, but brings into prominent observation those high qualifications which his standing in the University of Cambridge have rendered so valuable to the Order. We are not, therefore, surprised that the undergraduates feel an honest pride in ranging themselves under his auspicious banner. The distinguished Mason to whom we refer upon this occasion, visited the Lodge, and took occasion to call the attention of its members to the present state of the society: he dwelt with marked emphasis upon the general tenets of the Craft, and most urgently impressed upon them the necessity of strict subordination to those whom the M. W. G. M. had placed in authority. We

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acknowledge ourselves to have felt thankful to him for the careful zealous, cordial, and feeling manner in which he delivered his sentiments, and are confident that the impressive manner in which they were offered and received will not be forgotten. The acting Provincial G. M. will, however, we are assured, pardon our presumption in humbly suggesting that the holding of an annual Grand Lodge in Cambridge, the seat of learning, and where the genius of Masonry has so frequently shown her preference, would be attended with considerable advantage—in affording the opportunity of distinguishing such brethren as have honourably and zealously deported themselves (by their elevation to the purple)—to himself, by drawing around his own person those whose local feelings are identified with the natural hope of preferment, and to the Order itself, by the closer co-operation and intimate union of hearts, anxious and determined to uphold the best interests of our glorious and magnificent mystery.

Bury St. Edmunds.—A provincial convocation of the Royal Arch was held last month, by command of the Prov. G. Superintendant, the Rev. G. A. Browne, and which was very respectably attended. The Rev. Companion promulgated the new regulations of exaltation and installation as recently declared, and addressed the Chapter in very forcible terms upon the occasion. It was gratifying to notice the great attention and respect with which he was listened to; and the conclusion that may be drawn is, that in future there will be a greater observance of this part of the Masonic ritual.

Leeds, *Oct.* 28.—Philanthropic Lodge, Leeds, No. 382, Brother Joseph Jackson, W. M., Resolved unanimously, That as the discussion of religious and political subjects are very justly and wisely excluded from all Lodges of Free and Accepted Masons holding warrants of constitution under the U. G. L. of England, it is essential that all reports relating to such subjects should be excluded from all publications now or hereafter published in support of Masonry; and the pages now occupied in the Freemasons' Quarterly Review in reporting Parliamentary Proceedings and Theatrical Notices, ought to be devoted to purely Masonic Intelligence, or Reports of the proceedings of the various Literary and Scientific Societies of Great Britain or elsewhere.

That the thanks of this Lodge are eminently due to the Editors of the said Review for their spirited and praiseworthy advocation of the true principles of Masonry throughout the world.

That the W. M. of this Lodge, through himself or Secretary, transmit a copy of the above resolutions to the Editors of the said Review, in answer to such Editor's Notice to Correspondents in the September Number thereof, and that the same be entered in the minutes of this Lodge.

Kingston-upon-Hull, *Oct.* 22.—Provincial Grand Lodge for the N. and E. Riding of Yorkshire.—At a general communication of the Province, held by special appointment in the Masonic Hall of the Humber Lodge (Hull) this day,

PRESENT.

W. M.—The Hon. Thomas Dundas, *M. P.* P. G. M. on the Throne.
V. W.—Timothy Hutton, Esq. D. P. G. M.
— W.—John Seller, *pro.** D. P. G. M.
Brother Wm. Wilson (S. W. Humber Lodge) as S. P. G.W.
V. W.—Henry Burton, Esq. *M.P.*—S. P. G. *W.*

* Why *pro* ?

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W. Bros. J. Pearson, P. G. T.	J. B. Phillips, P. G. Reg.
" Edward Butler, P. G. S.	Jer. Spark, P. G. D. Cer.
" Thos. Teetham, S. P. G. D.	W. Plows, P. G. Sup. W.
" James Carter, J. P. G. D.	F. R. Appleyard, P. G. S. B.
" H. Blundell, P. S. P. G. D.	J. D. Dawson, P. Stand. Bearer.
" W. Brown, P. J. P. G. D.	G. Long, P. G. Organist.

" James Hornsby, (P. M. Humber Lodge) as P. G. C. The Provincial Grand Stewards for the day, and the Masters, Past Masters, and Wardens of different Lodges.

After a voluntary on the organ, the Provincial Grand Lodge was opened in due form, and with solemn prayer.

The minutes of the last Lodge were read and confirmed.

The R. W. P. G. Master, was then pleased to appoint the Provincial Grand Officers for the ensuing year, viz.

T. Hutton, Esq., D. P. G. M.	H. Preston, Esq., S. P. G. W.
H. Burton, Esq. *M. P.* S. P. G. W.	Rev. Fred. Kendall, P. G. C.

Mr. C. Robinson, P. G. D. Cer.

(The other officers are as above described.)

The Provincial Grand Treasurer produced his accounts, and laid the state of the funds before the meeting.

The Provincial Grand Secretary reported, that the former D. P. G. M. R. M. Beverley, Esq. had obtained possession of the minute book from the late P. G. S. —— Ellison, in the year 1830, which he still retained, although several applications had been made to have it returned; when the P. G. M. gave directions that Brother Beverley be written to officially respecting its immediate surrender.

All the Lodges in the Province communicated, except the Phœnix Lodge, Hull, and an inquiry being made, it was intimated that the Lodge had ceased to exist, and might be considered extinct; upon which the P. G. S. was directed to report the circumstance to the Grand Secretaries in London, for the information of the M. W. G. Master*.

All business being ended; the Provincial Grand Lodge was closed in due form, and with solemn prayer.

After which the members of that assembly, and a great number of other brethren, partook of an elegant banquet, provided by the officers and brethren of the Humber Lodge, when the thanks of the P. G. Lodge were unanimously expressed to those brethren for their great liberality, and for their kind attention to the accommodation and comfort of their guests.

By command of the R. W. P. G. M.

EDWARD BUTLER, P. G. S.

We received with much satisfaction the proceedings of the first Grand Lodge, held by the Hon. Thomas Dundas, and have equal pleasure in stating, that the manner in which he has commenced the regulations of his province has so exhilarated the Lodges under his jurisdiction as to give much promise of their future zeal. It is hardly enough to state our wishes, that other Provincial Grand Masters will prove equally efficient; but if they will be careful to appoint (as Mr. Dundas has done) active and zealous deputies, they may render service to the Order,

* The warrant of the Phœnix Lodge has since been surrendered at the Grand Secretary's office.

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by bringing into creditable activity the talents of those who are desirous of and who deserve promotion.

We cannot forego the opportunity of noticing the laudable clearness in which the Treasurer's account is promulgated, nor must we forget to do justice to the elegant manner in which the report of the proceedings is printed—in type, execution, and paper; it boldly surpasses the metropolitan circular.

MANCHESTER, *Dec. 9th.*—A meeting of the Provincial Grand Lodge for the Eastern Division of Lancashire was held at Manchester, which was attended by the Officers and Brethren of that province to the number of three hundred and upwards, when the newly appointed D. Prov. G. M., Thomas Preston, Esq., was installed into office, and other routine business transacted, and the day passed in perfect harmony. Among many excellent addresses, we have only room for the following, on the health of "The Provincial Grand Chaplain, and the rest of our Reverend Brethren," being given.

The reverend gentleman acknowledged this toast in a speech of considerable length. He said he had been induced to become a Mason from a favourable opinion conceived of the institution. He had not been deceived; it was founded upon the purest principles of piety and virtue; and, as a relaxation from the more important duties to which, as a clergyman of the Church of England, he had been called, he could assure the brethren that the more he learned of its principles, the more he admired it.

Brother the Rev. P. Blair expressed his thanks for the honour done him. Although he was not a member of a Lodge in England, he had lately been master of one in Ireland, which numbered nearly five hundred members. Many of these Freemasons were amongst the poorest of that unfortunate country; but he was proud to say that they understood what genuine Masonry was, for he could assure the Brethren he was then addressing, that, during the time he belonged to that Lodge, and it was not a short time, amid the most appalling poverty and distress, not one member had been concerned in the many outrages and crimes that have been perpetrated in Ireland.

DURHAM, *Sept.* 22.—A Provincial Lodge for the County of Durham was held at Chester-le-Street this day, at which Sir Cuthbert Sharp presided, as Deputy Grand Master, in the absence of the Earl of Durham. After the routinary business had been gone through, the following Brethren were appointed Grand Officers for the ensuing year:—Br. John Fawcett, P. S. G. W.; Br. Sir H. Williamson, P. J. G. W.; Wm. Mills, P.G.R.; Rev. G. Townsend, P.G.C.; J. C. Carr, P.G.T.; J. P. Kidson, P. G. S.; A. Wilkinson (of Durham), P. G. S.; W. T. Hardy, P.G.D.C.; Thos. Gainforth, P.G.S.D.; —Wilson, P.G.J.D.; T. Small, P. G. O.; R. Robson, G. S. B.; R. Parkinson, P. G. S. B.; G. Walker, P.G.P.; Wm. Robinson, P.G.T. The Senior and Junior Wardens of Lodges, Grand Stewards.—Previous to the opening of the Grand Lodge, a new Lodge was constituted for Chester-le-Street, under the title of "The Wear Lodge," of which Capt. Croudace, of Pelton, was installed Master. At a meeting of the Lambton Lodge, held after the constitution of the Wear Lodge, Sir C. Sharp was chosen Master of the former for the next year. In the afternoon, the Brethren sat down to an excellent dinner at the Lambton Arms, where the evening was spent in true Masonic conviviality and harmony. The health of Lord Durham was drank with a fervour and enthusiasm that showed the

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attachment of the Craft to their Grand Master is neither to be diminished by time or distance.

Dec. 10.—At a General Meeting of the members of the Palatine Lodge, No. 114, held in their Lodge Rooms, Kay's Hotel, Bishopwearmouth, the following Brethren were installed Officers for the ensuing year:—Sir Hedworth Williamson, bart., *M. P.*, W. M.; Sir Cuthbert Sharp, knight, P. M.; Henry Walton, S. W.; John Turner, J. W.; David Jonassohn, Treasurer; Alexander Milne, Secretary; Rev. Chas. Grant, Chaplain; William H. Hardy, S. D.; James C. Hall, J. D.; Cooper Abbs, I. G.; John Jackson, Tyler. The ceremony was performed by Brother Thomas Hardy, P. M. of the Lodge, in the presence of a numerous meeting of Brethren from nearly all the Lodges in the Province, and also of the D. P. G. M. of Northumberland, and several of the Brethren of the Northern Counties' Lodge, Newcastle-on-Tyne.

READING, *Nov.* 6.—The installation of Worshipful Master of the Lodge of Union, 597, for the year ensuing took place in their Lodge, at the Upper Ship Inn, when their Provincial Grand Master, J. Ramsbottom, Esq., M. P., presided, supported by Captain Montagu, the Deputy Provincial Grand Master of the county; — Larkin, Esq. Prov. Grand Master of Bengal; — Heathcock, Esq., and many Brothers of eminence and skill from the metropolis and adjoining counties. We regret the absence of the Chaplain in consequence of a death in his family. The Lodge was opened at twelve o'clock, when the proceedings of the day commenced before a large assembly of the brethren, who were highly gratified with the manner in which the business was conducted, and observed they had never before seen masonry in such perfection in a provincial town. The imposing ceremony of Installation was greatly increased by the addition of a beautiful seraphine, which Mr. Binfield, with his usual liberality, lent to the Brothers on the occasion, and was ably played by their organist, the P. G. O. for the county. The Lodge being closed, in due form and with solemn prayer, they retired to the banquet. The P. G. M., on rising to propose "Prosperity to the Lodge 597," observed, that at all times, and upon all occasions, they had his warmest and most anxious solicitude for the prosperity of the Lodge, and it was with pleasure he should offer, as a young Brother, his son, Mr. J. R. Seymour Ramsbottom.

Capt. Montagu, on proposing the health of the R. W. P. G. M., &c. &c., with masonic honours, presented the annual subscription of the Lodge to the Schools for sons and daughters of decayed Masons, which had been moved in open Lodge by Brother Rackstraw.

The P. G. M. in a most able speech on the benefits and advantages resulting from Masonry, stated that it was gratifying to know, that of all the children educated in the Masonic School, not one had deviated from the paths of virtue. He concluded by proposing the health of Capt. Montagu, D. P. G. M. of the county.

Capt. Montagu, on returning thanks, said he had for many years espoused the cause of Masonry in Reading, and had passed many happy hours in that Lodge. He had thought his Masonic career had ceased, but when he saw Masonry re-established in the borough by such able Brethren, and under such favourable auspices, he could not but unite with his Brother Ramsbottom in aiding this excellent institution. He would feel great gratification in becoming a joining Brother of the Lodge, and proposed the health of Brother Larkin, P. G. M. of Bengal.

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Mr. Larkin returned thanks, and gave an interesting account of Masonry in India. He also begged to be proposed as a joining Brother.

The healths of the Worshipful Master and Past Masters of the Lodge were also drunk with Masonic honours. Brother Baker then proposed the health of Brother William Rackstraw, of London, W. M. of the Lodge No. 9, who had upon the present occasion so ably performed the gratifying ceremony of Installation, and for his readiness upon all occasions in attending the Reading Lodge of Union, whereby the success of the Lodge had been so essentially promoted.

Brother Rackstraw, in returning thanks, said he never saw a provincial Lodge in which Masonry was so well conducted, and that under such favourable auspices it could not fail of standing unrivalled as a County Lodge. He should at all times be happy to give them every assistance in his power.

The Brethren then separated, highly gratified with the rich masonic treat they had enjoyed, as well as with the respectable augmentation their Lodge had received.

WINCHESTER, *Oct.* 19.—Chapter of True Economy.—A meeting was held this evening, and being the first held by the three Principals since their public exaltation in the Grand Chapter at London, it was well attended. Some interesting communications were made, and the Principals received the well-merited thanks of the Companions for their unremitting and successful exertions in regulating and perfecting the discipline of the Chapter.

SOMERSET.—The Provincial Grand Lodge for Somersetshire, 1835, was held at Shepton Mallet, on Tuesday, the 13th of October, under circumstances of general interest to the Craft, of peculiar gratification to the Lodge of Love and Honour in that town, and of grateful attachment of the Brethren to the R. W. Chas. K. K. Tynte, Esq. M. P., their Lighly esteemed Prov. Grand Master.

The Lodge of Love and Honour, from various vicissitudes which no less chequer and variegate the paths of the world at large than the ground on which Freemasons tread, having for some time past been in a state of abeyance, has, in the course of last year, been resuscitated by the zeal and indefatigable exertions of its present W. M., Brother Hyat.

The R. W. P. G. M. determined to commemorate and confirm this happy event by holding a Provincial Grand Lodge at Shepton Mallet. The regular Lodge room not being sufficiently commodious for the reception of the Province, the refectory of a Nunnery, recently occupied by a numerous sisterhood, was fitted up for the occasion; and on this holy ground the Provincial Grand Lodge was opened in ample form. The P. G. M. having addressed his Lodge in a speech replete with Masonic and fraternal admonition, the business of the Province was proceeded in, and the P. G. Officers for the ensuing year appointed and invested in due form. We were gratified to witness our excellent Brothers Hyat, Bythesea, Maher, Polhill, Maddison (Rev.), among the *acting* G. Officers for the year; and we congratulate the whole province on the reappointment of the zealous and able Secretary and Treasurer, Brothers Inman and Stradling. The absence of our highly respected and talented D. P. G. M., Brother Maddison, whose illness prevented his rendering his able assistance on this important day, was universally regretted.

The Brethren assembled were scarcely less gratified by the considera-

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tion of the cases of distressed and decayed objects of the Craft which were brought before them and relieved, than by the appointment of that truly zealous Mason, the W. Master of the Shepton Mallet Lodge, to the office of Prov. Grand Senior Warden for the ensuing year. This nomination by the R. W. P. G. M. in terms of suitable eulogy, was hailed by the unanimous approbation of the P. G. Lodge, as a reward justly due to Brother Hyat for preserving his Lodge.

The provincial business having been concluded, the opportunity afforded by the assemblage of so many Brethren from the different Lodges, was not again to be lost, for effecting an object which has long been desired throughout the province*. The Lodge was closed in harmony and due form, amidst the fraternal and mutual gratification of the Brethren of the different Lodges, that they had that day been united in one bond of brotherly love, in congratulating the Shepton Mallet Brethren on the restoration of the Lodge of Love and Honour, and testifying their respect and esteem for the ruler of their province. The Provincial Grand Master, C. K. K. Tynte, Esq., M. P., addressed the Brethren at great length, pointing out their duties, the benefits resulting from the Craft meeting in Provincial Grand Lodge, the good feelings cultivated, and the necessity that existed for the punctual attendance of the Lodges and proper officers; he requested all to be especially careful in their conduct, to show forth in their lives and actions the genuine principles of Masonry. The Provincial Grand Lodge then sat in ample form for the transaction of the business of the province, nor were the distressed Masons, the widows, and orphans, forgotten. The P. G. M. then appointed his officers for the ensuing year, and having concluded the business of the day, closed the Grand Lodge with solemn prayer. After the business of the Lodge was concluded, a sumptuous entertainment was served up in the Assembly Room at the George Inn, (P. G. M. Col. Tynte in the chair), which was appropriately decorated for the occasion. Amongst the company were Colonel Ennison; Captains Polhill, Inman, and Maher; Revds. Maddison and Parsons, &c. After the removal of the cloth, the usual loyal, patriotic, and masonic toasts were given, and the evening passed off in a truly pleasant manner. We must not omit mentioning that the sum of 10*l.* was very handsomely voted from the funds of the Provincial Grand Lodge for the relief of a distressed Brother in Bath.—The inhabitants of Shepton Mallet and the people assembled were much disappointed that there was no procession to church on the present occasion, for which there was not sufficient time, the important business of the province requiring so much attention.

TAUNTON, *Dec.* 9.—Lodge of Unanimity and Sincerity, 327. The Rev. Brother Francis Warre, S. W. and P. P. G. Chaplain, was elected W. M. As the qualifications of the Rev. Brother embrace energy, capacity, and liberal feeling, his appointment is auspicious. Brother Eales White was re-elected Treasurer. It was pleasing to notice the presence of Major Macdonald, although he resides at a distance of thirty miles. A vote of thanks was unanimously passed to the Editor of the Masonic Review, in very complimentary terms.

TIVERTON.—The Masonic Encampment promises well. The Craft proceedings have been unusually interesting. Brother Major James

* We understand this alludes to a public testimonial by which the Province of Somerset are determined to commemorate the invaluable services of their esteemed P. G. M., Colonel Tynte.

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Macdonald has presented the Lodge of Fidelity with some valuable tokens of his regard, and which become still more so from the expectation of his early departure for India, where he purposes, with his brother and other friends, to disseminate the abundant blessings of our Order. He has been complimented, we hear, with the Provincial Purple, as some acknowledgment of his services.

EXETER.—The Grand Lodge assembled at Exeter on the 21st of October, at the Clarence Hotel, and was opened in due form in the Assembly-room, which is generally occupied by St. George's Lodge, No. 129. The Provincial Grand Master Lord Viscount Ebrington was unavoidably absent, contrary to his own earnest wish, and much to the regret of all the brethren. The business of the day was conducted by the Dep. P. G. M. the Rev. Wm. Carwithen, *D. D.*, W. M. of Lodge No. 129. There were also present Brother James Elton of Lodge No. 280, P. G. S. W.; Sir George Magrath, Knight, of Lodge No. 224, P. G. J. W.; the Rev. J. Huyshe, of No. 129, Prov. G. Chaplain *pro tem.*; Wm. Denis Moore, P. G. Sec.; W. H. Tonkin, jun., P. P. G. S. D.; J. T. Howe, P. G. J. D.; Nichs. Foglestrom, P. G. Sup. of Works; George Hirtzel, P. G. Director of Ceremonies; the W. M. of Lodge No. 610, as P. G. Sword Bearer; the P. G. Stewards; Brother John Milford, P. P. G. J. W., and other Past Officers, and the Representatives of Lodges 46, 83, 122, 129, 224, 280, 312, 380, 509, and 610, among whom were many County Magistrates, Clergymen, and Gentry.

The business of the province was dispatched with great regularity and precision. The returns from the several Lodges were of a gratifying character, and the treasurer's accounts exhibited a very satisfactory exchequer. The petitions for relief were taken into consideration, and the sums recommended by the Committee directed to be paid forthwith.

The P. G. Sec. drew the attention of the Lodge to the *newly established Asylum for Old and Decayed Freemasons*, strongly recommending a unanimous contribution from the several Lodges of the Province, in aid of an institution, exhibiting in the principles of its foundation, the most exalted feelings of the Order. It had been the intention of the P. G. Sec. to propose an increased scale of contribution to the Provincial Funds, the additional proceeds to be applied solely to the purposes of the Charity; but it being intimated that the Provincial Grand Lodge had no power to levy monies for any other than provincial purposes, that part of the Secretary's proposition was abandoned, not however without an earnest expression of hope, that the Lodges would individually come forward in support of so admirable and purely Masonic an Institution.

The Dep. P. G. Master, in forcible terms, adverted to the insufficient attendance of Lodges by their representatives at the Prov. G. Lodge, more especially on that occasion, when it became his duty to call their attention to various matters of the first importance.

The Right Worshipful D. P. G. M. reprobated in strong language the laxity of practice which was suffered too often to prevail, particularly in the installation of the Masters of Lodges; and adverted to the necessity existing for a strict attention to that ceremony, in order to qualify brethren for the honours of the degree of H. R. A.

The P. G. Sec. applied for the assistance and sanction of the P. G. Lodge, in arranging a Masonic Register of the Province, on a principle which would comprise a greater degree of information than

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that hitherto in use. Such a Register he had already commenced, and with considerable labour had recorded as far as possible, the names and Masonic services of a great number of brethren; but without the assistance of the Lodges themselves, it would be impossible to carry the retrospection far, and the future only would be open to him. In consequence of this application, a circular has accompanied the usual report of the proceedings of the Prov. G. Lodge, explaining the object of the Prov. G. Sec., and requesting the co-operation of the Worshipful Masters and Secretaries of the several Lodges within the Province.

The following brethren were appointed to hold office in the Prov. G. Lodge for the year ensuing, and being invested personally, or by proxy, with the jewels of their rank, were duly proclaimed by the Prov. G. Director of Ceremonies.

Lord Viscount Ebrington of Lodge 129, P. G. M.; the Rev. Wm. Carwithen, D. D., Dep. P. G. M.; Brother Francis Hole, No. 129, P. G. S. W; the Rev. John Huyshe, P. G. J. W.; the Rev. John Russell, No. 280, P. G. Chaplain; Brother Col. P. G. Roberton of No. 280, P. G. Treasurer; Brother I. M. Carrow, No. 280, P. G. Registrar; Brother W. Denis Moore, No. 129, P. G. Secretary; Brother J. S. Howe, No. 280, P. G. S. D.; Brother G. Hirtzel, No. 129, P. G. J. D.; Brother Nicholas Foglestrom, No. 122, P. G. Superintendent of Works; Brother Henry Solly Hodges, No. 280, P. G. Director of Ceremonies; Brother J. J. Tanner, No. 129, P. G. Sword Bearer; Brother R. H. Moxhay, No. 129, P. G. Organist; Brother Antonio White, No. 83, P. G. Pursuivant; Brother John Rippon, No. 129, P. G. Tyler; and Brothers Loosemore, Thomas Mason, Goman, Shute, Captain R. C. Macdonald, and Brother Stonelake, P. G. Stewards.

In bestowing the Jewel of Prov. G. J. D. on Brother George Hirtzel,* the Dep. Prov. G. M. complimented him on his length of service in the Prov. G. Lodge, and as one of the oldest Masons in the Province of Devon, and intimated that his singular attention to the duties of the office of Prov. G. Director of Ceremonies, which for several preceding years he so ably filled, had long since merited that promotion at the hands of the Prov. G. Master, which nothing but his modesty, and attachment to his old office, could have postponed. By the Prov. G. Master's express desire he had now the pleasure to invest Brother Hirtzel with the Jewel of an Office, in which, as the Prov. G. Lodge was rather of a deliberative than a working character, he might rest in the *otium cum dignitate* which his age and long services so unquestionably entitled him to enjoy.

The banquet was attended by most of the brethren assembled at the Lodge. There were also a few visitors, amongst whom was Brother Leigh of the Prov. G. Lodge of Somerset. So thoroughly is every controversial topic excluded from these fraternal meetings, it need scarcely be added that the evening closed in order, peace, and harmony.

Hampstead Oct. 7.—At any time it is pleasing to observe the prosperity of a Lodge, and still more so to witness that its proceedings are conducted with such propriety as to mark it as an example to others

* It is believed that Brother Hirtzel, now in his 90th year, is the oldest Mason in the Province, with the exception of Brother Edmund Lockyer of Plymouth, who in Prince George's Lodge, No. 102, (now extinct) had the honour of being present at the initiation of his present Most Gracious Majesty, King William the Fourth.

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These remarks apply with particular effect to the St. John's Lodge, at Hampstead, No. 196, the members of which assembled to instal the Master-Elect, Brother Henry Rowe. The imposing ceremony of installation was conducted by Brother F. Robotham, with his accustomed clearness, and the members as well as visitors, among whom were several influential members of the society, concluded their labours in due order. The furniture of this Lodge attracted our notice. It is particularly neat in its construction, and handsome but not showy. One of its tracing boards, (that in the first degree), is particularly worthy of notice, and the warrant, which maintains a conspicuous place in the Lodge, is a most splendid specimen of penmanship, executed by Brother Webster, P. M. It is embellished by the Masonic arms and other devices, and being in a very handsome frame, naturally attracts that attention which, on examination, it is found to deserve. Among the interesting circumstances of a happy day, were the presentation (or more properly speaking the return) to the Lodge of two old Minute Books, which supply the hiatus their loss had occasioned*. Brother Paxon, who discovered the books, is the father of the Lodge, and is now in his seventy-fourth year, after a connexion with it of nearly *half* a century. Those who really know our worthy Friend and Brother esteem him for his private worth—the Mason admires him for his consistent observance of the laws, regulations, and still more for the social and intelligent manner in which his long and useful life has passed as an example to others. The St. John's Lodge, like many others, has not been without its mutations and some years since, Brother Paxon finding it waning fast into obscurity, by the resignation of most and the indifference of the remaining few of its members, with an execution in the house of the landlord, demanded the old furniture and books of the Lodge, and with the warrant in his pocket, escorted the relics of the Lodge, now so prescious to him, to his own house, where they remained until "*time and circumstance*" enabled him to rally the dormant energies of a few brethren, whose union ultimately became the nucleus of the present prosperous Lodge. Brother Paxon's example has not been lost upon his sons, three of whom are members of the Lodge, and there exhibit the moral value of their excellent father's example, by proving to him the protector of their infancy and the guide of their youth—that they are but too happy in affording him an assurance that the Lodge he saved from extinction will, by their united exertions, continue its useful career.

SCOTLAND.

Upon the whole, Freemasonry appears to be safe and sound throughout the Scottish provinces, and very enlarged views and principles of Masonic polity continue to govern its higher dignitaries. The proposition, made at the Grand Festival, to have a public night at the Theatre Royal, Edinburgh, is worthy of all approbation, inasmuch as the Craft in this quarter has been kept too much in the back-ground; but it would have been more in accordance with the Masonic character, could it have been announced, at the same time, that the object of the

* The Minute Books are now complete from the consecration of the Lodge.

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night was to benefit some charity. This, however, did not depend solely upon the proposers.

The great want, nevertheless, is, some more public and practical proofs of the utility and excellence of our Order, than have yet been shown to the world. In England, on a great scale—and in Ireland, on a less, there are Masonic establishments of Female Schools, Boys' Schools, and Asylums for Indigent or Decayed old Masons. These are tangible and palpable objects to the public sense, and speak volumes in favour of the Fraternity. Why then, should there not be some such useful charity in Edinburgh, instead of dispensing the whole fund in numerous separate donations, however justly bestowed? These are not times for men to hide their lights under a bushel.

It is expected that the Grand Lodge of Scotland will proffer their services and attendance on occasion of laying the foundation stone of a monument in Edinburgh to the late illustrious Brother, Sir Walter Scott. The time for its erection has not yet been decided upon. A monumental column to Sir Walter Scott is also shortly about to be erected in Glasgow, from a classical design by Brother David Rhind, of Edinburgh, a rising and talented architect. It is to be hoped that the Glasgow Kilwinning Lodge, &c. &c. will not let this opportunity be lost of doing honour to the memory of so great a man and Mason.

EDINBURGH, *Oct. 28th.*—A Grand Conclave of the Order of Masonic Templars was very numerously attended: present, the Grand Master. After the general business of the Order was transacted, it was moved and approved unanimously, that the services of Dr. Crucefix entitle him to still further promotion, and that he be elevated to the dignity of the Grand Cross, taking his rank accordingly.

It being considered that the interests of the Order would be advanced by having a member of the Scottish Grand Conclave to act as its representative in the Grand Conclave of England, it was resolved, and unanimously approved, that Dr. Crucefix be appointed Procurator-General; to conduct correspondence, and otherwise to act in the Grand Conclave of England as circumstances may require.

ST. ANDREW'S DAY.—Monday, the 30th Nov., being St. Andrew's Day, the Grand Lodge of Scotland assembled in Freemasons' Hall, for the purpose of electing office-bearers for the ensuing year, when the following were unanimously chosen:—His Majesty King William IV., Patron of the Ancient Order of St. John's Masonry in Scotland; the Right Hon. the Lord Viscount Fincastle, Grand Master Mason; the Right Hon. Lord Ramsay, Grand Master Depute; the Most Hon. the Marquis of Douglas and Clydesdale, Past Grand Master; Sir John Hay of Haystoune, bart. *M. P.*, Substitute Grand Master; Sir Thos. Dick Lauder, bart., of Fountainhall, Senior Grand Warden; William Forbes M'Kenzie, Esq., of Portmore, Junior Grand Warden; Sir Wm. Forbes and Co., Bankers, Treasurers; William Alex. Lawrie, *W. S.*, Secretary; James Bartram, Esq., Clerk; John Maitland, Esq., Assistant ditto; Rev. Alexander Stewart of Douglas, Chaplain; Wm. Burn, Esq., Architect; W. Cunningham, Esq., Jeweller; Mr. John Lorimer, Bible Bearer; J. Moffat, Marshal; John Leckie, Master of Grand Stewards; and Geo. Buchanan and D. Ross, Tylers.

In the evening about eighty brethren dined together in the Waterloo Hotel, Viscount Fincastle in the chair, supported by the Lord Provost and Sir John Hay; Mr. M'Donald Seton of Staffa and Mr. Forbes M'Kenzie of Portmore acting as croupiers.

At half past eight, the Grand Master, accompanied by the Grand

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Officers and the other members, proceeded to open the Grand Lodge in the Hall, where they were joined by a numerous assemblage of the brethren, and deputations from the Lodges in town. To the right and left of the Throne we observed the Lord Provost, Sir John Hay, Lord Viscount Castlereagh, Sir George Ballinghall, Mr. M'Donald Seton of Staffa, Mr. M'Kenzie of Portmore, the Hon. Mr. Fitzroy, Mr. Shaw Stewart, Clanranald, Mr. Lockhart of Cambusnethan, Captain Blair, of the Bombay army, Mr. Blair, Captain Buchan Sydserff, Dr. Burnes, Mr. Graham, Mr. Wm. Burn, Rev. Mr. Stewart, &c. &c. &c. Many good speeches were delivered, and the hilarity of the evening was much enlivened by an excellent band in the orchestra, and a variety of glees and other songs that were sung in the best style by Messrs. Kenward, Ebsworth, and Gleadhill, besides amateur contributors to the vocal department.

The meeting showed throughout much good fellowship and good feeling, and it was kept up with a very great display of spirit.

Canongate Kilwinning Lodge, *Dec. 11th.*—We are glad to find that Free Masonry—that bond of brotherly love and union between men of all nations, religious sects, and political opinions—is reviving in Edinburgh. Friday last was a proud day for the Lodge Canongate Kilwinning. In the afternoon the gallant Count Ladislas Zamoyski, Lord Dudley Coutts Stuart, M. P., Marshal Waldimar Gadon, Major Joseph Urbanowicz, late chief commander of the Samogitian patriots, besides a number of other gentlemen, were initiated, passed, and raised Master Masons and enrolled Members of this ancient and respectable Lodge. And in the evening Prince Czartoryski, Lord Ramsay, Depute Grand Master Mason Elect for Scotland, Count Zaluski, Mr. Hamilton of Bangour, Mr. Douglas of Barloch, the newly admitted Brethren, and a number of other distinguished characters honoured the Lodge with their presence at their first monthly festival for the season. The Right Worshipful Brother Alexander M'Neil, Advocate, in the chair. Lord Ramsay read a communication which he had received from his Royal Highness the Duke of Sussex, Grand Master Mason of England, to the Lodge Canongate Kilwinning, in answer to an address which had been presented to him by his Lordship from the Lodge, and which, as evincing the great interest which his Royal Highness takes in the welfare of the craft, we subjoin. "The health of Prince Czastoryski" was proposed by Lord Ramsay, in one of the most feeling and beautiful addresses which we ever heard from this truly talented and eloquent young nobleman, and was acknowledged by his Excellency in grateful and impressive terms. Several deputations from the sister lodges in Edinburgh attended; the lodge room was crowded to excess, and the evening was spent in that social intercourse and harmony, excited at times to a pitch of enthusiasm when the subject of Poland, and the sufferings of her heroic sons were mentioned—which characterises the meeting of the order, and which will not speedily be forgotten by those who had the good fortune to be present.

The following is a copy of the Address of his Royal Highness the Duke of Sussex:—

To the Right Worshipful Master, Wardens, and Brethren of the Ancient Lodge Canongate Kilwinning, in the City of Edinburgh.

Brethren,—Accept my sincere and best thanks for your kind and affectionate address, which I have this day had the satisfaction to receive from the hand of the noble brother the Lord Ramsey, conveying the expression of your sympathy with me on the severe affliction under

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which I have for some time past been suffering, and of your earnest prayer that it may please the Almighty speedily to restore to me the enjoyment of perfect health.

To the dispensations of the Divine will it is my endeavour, as it is my duty, to submit with resignation; and to his mercy and goodness I look with humble confidence for a restoration of the blessing of sight, from the enjoyment of which I have been so long deprived.

The expression of your approval of the manner in which I have discharged the important duties of Grand Master of Masons in England, is most acceptable to me. I have ever viewed the Masonic world as one body, connected by the strongest ties of affinity, governed in their actions by the same principles of universal benevolence, and seeking to advance the general good; but more especially have the operations and advantages of these principles impressed themselves on my mind, and engaged my attention in reference to the craft in the different portions of the British Empire, where the community of national interest is concurrent with our fraternal regard as Masons. To cement and preserve these my best energies will ever be exerted; and I pray the great Architect of the Universe to prosper the work of all the Sister Lodges, to grant health and comfort to the Brethren individually, and to continue to the end of time mutual affection and brotherly love.

Kensington Palace, 11th July, A. L. 5835. A.D. 1835.

(Signed) Augustus Frederick, G.M.

By command of his Royal Highness the Duke of Sussex,

William H. White, G. S.

of Grand Lodge of England.

Masonic Meeting at Langholm.—On Wednesday, the 16th of September, the foundation stone of a monument to the memory of the late Sir John Malcolm was laid by Sir James Graham, Bart., Provincial Grand Master of the Lodges of Cumberland. The ceremony was attended by a numerous deputation from the Masonic Lodges, and by a large assemblage of persons of all classes, gentlemen in their carriages, yeomen on horseback, visitors in gigs, and visitors in carts; the fair in groups, decent feuars in dozens, pedestrians in hundreds, collected together at a very short notice, by their reverential recollection of this great and good man, who was not less beloved for his virtues at home than admired for his abilities abroad. The site chosen for the monument is a high hill-top, commanding a vast extent of country, which Sir John often visited when a boy, and while gazing from its summit imbibed, in all probability, that passion for the grand and beautiful in nature which clung to him through life, and which forms one of the distinguished features of his writings.

After the performance of the ceremony of laying the stone in the usual manner, Sir James Graham addressed his Masonic Brethren and the company assembled, in a speech in which he paid an elegant tribute to the memory of his departed friend. He should not attempt to speak at length on or eulogize the merits and actions of Sir John Malcolm, where his memory was still fresh, and his actions so well known. He need not tell them that he was an able and successful soldier, the friend and contemporary of the hero of Assaye, the illustrious Wellington, and that, in short, he had with his sword written his name in imperishable characters in the annals of his country. Nor need he remind them that in time of peace he was called upon to govern those countries which he had conquered in war; and it might be well a boast of his lamented

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friend, at the close of life, that he was regarded in those countries less as a warrior and conqueror than as the benefactor and friend of the people. But more than this, he was eminent as a poet, an historian, an ambassador of peace; in foreign lands he had represented his sovereign, and successfully concluded treaties, the object of which was to foster the spirit of civilization, and extend the trade and commerce of this country. His name would live equally in the history of foreign countries and of these realms: and regarding his career, from the period when in youth he left his native district, well might it be looked on as an example which would invite others to follow it; and that example would exert a wholesome influence on distant posterity, for "even in our ashes live their wonted fires:" When the traveller observed this monument in after times, and inquired to whose memory it pointed, it should be answered, that it kept alive the remembrance of a great warrior, an honoured civilian, an eminent ambassador, a distinguished historian, but, above all, an honest man. This honourable and honest bearing, which had distinguished him through life, must be traced to his early, sound, and religious education, and this he owed to the parish church, and to that established religion of his country, which had been earned by the blood of their forefathers, who in peril had worshipped their God among their glens and hills—an established system of religion which had been transmitted by their forefathers as the best inheritance which they could leave to posterity. The talents and high qualifications of the deceased could not fall to the lot of every one, but at least all might emulate his virtues.

In the evening the gentlemen who had taken part in the procession, and the public generally, assembled for dinner in a booth which had been erected for their temporary accommodation. Colonel Pasley, C.B., took the chair, supported by Sir James Malcolm, K.C.B., Sir Pulteney Malcolm, G.C.B., Sir James Graham, Bart., and a very numerous assemblage of the relatives and friends of the illustrious deceased. A number of speeches were made in the course of the evening, expressive of the respect of his fellow-countrymen for the illustrious individual whose lamented death had brought them together. The whole proceedings of the day must have gratified, in the highest degree, all who are linked by the ties of friendship or kindred with the departed hero of Eskdale.

[An esteemed correspondent has, in a very sensible letter which he has addressed to us, noticed the omission of a compliment so generally preserved in all assemblies where a Masonic character may be considered to be imparted to the proceedings of any meeting—namely, the health of the "Grand Masters of the Order."—In bonnie Scotland (and we are pleased to promulgate it) Brother Sandy never fails to give the Grand Master of England, even before his own Grand Chief, as a mark of respect to the royal family. The omission of the Grand Mastersof the "triple kingdoms" was, in all probability, inadvertent.—Ed.]

Perth.—The members of the Lodge St. Andrew of Perth, met in the George Inn to elect office-bearers for the ensuing year. There was a considerable muster of the Brethren, and the following members were elected to the respective offices:—

The Right Hon. Viscount Stormont .	R. W. Master
The Hon Fox Maule, M. P. . .	R. W. Past Master
Dr. Halket	R. W. Depute Master
Patrick Wallace, Esq.	Senior Warden

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John M'Lean, Esq.	Junior Warden
Robert Robertson, Esq. . . .	Treasurer
Archibald Reid, Esq.	Secretary
Mr. James Davidson	Grand Steward
George M'Lauchlan	Tyler.

After the election, the Brethren held festival in their usual harmonious manner.—(Perthshire Courier, Dec. 3.)

IRELAND.

DUBLIN.—We have the pleasure (on authority) to inform our Dublin Correspondent, that the delay in answering the letters of a distinguished Irish Brother, has been altogether accidental; and we have reason to believe that a full explanation has taken place upon the subject.

In page 334 of our last number, we were led into a mistake in stating, that "the Grand Officers of Ireland wear *green* collars." The fact is, they wear light *blue* collars, trimmed with gold lace and bullion*.

THE GRAND LODGE.—The D. G. Wm. White, Esq.; the D. G. S.; the Grand Chaplains; Brother T. Wright, P. M. of Lodges; No. 4, 50, and 141; Brother Tenison, P. M. of 50 and 681; Brother Meara, P. M. 50; Brother Thomas Keck, P. M. of No. 4 and 620; Brother Saunders, W. M. No. 6, &c. were some months ago nominated a Committee for the purpose of remodelings decorating, and rendering adequate to the accommodation of the Craft the Grand Lodge Rooms, under the direction of those gentlemen, who constantly and efficiently co-operated to perform the duties confided to them. The measures of improvement have, at length, been nearly completed. The G. L. room now presents a very imposing appearance;—a magnificent organ has been erected at one end, and at the other will be raised on tessellated pavement, a throne, emblazoned with the Duke of Leinster's escutcheons, and "decked with carvings rare and quaint." The centre of the hall is supported by marble *arch*, on each side of which are handsome *cantalebra*. Pictures of the Grand Master of England, and the Deputy Grand Master of Ireland, are hung on the walls, and it is intended to place a full-length Portrait of his Grace the Grand Master of Ireland in a prominent position, as an expression of the sentiments of the esteem and respect which are entertained by the Brethren for a Nobleman, who has so long and ably presided over the destinies of the Irish Masons. The corslets, casks, &c. of those of the "Original Chapter of Prince Masons," who have passed the chair, are hung round the room over "stalls of state," in which the "*Princes Knights* companions sate." "Their banners o'er them beaming,"

> "Various in shape, device and hue,
> Green, sanguine, purple, red and blue,
> Broad, narrow, swallow-tailed and square."

On the whole the ornamental fittings have been got up in a chaste style of decoration, and the room, when finished, will be rendered both beautiful and commodious, the *tout ensemble* reflecting credit alike on the taste of the committee and the execution of the *artistes*.

* We are somewhat puzzled after all, for the ribbon when we were in Dublin, appeared to be green, and we remember, on inquiring the reason of *an Irish* brother sitting next to us in Grand Lodge, (where we were *requested* to attend), he significantly asked us the colour of the Emerald Isle and its Shamrock! On consideration, the light blue being faded, might easily, by candle-light, be mistaken for green.

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PRINCE MASONS.—We subjoin a list of the members of the Original Chapter of Prince Masons in Ireland, which is limited to the number of *thirty-three.* When one of this respectable body dies, the survivors associate to themselves, to fill his stall, an individual judged, from his long standing in Masonry, his zeal for the maintenance of its benevolent principles, and his influence amongst the Craft, deserving of this, the highest (except the Cross of the College of Philosophical Masons) and most distinguished dignity connected with the Order.—We have heard, but do not vouch it on positive authority, that there are about twenty members of this Order scattered through the north of Ireland, but who are unconnected with the "Original Chapter" in Dublin. The Duke of Leinster is Grand Sovereign, and always presides at the installation of officers at Easter, when he invests the Sovereign for the *year*—which office is now held by Brother John Veevers; Brother W. Rigby, S. W.; Brother Sir J. C. Coghill, Bart., J. W.; and Brother Doctor T. Wright, Secretary.—Those marked with an asterisk have passed the Chair. K. H. intimates Knight of Heredon, or a Member of the College of Philosophical Masons.

*1. DUKE OF LEINSTER, K. H.
2. DUKE OF SUSSEX, K. H.

3. Sir W. Hort, Bart.
4. Sir W. Grace, Bart., - K. H.
*5. John Fowler, - - K. H.
*6. John Norman, - - K. H.
7. George Darling, - K. H.
*8. Richard Wright, - K. H.
9. Richard Pim, - - K. H.
*10. Sam. Warren (Alder.) K. H.
11. Lewis Saurin.
*12. Geo. Hoyte, (Alder.) - K. H.
13. Rev. T. Flynn, (Chap.) K. H.
*14. I. D'Estenne Tyndall, K. H.
15. William Rigby, - - K. H.
16. George Brown Grant, K. H.
17. William Conolly, - K. H.
*18. T. Wright (Secretary) K. H.
19. W. White, D. G. M.) K. H.
20. George Allen.
21. Michael M'Donnell - K. H.
22. Edward Moone, - - K. H.
*23. John Veevers, - - K. H.
24. Thomas Murphy, - K. H.
25. John Phelps, - - K. H.
26. George J. Baldwin, - K. H.
27. Sir J. P. Cayhill, Bart., K. H.
28. Alexander Dudgeon, - K. H.
29. John Hughes.
30. John Sharkey.
31. John Elliott Hyndman.
32. Ven. and Rev. Walter G. Mant, Archdeacon of Down, &c.
33. R. G. Ogle.

Nov. 11.—The Royal Arch Chapter attached to that respectable Lodge, No. 4. assembled on this evening and raised several Master Masons. The D. G. S., Brother Fowler, officiated, going through the ceremonials with great accuracy and effect.

The Quarterly Convocation of the "Supreme Grand Chapter of Ireland," was held at Radley's, at 7 o'clock on Wednesday evening, the 18th inst. Amongst other matters promulgated it was ordered, That in future, Companions who have not served as Principals, or passed the Chair of a Chapter, shall wear the R. A. medals attached to a *white* ribbon.

Nov. 19.—Lodge No. 50 commenced the "winter season" on this day. At four o'clock the W. M., John Hazlett, Esq., solicitor, opened in due form, and immediately afterwards four Apprentices were entered, and the election of the following officers for the ensuing six months, commencing on next St. John's day, was confirmed. Michael O'Shaughnessy, Barrister-at-law, W. M.; Hercules Ellis, Barrister-at-law, and P. M. of 681, S. W.; Thomas Forest O'Connor, Esq., J. W.; Captain Stritch, S. D.; John M'Nally, Esq., Solicitor, J. D.; G. J. Baldwin,

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Esq., P. M., Secretary and Treasurer; and the Rev. George Kelly, A. M., &c., Chaplain. At half-past 6 o'clock the Lodge adjourned from labour to refreshment, when sixty-seven Members of the Craft sat down to dinner. On the right of the W. M. was John Drummond, Esq., High Sheriff of the City, Sir R. Baker, and the Rev. Mr. Kelly; and on his left, the Hon. Major Westenra and Captains Dudgeon and Lockwood. After the cloth was removed and grace said, the customary toasts were briefly but most appositely prefaced by the Master, and drank with the usual Masonic honours. Brother Smith, *Mus. Doc.*, sang several of his favourite airs in that exquistely beautiful manner which distinguishes this highly-gifted vocalist and composer; and Brother W. S. Conran was, as usual, powerfully effective on the pianoforte. In the course of the evening a Polish officer and refugee was introduced, when the talented gentleman who filled the Chair gave "Our Brethren all over the world," with such delicate and feeling suggestions as were immediately the means of setting up a subscription commensurate with the benevolent object to be attained, and with the relative position in society of the donors, and the brave victim of unrestrained power, the unfortunate and exiled from the land of his birth. We shall not conclude without conveying our meed of approbation to the efficient gentleman who fills the office of Secretary in Lodge 50, and who, at the sacrifice of almost every thing connected with personal comfort, devoted his entire exertions and energies to the superintendence of the entertainment, and to the promotion of the principles of philanthropy and benevolence.

Nov. 30.—On Thursday last the Grand Master's Lodge of Free and Accepted Masons, assembled at the Masonic Lodge rooms, Commercial Buildings. The meeting was numerous and highly respectable, being attended by all the rank and fashion at present in this city, who are members of that most ancient and honourable society. At half-past five His Grace the Duke of Leinster, Grand Master of the Order, arrived; His Grace was received by the Deputy Grand Master, and the procession having been formed, His Grace was conducted through the porch to the throne in the Lodge-room, where the usual ceremonies were performed, and the Lodge opened in due form. The business of the day being concluded, the Grand Master called the brethren to refreshment. After the cloth was removed, the customary Masonic toasts were given, accompanied by the respective honours attached to each.

The health of "His Grace the Duke of Leinster" was proposed by the Deputy Grand Master, in very eloquent and appropriate language, and drank with enthusiasm. Air—Here's a health to the Duke, God bless him.

The next toast was "The Deputy Grand Master of Ireland," which was received and drank with enthusiasm. Air—Let there be Light.

The Grand Wardens and other Grand Officers, were then given in regular order.

The evening's entertainment was enlivened by many excellent songs, glees, duets, performed principally by Signor Sapio, Messrs Willis, Butler, Dean, &c. Several speeches delived on the occasion were truly beautiful, and we regret much, that, from the secret nature of the institution, we cannot present them to the public eye. At 11 o'clock the Lodge was closed and the company retired, delighted with the splendour and munificence of the entertainment.

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FOREIGN.

MONTREAL.—Extract from correspondence, received Oct. 19th.—"You will be much pleased to hear that Brother Badgly, who had visited England sometime since, had, during his stay, paid such attention to his Masonic duties as to become competent to fill the chair; and so impressed was he with the importance of Freemasonry, and the value of Lodges of Instruction as the best means of promulgating Masonic discipline, that, on his return to this country, he immediately set about forming a lodge of instruction, which promises to disseminate, more diffusively, the English system of working. You will please to communicate to Brother George Aarons the kindest wishes of Brother Badgly, and the high satisfaction he feels in being thus enabled to prove the value of the instruction he personally received from him."

INDIA.—A very intelligent correspondent from this distant part of the world has drawn our attention to the subject of the controversy which has so long, and so fearfully, agitated the United States of America in regard to Freemasonry;—and he very naturally calls upon us to supply (as far as we may be able) some antidote to the accursed bane.

The antidote has, however, been supplied, and, we have pleasure in stating it, through the good sense of the Americans themselves,—at least by that portion of them which are the most thinking—the most intelligent—the most useful, and the most wealthy of that nation, who feel a pride in the recollection of the memory of the departed, whose services made America what it is, and who esteem those whose talents and integrity are surities for its future prosperity. The past worthies were and the present are, Freemasons. The anti-national spirit that would have foisted a political blot upon the escutcheon of America, under the plea of an anti-masonic association, has been checked by the moderate of all parties who love their country, and who, if they do not generally fall into the ranks of the Masonic body, at least acknowledge its utility.

Let our correspondent then, and those who entertain any fearfulness upon the subject, investigate the subject at large, and they will clearly see the truth of our position; that while the opponents of our glorious mystery have assailed it by an inveteracy, as unfeeling as it is dishonest, the fraternity have borne the insult with forbearance, relying, as they well may, upon its moral force to repel any serious invasion.

All the documents that have been sent us from India have already met our eye. In No. 5, we touched upon one of the leading sources of discussion, and should have felt some diffidence in returning to it, but for the very strong appeal made to us from afar, and also from an anxiety not to be thought inattentive to our zealous friends.

A more pleasing subject occurs to us, in the opportunity we have of announcing to the Fraternity in India, that they will shortly receive an accession to their body, of some talented and industrious Craftsmen, whose industrious perseverance have won for them here such fair and honourable esteem, as would make their departure a source of disappointment and regret, were it not for the assurance that the brethren are, as it were, commissioned to a more extended sphere of usefulness, and that the early promise given will be realized abundantly in the example they will set to our eastern friends.

We allude to Brother Captain R. Macdonald—the two Brothers, (Major and Captain) Grandsons of Flora Macdonald, the heroine of Waverly, and Brother Cardozo, who, possessing a laudable zeal, with

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talent and ability to make it known, will, if we mistake not, soon rank among our most intelligent as well as most interesting correspondents.

BOMBAY.—*Coluba.*—Thornton Lodge, No. 284, held in H. M.'s 40th Regiment, June 17, 1835.

At the last Lodge it was resolved unanimously, "That a Jewel or Medal, with the Royal Arch Insignia thereon designated, shall be presented to Brother George Hibbert."

It is pleasing to know, that in the remotest parts of the world not only is Masonry exercising its usefulness, but that there exists a noble spirit among the fraternity to rival those courtesies which are among the most graceful features of the Order.

PROVINCIAL GRAND LODGE OF BENGAL.

Prov. Grand Master (in England), J. P. Larkins, Esq.
„ Dep. Grand Master „ W. C. Blaquiere, Esq.
„ Grand Wardens*
„ Treasurer*
„ Registrar*
„ Grand Secretary*.

CALCUTTA LODGES.

1 "Star in the East" (Hare Street) 93, Master, W. C. Blaquiere; Wardens, C. G. Shettel, F. P. Strong; Treasurer, Wm. Anley; Secretary; Wm. Anley.

2 "Industry and Perseverance" (Chowringhee) 174, Master, A. Lindsay; Wardens, A. Porteus, J. Brightman; Treasurer, R. Frith; Secretary, R. Frith.

3 "True Friendship" (Durrumtollah) 383, Master, Sam. Smith; Wardens, W. Turner, W. Twentyman; Treasurer, Thos. Elliott; Secretary, H. G. Gowland.

4 "Humility with Fortitude" (Fort William) 402, Master, H. Wartindell; Wardens, H. G. Gowland, T. Gleeson; Treasurer, D. B. M'Ritchie; Secretaty, E. Hyland.

5 "Marine Lodge" (Durrumtollah) 410, Master, J. P. De Vine; Wardens, G. Chiene, Jas. Grimsdick; Treasurer, P. De Mello; Secretary, Allan Cameron.

6 "Courage with Humanity" (Dum Dum) 823, Master, J. Watson; Wardens, John Lindsay, R. B. M'Donald; Treasurer, J. Kidd; Secretary, J. Kidd.

7 "Kilwinning in the East" (Wellington Square) 845, Master, Geo. Potter; Wardens, H. J. Stagg, Rob. Oakshall; Treasurer, T. Ledlie, Secretary, H. T. Stagg.

COUNTRY LODGES.

1 "Sincere Friendship" (Chunar) 567, Master, Thomas Beckett; Wardens, Thos. Jones, Chas. Cant; Secretary, J. Fruin.

2 "Independence and Philanthropy" (Allahabad) 822, Master, A. J. Colvin; Wardens, T. Marshall, L. Burroughs; Treasurer, R. Birrel; Secretary, T. Marshall.

3 "Sincerity" (Cawnpore) 824, Master, W. Burlton; Wardens, H. Delafosse, L. H. Smith; Treasurer, J. H. Macinlay; Secretary, J. L. Jones.

* In the Bengal Directory, from whence this list is taken, these officers do not appear to have been appointed.

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4 "True Brothers" (Dinapore), Master, Thos. O'Halloran; Wardens, J. Pond, W. Sage; Treasurer, J. Thomson; Secretary, T. Lysaught.

5 "Union and Perseverance" (Agra), Secretary, James Dick.

6 "St. John's Lodge of Central India" (Saugor), Master, F. C. Robb; Wardens, A. M'Donald, W. Gregory; Treasurer, J. D Douglas; Secretary, J. Hoppe.

7 "Neptune Lodge" (Penang) 441, Master, W. Cox; Wardens, J. P. Grant, T. M. Ward; Treasurer, W. Anderson; Secretary, J. C. Smith.

†‡† Secretaries of Lodges are requested to send lists of Officers annually, or whenever changes occur.—SAMUEL SMITH, and Co.

Day, Hour, and Place of Meeting of the undermentioned Lodges.

Prov. Grand Lodge (Town Hall) Days of meeting* 21st March, 24th June, 22nd September, 27th December.

CALCUTTA LODGES.

Kilwining in the East (Wellington Square) Monday, Monthly†. Marine Lodge (Durrumtollah) Tuesday, Monthly. Humanity with Fortitude (Fort William) Thursday, Monthly. Courage with Humanity (Dum-Dum) Friday, Monthly. True Friendship (Durrumtollah) Saturday, Monthly

COUNTRY LODGES‡.

Independence (Allahabad) Friday, Monthly.

PAST MASTERS OF LODGES.

23 Star in the East, Sir T. Aubury.
374 Industry and Perseverance, H. B. Henderson, S. R. Crawford, W. Melville, J. Grant, J. Hawkins, C. Egerton.
383 True Friendship, G. Playfair, T. Elliot, P. Demello.
402 Humanity with Fortitude, J. Hoff, J. King.
410 Marine Lodge, E. D. Fabeau, P. Demello, G. Allan, T. Crawford, P. O'Brien.
441 Neptune Lodge, (Penang) J. Carnegy.
822 Allahabad Lodge, A. McMillan, B Macky, T. Marshall, W. Andrews.
823 Courage with Humanity, W. Harrison, G. Thornton.
845 Kilwining in the East, D. Drummond, T. Higgs, G. Potter.

ROYAL ARCH CHAPTER.

(ATTACHED TO LODGE 383.)

Sam. Smith - -	Z.	Geo. Meet - -	N.
J. J. L. Hoff -	H.	John King - -	P. S.
R. S. Thomson -	J.	W. Turner - -	A. S.
M. G. Gowland -	E.	W. Twentyman	A. S.

PAST PRINCIPALS.

Geo. Playton -	Z.	James Sutherland -	H.

LODGE FRIENDSHIP AND FRATERNITY,

Under the French Constitution, Dhurumpore, near Gazeepore.

M. J. Lemarchand - W. M.

W. H. Ward -	S W.	Thos. Wilson -	J. W.
J. Murray - -	Sec.	H. de Pouchy -	Treas.

* From April to September at 7 P. M., Oct. to March at 6 P. M.
† The Lodges only meet once a month during the hot season.
‡ The other country Lodges are irregular.

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TO CORRESPONDENTS.

The Grand Lodge will in future be opened at eight o'clock precisely.

The Editor regrets being compelled to draw the attention of his correspondents to the necessity of paying the Postage of their letters. We have declined receiving unpaid letters since the 10th of this month.

Parliamentary Analysis. This subject has attracted, as we expected, much attention. In future it will be restricted to a mere record of events, if not dismissed altogether.

A PAST GRAND STEWARD.—We decline to reply, because the subject has been before the Grand Master and Grand Lodge, and should be publicly and not privately, discussed.

A PAST PROVINCIAL GRAND OFFICER, we consider to be entitled to wear the clothing, but not entitled to take any permanent rank as such.—See the orders of Grand Lodge. The Table of Precedency is regulated by the Book of Constitutions.—See article "Grand Lodge."

FRATER CLERICUS.—Guilty, guilty. We did not open the book, having previously received a copy; consequently, did not perceive the enclosed note. This inadvertence on our part, somewhat satisfies us that the oft-told tale of a bank-note being returned in a Bible, may not be a mere fiction.

F. R.—We unhesitatingly declare the omission of "THE KING, our Patron," at a Masonic meeting betokens disloyalty, both as subjects and Freemasons.

PAST MASTER IN THE NORTH, will find that we have noticed the subject of his letter in another place. The omission of a Masonic compliment to H. R. H. the Grand Master of England, we have no doubt was accidental.

LODGE OF EMULATION (21).—The Editor very respectfully acknowledges the patronage of the Lodge.

LODGE OF HOPE 532.—Bombay. The Editor returns his thanks for the compliment paid to him by the Lodge, and more especially to Brother Lieutenant Ramsay, who so pleasingly conveyed it.

A WELL-WISHER TO THE ALMANACK.—Why the profit arising from the sale is not carried to the credit of the general account, we do not know; a profit there certainly is, and however small, it would be satisfactory to know.

A GRAND OFFICER can, with perfect propriety, attend the Masters and Past Masters Club, once, as a visitor, if qualified as a Past Master, and introduced by a member. We consider he may acquire some information there upon the subject of his correspondence; at any rate he need not fear any personal discourtesy, and will find that "Loyalty" to the Masonic throne, and "information" to the Craft, are its only features.

A PAST GRAND OFFICER inquires of us, what is the general opinion with regard to a recent high appointment? We reply, that there is too little intercourse between the Grand Officers generally and the Craft at large. Let our correspondent seek for information where he can best find it—amongst his equals: his own *name* will be a sufficient introduction. OUR opinion of the appointment is upon record, and we trust never to have occasion to change it.

EQUAL.—We see no objection to what "Equal" calls Eighteenpenny Lodges: on the contrary, when properly regulated, they possess advantages which not one of the Lodges can boast to which our correspondent refers.

A. B.—The members of the Board of General Purposes and Finance, elect their own Vice-Presidents; it is not of necessity that the office must be conferred on a Grand Officer, although one such is usually proposed and acceded to.

H. A. B.—There can be no infringement on our discipline in any brother holding a meeting, to which he shall invite his friends (brethren of course) for the purpose of mutual instruction; and if he pleases, he may fit up his room as a Lodge, but he must NOT throw open his doors for the admission of uninvited brethren.

ONE OF THE NORE COMMITTEE.—Dr. Crucefix would have been fairly convicted of error, had he really proposed the toast as stated on the 22nd July (see p. 300), in the report which was taken from the morning papers. The same may be said of Brother Barnes, who however very properly acknowledged the compliment as paid, viz., as "Honorary Secretary to the Committee." We are thankful for the opportunity afforded us of correcting the mistake, "for institution, read, excursion."

W. M.—The money may be invested in the Savings' Bank, in the names of three members of the Lodge. The W. M. and Wardens for the time being will not do, as inconvenience would arise from the changes. The St. Clement's Danes Savings' Bank is a very good one.

A SUBSCRIBER, will read his answer as above.

A MASON OF 1812.—The letter to H. R. H. the Grand Master is inadmissible.

QUERIST.—Our present Grand Master was a member of both the societies preparatory to the Union.

A TYLER'S FRIEND, writes more like a "Tyler's foe." Does the law compel a Tyler to subscribe to a Lodge? If not, no law is disregarded; at the same time, we regret that all the four parties named are not subscribing members to some Lodge; it would be more decorous, and would prevent comments.

ANTIQUARIUS. Brother Preston certainly was expelled on January 29, 1779, with several

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other members, who, with himself, were restored to their privileges, November 25, 1789. At present we decline stating any further particulars.

BROTHER ROBERT TATE.—We are much obliged by his communication, of which we shall avail ourselves at the earliest opportunity.

EXAMINER.—We cannot at present devise any expedient to remove the difficulty, but when the alphabetical reference is completed, we trust to give public reasons why no Mason should be permitted to evade the PUBLIC fund, (provided his circumstances in life are easy) even although he may retire from a private Lodge. At present "it is not in the bond."

A GRAND OFFICER. The noble brother has worked well for Masonry in his district, and if he does condescend to be guided by those whom he considers to be experienced Masons, and, be it observed, who have been thought worthy of elevation to the purple, is his Lordship to blame?

A PROVINCIAL GRAND STEWARD is not eligible as such to membership in the Grand Stewards' Lodge. None enjoy such privilege but those who have served at the Grand Festival of the Order; neither does a Provincial Grand Steward hold any permanent rank.

LATOMUS has, we hope, received our note.

P. M. Erinensis.—We understand the "Public Functionaries" on this side the water have done justice to the subject on which he writes.

W M. ELECT, (Ireland).—An early attention shall be drawn to the subject of his suggestions upon "Regalia."

BROTHER J. BROWN, (100 Dublin).—We acknowledge most gratefully his subscription in aid of the Freemasons' Asylum, and consider it a mark of confidence.

BROTHER C. GOODWYN (527).—The excellent article is unavoidably delayed.

BROTHER JOHN RIPPON, (Exeter).—The communication came too late for the present number.

BROTHER BOLUS.—His kind letter is duly acknowledged.

BROTHER MORAN.—Albeit that we can only thank our indefatigable friend for many Masonic civilities; he will not disdain a brother editor's acknowledgments.

CLERICUS.—While we cannot but agree with most of our reverend brother's arguments, we think it better to avoid the discussion of it. It has been said that an enthusiast may be laughed at, but how often does an enthusiast effect an object, which although reason shall not condemn, it does not support. In the circumstance alluded to by Clericus, it were better had it been avoided, and we hold ourselves responsible to notice the subject if it should happen again.

CASTIGATOR. As we have reason to believe our brother in reality does not wish us to publish what is unkind, we withold his letter; we are all liable to error, and should deal leniently with the misfortunes of our friends.

CLACKMANNAN. Betting "in general," is unmasonic; but our decision is decidedly in favour of the asylum "in particular." Has the bet been paid?

PILGRIM will probably notice the request of our correspondent. See p. 429.

BROTHER W. DENIS MOORE. Many thanks for the earnest manner in which he has complied with our solicitation. He progresses "right well, there is hopeful promise in all he writes, and we now look for regular news from him.

IS IT TRUE? No! But we blush for those who misrepresent things, and take bootless pains to disseminate unfavourable impressions. We deny in toto the unseemly charge; not one farthing of the funds of "The Emulation Lodge of Improvement" were applied in the manner stated. Fie, Fie.

GERALDINE. We have never received a higher compliment than our fair correspondent has paid us, and we shall endeavour to merit her continued approbation. The concluding paragraph of her letter we might, had the Earl of Durham been in England, have brought before his Lordship's notice. Will "Geraldine" favour us with her address? as if we interpret her wishes, we might probably be more accessary as private than as public correspondents.

BROTHER EALES WHITE surely does not charge us with the discussion of politics; and yet if he does not so intend, how are we to interpret his allusion? We disclaim the subject as injurious to Freemasonry, and unbecoming its principles, which have a noble end and aim.

BROTHER JAMES PANTING will not be offended at our not inserting "the Extract." Preston, Oliver, Jones, and other Masonic authors have introduced it. We have before been compelled to give the same answer to other friends. If Brother Panting can aid us in discovering the MS. itself, he will confer an obligation not easily to be repaid.

J. B., 113. It will not be long, "we guess," ere the pupil will excel his master; it is soul-stirring to find powerful writing united with a thoughtful delicacy. The *private* communication discloses the heart to one who appreciates its worth. The Essay is postponed for want of room.

G. T. (Haddington). "The Lonely Grave" is unavoidably postponed for the same reason.

BROTHER THOMAS GUNTER. His caution is commendable. We shall ourselves be vigilant The usual object however of the meetings to which he alludes being to assist brethren, we cannot hastily condemn the charitable motive.

ANGLO-SCOTUS will find that we have attended to the directions; but does not the referring us to newspapers remind our friend of the celebrated "Mrs. Glass," who very significantly intimates "first catch your hare;" so we just hint to our friend in "Auld Reekie," first send the newspapers.

W. A. Although we have answered him individually, we feel it our duty to state, that we cannot give the full details as to price, &c., of the works reviewed, because such reviews might be considered as advertisements, at least so says a brother (in the law.)

BROTHER GEORGE, P. M., 82. His communication is welcome, we have noticed its contents. In future no communication can be attended to unless addressed exclusively to the Editor.

BROTHER W. R. G. KEY. We cannot close our second volume without acknowledging to our esteemed friend how much we have profited by his unvarying kindness and his moral support.

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BROTHERS LEIGH, WHITE, and other Taunton friends, are sincerely thanked.

BROTHER JOHN LEE STEVENS of the British Lodge, No. 8, has favoured us with three specimens of Lyric Poetry. We should be delighted if these were wedded to suitable music by some other member of the Craft.

ARCH MATTERS.

P. Z., No. 7.—We are truly thankful for the hint of P. Z.; it gives us the opportunity of apologizing to COMP. W. W. PRESCOTT, which we do most unaffectedly. A more unwarrantable neglect was never evident than in revising the proof of page 303, No. 7, where an allusion is made to him totally undeserved. A nobler spirit, with a kinder heart, does not grace another companion in the fraternity. The Masonic public will at once perceive that the observation could not be intended to apply to Companion Prescott. For Z., *read*, H., such should have been the note.

E. W.—The alterations in the "Royal Vault" are, in the main, improvements; but why they have not been made more illustratively such, is no fault of ours, we were not of the "Council." We agree with E. W. that a power might and OUGHT to have been delegated to Provincial Principals in aid of their Chapters, but, aye, but, "*Si va le monde.*" The Grand Chapter has discontinued that portion alluded to, as well as the previous ceremony. We suspect that E. W. has not heard the clearest account of things in general.

P. Z.—We are of opinion that a regularly installed Z. having past the Chair *regularly* as such, can instal all qualified officers, and thus promote the intention of Grand Chapter in *spirit* if not in letter.

AN INQUIRER.—The plinth will no doubt be attended to in Grand Chapter, and the initials inscribed so as to correspond with the new system.

FIDELITAS.—The affair is noticed sufficiently in the proceedings of the Grand Chapter.

TEMPLARS, &c.

A TEMPLAR, is right. The appellation M. E. C., can only apply to Grand Masters.

A MEMBER OF THE CHAPTER OF OBSERVANCE.—We do not perceive the justice of the remarks.

A PRINCE MASON cannot be answered here. In private we shall feel pleasure in personal explanation.

K. M. P.—We agree. Courtesy, if not propriety, should be observed. There are those who will observe both.

DETECTOR. The degrees in the Order of Chivalry, according to the Constitution OF THE SAID ORDERS, ARE RECOGNISED BY THE ARTICLES OF UNION, but it is necessary that they be conducted in strict accordance. So well have these orders been protected, that they are duly treated of in the second article.

TEMPLARIUS. Vide Constitution, p. 119, "Regalia," second section. We advise our correspondent to study the matter carefully, and to peruse the Articles of Union on the subject of his letter.

A MEMBER OF No. 20. We decline the correspondence, however well meant. The parties alluded to will not appreciate the motive.

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THURLOGH, THE MILESIAN.

Continued from p. 101.

CHAPTER XIII.

"WELL, Thurlogh," said O'Neil, as soon as he had an opportunity of speaking to him next morning, "I consider it an understood thing that you will favour us with your society for a month at least at my house."

To O'Sullivan's entreaties to remain, he replied,

"Sir, I should be as unworthy your favour as unjust to my own heart, did I not unhesitatingly declare, that had I the power to indulge my own inclinations, it is not for a month alone, but as long as it may be to you agreeable, that I would avail myself of your hospitality; but I have already exceeded the limited furlough which discretion had prescribed. To-day I shall still further profit by your entertainment, and trust that the period of at least twenty-four hours will preclude the imputation of abruptness or disrespect."

"Would to heaven," says O'Neil, "that my grandchild had but a spark of that divine enthusiasm which animates your noble spirit; and that you yourself Thurlogh, now entering upon the temptations of a slippery world, may always meet with such a friend in the absence of a natural protector, to confirm your resolutions and to resolve your perplexities, as fortune has now presented to you in the person of our worthy host!"

This cost Thurlogh a tear, from the effusion of which he was forced to withdraw.

The two "ancients" now alone, ran over in miniature the whole history of Irish grievances—connecting the misfortunes of our young enthusiast and the ruin of his family with the system of mal-administration, "which," they said, "characterised every measure of the English cabinet in regard to Ireland."

O'Neil at last, recovering from that acrimonious sharpness into which his affection for Thurlogh had seduced him, observed, "Our business now, however, is to cure, not to exasperate. Can any thing be done towards ameliorating the finances of our friend Thurlogh?"

"As for pecuniary assistance," replied the priest, "I am perfectly satisfied that he would spurn the offer. There is a mode, however, in which his services may be made available, and which, gratifying as it would be to his pride, may be entertained on his part with a readiness proportionate to the capability with which I know he could discharge its duties. There is no person in the world better qualified of his age, for the important office of private tutor, than I take him to be."

A formal and instant tender of the situation was accordingly made by O'Neil, when, without a moment's consideration, it drew forth the following answer from Thurlogh:

"Sir, from my soul I thank you, and probably, under other circumstances, should very gladly avail myself of the advantages which this proof of your friendly disposition so engagingly holds out. But were I to embrace it at present, with my superficial stock of acquirements, and my total ignorance of the routine of life, I would not only deprive myself of the opportunity which life alone can offer, but inflict upon my pupils a practical, and, perhaps, irretrievable injury, by intervening between them and an adequate preceptor; for surely, you will agree with me, that *that* economy is false which would recommend the employment of any, short of the most compe-

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tent, for the initiation of even the youngest, in the fundamental outlines of even the elements of any art. When Philip of Macedon sought a tutor for his son Alexander, he would have nobody else for him, though yet a child, than the philosopher Aristotle. Yes, sir, I am deeply indebted for your obliging proposal; but, instead of undertaking to teach others, I need myself much more to be taught."

"Though you decline my present invitation, you will give me leave, however, to hope, that at some future hour I may see you under my roof."

"Most assuredly, sir, I shall embrace with readiness the very earliest opportunity which will allow me to indulge in so wished-for a gratification."

"With this assurance I rest content. Father Corney," he continued, turning to the host, who had returned at this moment, "I shall bid you both good bye, consigning you, my dear Thurlogh, to the protection of our common Creator, and for guidance in your earthly course to the friendly admonition of our common host."

The priest and his ward were now alone, and they observed, for an instant, a mutual pause; at length, the latter recollecting the daily duties of his religion, rose to the performance of some charitable task, leaving Thurlogh to the benefit of his own cogitations.

Our hero, however, thought that a stroll into the fields would be as conducive to his spirits as a moping melancholy within doors; and so, accordingly, he sallied forth, and directed his footsteps, almost unconsciously, towards one of those mysterious circles so frequent throughout Ireland, and mistakenly denominated Danish forts, from the circumstance of their having been converted by sacrilege into encampments of war, being, in reality, places of religious convention to the natives, for the celebration of sacred rites, and the solemn inauguration of their sovereigns. Thurlogh, however, having made for the entrance of one of those mounds, had no sooner reached the inside, than he was greeted by a salute from one of the feathered inmates of its sanctuary, in a way and after a manner which, even to a less imaginative brain, would not fail imparting the idea of an ominous interference.

A beautiful little bird, resembling in hue the colour of the most purified gold, but in size much larger than what is commonly called a goldfinch, flew aloft over his shoulders the moment he had made his appearance, and after a thousand gyrosities and circumambient evolutions, still approximating towards the centre, as she descended in a spiral line, her impassioned afflatus acquired redoubled velocity as she was about to alight upon his head, when, lo! in the tumult of his fears, he had recourse to his cane, to relieve himself from her importunities!

Thus disengaged from the fond embraces of the warbler, superstition next succeeded; and for many a long day he could not divest his mind of some analogy between the bearings of this incident and that which befel Lucumo on his journey to Rome, where he was afterwards honoured with the royal diadem. He kept the thought, however, within the precincts of his own breast, and did not so much as tell the anecdote to his host as they met at home after the day's adventures.

CHAPTER XIV.

THE following morning was fine, and the sun just rising behind the mountains, when Thurlogh, having thanked his benefactor for his hospitality, and received his benediction upon his bended knee, bid him a long farewell, and tript the dew off the pathway that led across the fields to the king's high road.

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He felt lighter, he thought, in heart, as he regained the spot whence he had digressed but a few days previous, than he did upon that occasion. The load of melancholy which had then hung upon his spirits had now vanished, and the opinion which he had entertained of the nature of his own species began to be more favourable than his former anticipations had led him to indulge. In fact he had never before any practical knowledge of mankind; —he knew them only by hearing of their deeds, or reading of their conduct in history or romances. He had now, however, come into contact with them himself, and as generous enemies, when they discover each other's value, become more attached than older friends, so was our hero now more extravagant in praise of the amiabilities of the world than he was before condemnatory of its selfishness and its hard-heartedness.

He had not proceeded far upon his way, when he was overtaken by a gentleman, driving in a postchaise from a remote part of the interior. Liking the air of the young pedestrian, and seeing him work as if life and death were at issue, he asked Thurlogh if he "would not consent to mount beside him for a short time to recruit his muscles, if no more, as they must be now strained from walking?"

The proposal was too flattering not to be at once grasped at. On they went; and as the day drew near to a close, the gentleman, finding himself at his journey's end, asked Thurlogh where might be his destination? Upon which, having received a timid and a vague reply, he added, "You must come and spend this night at my house—I want to present you to my eldest little boy—he goes to the Latin school in the neighbourhood where we reside, and will be amused beyond any thing with your agreeable talk—yes, you must come and tell him those stories yourself; I could never remember the one half of them."

Thurlogh looked and thought, and all the dreams of his imagination danced fresh again before it. He was too grateful in his nature, as well as too sincere in his purpose, to affect any concealment of what he actually felt. It was, in fact, with a view to the advantages of this identical school that he had first started from home; and his being now wheeled into it so auspiciously, he could not consider as an occurrence of ordinary casualty. He thankfully acknowledged his good fortune, and bowed in acceptance.

No sooner was he presented to the young master than their souls lit at the very first glance. The mother saw it and was overjoyed.

"Charles," says the father, "I have brought you a young playfellow—you must be very fond of him."

"Oh, papa, I shall be delighted, and I will show him all my shrubberies and evergreens!"

The garden was accordingly the first object with which, on the opening of the following day, he sought to entertain his new comrade. Thurlogh himself had no taste in that way;—he was neither florist, botanist, nor arborist, that is, as to research; he had, however, address enough to adapt himself at all times to the favourite study of his friends, while the mine of information, with which his memory was enriched, and the natural versatility and quickness of his parts united, were such as to make his playfellow fancy he was all three together.

Nor was this any trickery on our hero's part: it was nothing more than an ingenious improvement of his resources to the best available advantage—having this further recommendation, that the individual on whom the deception was practised, if deception it may be called, was always gainer by the act, from the collateral expositions brought to bear upon the subject. For instance, if Charles were to interrogate him as to some properties of the narcissus, Thurlogh, perhaps, could not tell him exactly what they were; but he would more than make amends by giving him the history of the plant as recorded by the poets, and intersperse the narrative furthermore, by sallies of his own invention. The hyacinth, in like manner, he would unravel, and spin out its mournful details until he would enlist even his own sympathies by the recital—it was his *forte*, that his feelings would

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go hand in hand with his descriptions. In an instant the spirit of the author sparkled in his every look—every gesture bespoke it—while in the diction he would infuse such a burst of vitality as would appropriate the character in identity with his own.

"Professors," said the host, handing Thurlogh to the dinner table, "are, on all occasions, presented with a chair; and you are now doubly entitled thereto, both in that capacity, and as being my guest."

Charles then related to his father the stories of the narcissus and hyacinth, as narrated to him by Thurlogh; and, such is the force of example in early years, his manner betrayed no small portion of that sensibility imparted to the narrative by Thurlogh before.

But how to manage about the schooling was yet to be considered: and for this also his good fortune furnished him with a ready expedient. Being, as already stated, tolerably expert at Greek and Latin, he volunteered his services to the principal of the neighbouring academy, to teach the junior classes, on condition of receiving instruction himself in return, in the more advanced authors. The proposal having been acceded to, he entered at once upon his office.

He went through all the difficulties of his situation with the most gratifying facility. Those who were beyond him at his onset, even by many years' advance, were distanced within the period of one half year! so that by that time twelve month, having passed through all the intermediate classes to the first on the catalogue, the public examination at the ensuing recess declared him indisputably the *primus victor!*

CHAPTER XV.

No one could be fonder of active recreations than was Thurlogh—no one ever enjoyed them with greater rapture or with purer ecstasy. And as to those day-dreams of his hopes, those illusions of his mind's prolificacy, they never reigned more despotically than at this particular time—deriving vigour from the pride and triumph of his studies, and fomenting his general ardour by the antepast of success in these.

But, as the shadow does the body, so does envy ever accompany merit: nor was its rancour abated or, indeed, likely to be abated in Thurlogh's case. The galling superiority with which he bore off the palm in all the graceful developments of Celisthenic exhibitions, with the caustic severity of his retaliation on every manifestation of petty spleen, procured him the unmitigated hate of many of his senior school-fellows, who were willing enough to concede his eminence in literary particulars.

As an instance of the extent to which such jealousies may be carried, I shall relate an anecdote of those days, which whether we consider its fiendish suggestion, or its ludicrous, though almost fatal and providential reversal, has very few parallels in school-boy annals.

Killarney, that most enchanting spot of nature's residence, was, of all places in the world, the exact locality where this school, which can boast of giving maturity to our hero's education, was situated. A favourite amusement with the boys on occasions of any particular indulgence, was to go boating on the lakes which beautify the glad aspect of this consecrated region, and which has furnished theme for encomium to tourists from time immemorial.

During one of these excursions Thurlogh happened to be placed beside a lad, whose ill-will he had provoked, by eclipsing him at some feat. They rowed along the lower lake by the side of Inisfallen, until they arrived at the foot of Tornies Wood, where they had agreed to disembark, with a view to explore the source of the cascade which falls here with so tremendous a roar.

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So far all was straight and smooth; and the hatcher of destruction kept his stratagem within his bosom, because there was as yet, no opportunity for its execution. When, however, they approached the bank, and all were equally emulous to leap ashore, this dark emissary of mischief, conceiving that he had just caught the ebbing tide, watched Thurlogh until he saw him about to spring, when, with a sudden jerk, he slipt the boat from under his feet, to precipitate his victim into the depth of the water.

Fortunately, however, there had grown upon the shore a huge forest tree, which covered the boat by its overspreading arms. On one of these, by a most miraculous exertion, Thurlogh seized; and continued suspended from it, in mid-air, until the boat was brought back to release him from his jeopardy.

An apology from the offender hushed up the matter for the present;—but it did not terminate here—the cream of the story is yet to follow.

The whole party having landed, they bent their way up the mountain along the narrow pathway that led through the craggy defile to the bottom of the cascade. Here they stopped to admire the awful grandeur of this immense torrent, descending a height of at least sixty feet in uninterrupted column, and then losing itself, as it were, below, in a bottomless receptacle excavated from the rock by its indenting fall, entering it, precipitously, with the clash of thunder!

Having tarried here for some time, they resolved to prosecute their route still farther,—every heart big with the expectation of some indefinite discoveries. To this end they must cross a little rivulet formed by the egress of the water out of the first bowl into the other cavern underneath, into which it a second time empties itself with a dizzy and thrilling speed. This insatiate villain flattered himself that, if foiled before, the lucky moment of destruction had at length appeared, when he might perpetrate with unerring aim the machinations of revenge.

Keeping his eye upon Thurlogh until he was about to spring across this rivulet, he then tript him, as he rose, with a view to prostrate him along the stream! Providence, however, interfered for Thurlogh, and over he was carried untouched! while the design of the murderer re-acted upon himself with a vengeance; for, his body giving way, as he lost his balance, by the circumstance of his foot having nothing against which to spend itself when it had missed its mark, he fell into the current with a retributory slide, and was swept down, out of presence, with the velocity of lightning into the boiling waters of the unfathomable eddy!

The scene would have been pitiful, were it not for its cause;—as it was, it could not appear otherwise than as mournfully terrific. The entire assemblage spread themselves around the reservoir—there was no sight, no vestige of their late companion.—The angry element foamed, with the consciousness of a triumphant indignation; and the absorbing pool, intoxicated with its prey, instead of descending as usual through its subterraneous recesses, stood still for a while, then reversed its course, and poured forth the sign of its joy and its nausea, in a projecting volume of liquid lava!—When at last, tossed about by the waves and loosened in the vortex, they beheld! what? their comrade? No; but the empty wig, which, having but lately recovered from a fit of sickness and had his head shaven, the unfortunate wretch was obliged to wear!

Shortly after he was seen floating towards the surface: and Thurlogh himself was the person, who, darting forwards with a bound, had the honour and delight of rescuing his misguided enemy from a watery grave, or, at least, from a premature death.

The moment was not one for merriment; yet, so easily is the risibility of young people excited, I recollect well how difficult it now was to refrain from laughing! Even his own brothers, and there were two of them amongst the group, were not altogether proof to the contagion.

I draw a veil over the subsequent history of this ill-favoured youth. I may remove it again, by and by, to unfold another instance of equal or even

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greater atrociousness. In the interim let it suffice that the lowliness of his condition, in being at present a common soldier in one of his Majesty's regiments of dragoons, would seem to be a just retribution for his early depravity.

CHAPTER XVI.

ALTHOUGH all petty rivalship was hushed by the establishment of his superiority, the only struggle henceforward, amongst his former opponents, was, who should exceed the other in paying homage to his now indisputable worth.

Their zeal in the indulgence of this newly excited impulse may, it is very probable, be traced to his expected removal from their hemisphere, as he was not likely to interfere with the lustre of their own orbits. One thing, however, is past dispute, that whatever may have been the influence which dictated this change of conduct, it took such a hold now upon their hearts that for several years after his departure, Thurlogh's name was cherished in the memory of them all, and perpetuated upon the ceiling of the arena of his early triumphs, not only during the stay of his then cotemporaries, but for many successive colonies of similar temperament.

> "Urit enim fulgore suo qui prægravat artes
> Infra se positas: extinctus amabitur idem,"

But if the sincerity of others' sorrow might admit of any doubts, there was one at least, whose devotedness was not the utterance of hackneyed pretence, but the enduring though silent eloquence of sterling sensibility.

Mary, the high-hearted sister of the youth whom Thurlogh had assisted to educate, had from the first instant of his admittance into the family, looked upon him with a feeling in which indifference had no share. Every word he spoke, every note he articulated appeared to her as if red-hot from the furnace of his affections; and when to this we add a frankness that gave confidence to her reserve, we need not be much surprised that the susceptibility of her nature should not have been proof to the influence of so insinuating a contact.

Gifted herself with talents of the very highest order, she was the more ready to recognize them personified in that sex, amongst whom she must single out one as the object, at all events of her distant predilection, if the mercenary trammels of life would not admit of the prospect of a nearer felicity.

Basking in the incipiency of feminine power, by the development of those charms which, while they ensure the homage of man's acknowledgments, are also in the same proportion the most fearful symptoms of danger to the possessor,—at this critical juncture when, under an altered state of affairs, mere existence would have been a delight, and any little drawback from the turn of life's positive enjoyments more than replaced by the portraiture of an ever-recurring ideality,—at this trying moment, beset on the one hand by the urgencies of melioration, and scared on the other, by the opinions of fashion, I cannot take on myself to say whether or not this hapless victim to aristocratic consequence or the more reprehensible demon of satanic cupidity, which would negotiate a marriage between two descendants of the same common forefather, Adam, upon precisely the same principle of pounds, shillings, and pence that would actuate a butcher at Smithfield market, had ever seriously fostered the delusive hope of becoming the wife of him, whom she had but too truly though secretly idolized.

> "Jointure, portion, gold, estate,
> Houses, household stuff, and land,
> The low convenlencies of state,
> Are Greek no lovers understand."

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"You leave us, Thurlogh," said she to him, anticipating his *adieu*, as he appeared before her for that purpose.

"Yes, Mary," was the reply; "I go to College."

"Oh! and you are so happy, too! I am glad to see you so delighted at the prospect."

"We men have to struggle with life's duties, Mary. It is happy for your sex that you are allowed another sphere, and exempted from the avocations entailed upon ours."

"What if we ourselves should not consider this any source of happiness?"

"It would only illustrate the more, in my estimation, the frail condition of humanity. Though contentment in this world is never to be obtained—and I do not forget, Mary, what you yourself once impressed upon me in reference to this fact, viz. that it would be a providential interposition to have it so constituted, lest we should ever lose sight of those purer beatitudes which we are taught to expect hereafter in heaven."

"What a pity you do not become a clergyman, Thurlogh! How affecting would those words sound from the pulpit. But I did not think that my sentiments made such an impression upon you. Perhaps you would not object to my charging you with a written talisman?"—whereupon, opening her desk, she took out a paper which she put into his hand, accompanying it with an injunction, that its seal was not to be opened, nor its contents explored, until after he should have arrived at the end of his projected journey.

* * * * * *

The village clock had but sounded four on a fine morning in the month of May, when he and one of his brothers, having packed up into a small parcel a few changes of inside vestments, started from Killarney, the seat of beauty and of romance, and clambered up the sides of those rugged and bleak excrescences which would seem to have been placed there for no other use than to heighten, by contrast, the enjoyment of the vision, as they descended from their frowns into the mellowy, and enchanting platform that attracted their peregrination.

They had but just reached the summit of the principal defile, when they overtook a man with whose appearance they thought they had been before familiar, and who, having proffered his services in the department of a Mentor, contrived to improve this office into a claim for absolute confidence.

"Of course you know nothing of Cork, having never been there before?"

"Nothing, indeed."

"How fortunate that we should have met: doubtless you will stop there this night?"

"We purpose to do so."

"Then I shall have the pleasure of introducing you to safe lodgings,—I say *safe*, for Cork is a dangerous city,—neither life nor property are there regarded, only inasmuch as the law can protect them; but law-makers and law-dispensers are often either blind or asleep; and then the poor, unsuspecting youth, or the aged and helpless stranger, will soon feel the effects of their temerity in venturing, without counsel, through the intricate lanes, which are as so many traps to the unwary."

"Sir, you are very kind; for our part we do not know how, sufficiently, to render you our acknowledgments for your courteous civilities."

"Do not mention it: I beg you will say nothing about it; I do no more than my duty by a fellow being—besides the circumstance of our being fellow travellers establishes something like an acquaintance; and when to this we add the past, of our having sojourned in the same town together, you will admit that this little proof of politeness and good-breeding is not so very knight errant like, or otherwise, at all wonderful."

Our hero's mouth was near closed, as was that of his brother, by the plausibility of this address. They remembered well the exterior of their

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companion, having seen him frequently before. The persons with whom he said he was there connected, and whose name he himself went by, were of such unquestionable honour as to leave no room for doubts; and, accordingly, without scruple or reserve, they committed themselves to his care, and even blessed their stars for the lucky hour which brought them in contact with so agreeable an associate. It was not long before they had reason to repent their credulity.

It was but six o'clock on the evening of the same day, when the steeples of Cork burst upon their vision.

"It is Cork, Lucius!"

"Yes, Thurlogh; but how ugly! Observe those mangy tiles; those dirty walls; those narrow streets, choked up on all sides: then, again, behold those shrubberies, stripped of their strength and their foliage; those mystical trees cramped of their characteristic expansion, and doomed to decay here in a metropolis to gratify the perverse taste of some debilitated old fool who would fain realise a "*rus in urbe!*"

"You make me laugh, Lucius: your objections to the want of beauty in the situation, and the want of elegance in the architecture, I cannot indeed well contradict; but the good people who inhabit here, and whose commerce diffuses life through the heart's blood of the greater part of our western population, were not influenced in their selection of a place for its exercise by any perishable contingencies. It is true that Cork is placed low; but is there no advantage hence derived of protection from the winds? It is true that its streets are narrow; but we see no interruption hence occasioned to the transfer of its merchandise. The waggons move up and down—the dray rumbles along—the waves of passengers glide by each other without annoyance; and though I admit you that this may all be better done were the avenues less confined, yet, as no very serious detriment happens from the present system, an indifferent person may well acquiesce in its propriety, more especially when it comes sanctioned by immemorial usage.

"My father told me, that the only way in which he could account for the narrowness observable in the streets of all ancient cities was, by supposing it done for mutuality-sake. In the primeval times beasts of prey and of destruction were more numerous and more formidable than they have been recently. It is well known to most that those in the several tribes do not only congregate en masse, but act also with a concert which may well rival our species. To oppose their inroads mankind saw the necessity of similar combinations: hence villages sprang up—cities arose—the wood was deserted—and the plain was cultivated. But while an identity of interests was thus far manifested, a unity of co-operation was also to be evidenced; and the only mode to ensure this, and to debilitate at the same time the onset of their foes, was by making their houses contiguous and their streets so very narrow, that when the enemy burst in, which he could thus never do in great bodies, he may be attacked from all quarters at one and the same time, and thus sacrificed to the vengeance of insulted humanity.

"You know, Lucius, the effect of habit. The custom once established, it continued to hold ground. With the ancients it originated, as the best bond of their security—their successors adopted it in deference to them: each succeeding generation while more and more losing sight of the cause of its rise, yet more and more also evidenced their veneration for the practice; until, in the present age, when the spirit of enquiry has got abroad—when causes and consequences are all sifted to the bottom—you will find nothing to prevail in mere deference to its longevity—nothing, in fact, to stand, but what will verify the test of worth and use."

"Oh! the old people were all fools," interrupted the stranger.

"I beg to differ," replied Thurlogh: "that they were simple in their outfit, I very readily allow, and, that, more to their recommendation than with any leaning towards censure. But even supposing it all your way,

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that should not, in the least, detract from the value of their qualifications in other particulars."

"True, sir," rejoins the stranger, recovering himself, "you are quite right: I only meant to say—a—a—a—only—a—that—a—that they did not understand those things so well as we do."

The party were, by this time, just descending the hill which overhangs the town; and whatever disappointment was sustained on our hero's part at the first glance he had got at the southern metropolis, it was now more than superseded by the princely villas which studded, on all sides, the lanes that skirted the projections of its picturesque environs.

"See, Lucius," said he; "these are the results of those bricks and those tile roofs!—those stately domes which vie with the description of what we read pictured in romance are, doubtless, the property of individuals who have traded industriously as merchants, in the gutters and the windings of those narrow streets."

"But it does not follow, Thurlogh, that to have them prosper it was necessary to make the streets so narrow? Nay, would it not seem more likely that, if they succeeded so well under such inconveniences, they would flourish still more were those but removed?"

"Thou art a philosopher, Lucius; thou speakest by system: but now we enter the city."

CHAPTER XVII.

"You leave your luggage here, now," said the stranger, "while we go for awhile and survey the lions."

"What lions?" replied Thurlogh; "do they sell lions here?"

"No, Sir; lions is the name which the visitors to any particular place give to the objects of curiosity and attraction, to be seen in that place; and was adopted, no doubt, from the peculiarity of the so called animal, surpassing, in grandeur, the ordinary herd."

"Very probably—I vote we see those lions."

"I must tell you the rules: there is for each a certain charge, and the junior always pays for the senior."

"It happens well, then, that I have here an opportunity which you cannot deny me, of evincing to you, at least my sense of your attentions to us upon the road—I shall stand banker."

Well, the *lions* were all seen, at least as many as were at that hour visible, and the stranger perceived that Thurlogh's bank was not yet quite exhausted. He accordingly next proposed that previously to returning to their hotel, they should adjourn to a coffee-house, and partake of some light and cheering refreshment.

To this there could not be much objection, as the brothers had yet tasted nothing since their arrival. They consented, therefore, without reserve; and it having been left to the cicerone to decide upon the bill of fare, his experience and his *gout* went hand-in-hand with his want of conscience, in ordering a repast that would have tempted an epicure to eat, while its supply would have done honour to the table of an alderman.

It occurred now to Thurlogh, after the first cravings of his appetite had been appeased, that he might not have had money enough left in his purse to meet the evening's demand, and that it would be exceedingly awkward, after so much civility on the part of the stranger, to subject him to any share in the necessary expence. He determined, therefore, to slip off quietly to the hotel, and thence to take the residue of his gold, which had been carelessly rolled up, without lock or stopper, amongst his linen within his portmanteau.

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Soon as he appeared, he was greeted upon his return, by two interesting and youthful females, who seemed to vie with each other, and with infinitely more of delicacy than is in general to be seen amongst that class, as to which should pre-occupy their young guest's affections. They had been told that two had come: they as yet saw but this one; and, so, unable to form any comparisons, while, unwilling, either of them, to forego the present in dim expectancy of the future, they steadily laid themselves down to make an impression upon the "bird in the hand," running chance as to his merits compared to him "upon the bush."

The contest was really one which he found it difficult to withstand; and in which he would inevitably have fallen were the syrens asunder. The shadow of a suspicion never, for an instant, crossed his mind as to the character of the establishment. The manner of the young ladies, though earnest and warm, yet deviated not, one particle, from external decorum; and though their eye spoke love, and that love was fire, yet was their language chastened by all the minuteness of propriety.

"Is it a dream," cried Thurlogh, to himself, starting as from a reverie; "can I so soon forget Mary?"

It fortunately occurred to him, that the party he had left behind him might feel uneasy for his disappearance: with him to think was to execute. He rose, therefore, from his seat, made a meet apology to his fair entertainers, and expressed a hope that the promptitude of his egress might in some sort atone for the unceremoniousness of his intrusion.

"God bless my soul! and is it not yourself that is there, Master Thurlogh? All the way here, in Cork's own city!" cried a voice in the crowd, soon as our hero had put his foot outside the hall-door.

"So it is—Morgan! and very happy to see you!" replied Thurlogh, recognising in the speaker a trusty and faithful dependent, who had lived some years before as servant in his family before ruin came upon them in the way we have seen.

"God bless my soul, Master Thurlogh; and what a fine young gentleman you have become!"

"You compliment me, Morgan,—I am to congratulate you in return on your good looks."

"But, God bless my soul, Master Thurlogh, how soon you have made a lodgment amongst the Cork beauties!"

"You puzzle me, Morgan; do not speak so much in riddles."

"Why, God bless my soul, Master Thurlogh, did I not see you, with my own eyes, come out this—this very mintue, from—a house of pleasure?"

The scales had now fallen from our hero's eyes, and he saw distinctly how matters stood. He took Morgan with him accordingly to the coffee-house, where he had left his brother with the stranger. He then upbraided the latter with the treachery of his behaviour,—pointed to the auspicious interposition just manifested iu his behalf in the individual who stood beside him; and concluded by stating that, were it not for his reluctance to pollute his hands by the touch of so foul a wretch, who had not only laid a snare for the seduction of innocence, but must have additionally projected the diabolical scheme of defrauding him and his brother while in the dead of their sleep, of whatever wearable or movable they happened to carry; and very probably of life, too, if this stood at all in the way of his hellish designs."

"Arrah, then, by my soul, Master Thurlogh!" said Morgan; "but though you will not soil your hands with the ugly-looking blackguard, that is no reason why myself should not be after kicking him about, from one end of the room to another, like peas in a bladder, the vile scaramootch! the kidnapping brute! the Judas of all Judases! But, good God, my patience is worn out by the enormity of the villain's crime: let me loose," he continued, turning about towards the object of his execration, "at that wicked head of yours, that could have gloated upon the guilt of robbing two such youths, at once of their purity and of their property."

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The detected culprit shivered like an aspen leaf; and the sting of conscience seemed to have been already at work. It was, however, the quickening of fear, and not the seething of remorse. Vice and depravity had rendered him callous to compunction: and even in the ghastly terror now manifest in his visage, there appeared that fiendish mixture of *disgrace* consequent upon exposure struggling with *regret* at the miscarriage of his satanic purposes.

"You escape," says the trusty and the virtuous-minded Morgan, elevated beyond himself, by the rectitude of his mind, and the abhorrence he entertained for the baseness of the knave before him; "you are free," says he, "the same motives that prevented my young master from polluting his hand by touching you, prevents even me now likewise from inflicting chastisement upon you for your deserts—go, therefore,—avaunt."

"No, Morgan; not so very easy yet: our little luggage has been left at that vile house; and it is ten to one but that our smooth tongued friend would exert the lubricity also of his heels, and possess himself, before us, of its contents."

"Make yourself easy on that score, Master Lucius, dear: I know the house, and will myself fetch the luggage; but, first, Mr. Swindler, let me give you the turn out."

No sooner, however, was the swindler beyond the threshold, than he tried what agility still remained in his lower limbs. To his heels he betook himself, and, with might and main, exerted their appliance, to reach his harpies and their den, before Morgan's approach could frustrate this last remnant of his exploded villany.

An all-pervading eye, however, though for inscrutable objects it may for a while allow the impious to prosper in their course, and that, too, to the detriment of the pious and the honourable, yet generally exercises the purport of this superintendence, when the wicked one feels most secure, and when the cause of the just one seems most desperate and most forlorn!

Having been better acquainted with the alleys and the windings of the southern capital, than Morgan was, the swindler made his way, with almost winged flight towards his point of destination; when, as he suddenly turned a corner, the street beside which was to lead him to his home, he plunged headlong against the leader horse of one of the night coaches, as it bolted up from under an arch, and received as violent a shock as to fall breathless upon the flinty pavement.

Morgan had by this time come up by another route, and forcing his way through the assembled throng, saw the judgment of Providence in the infliction of this disaster. His own hostility, therefore, instantly subsided: "God has now," thought he, "taken this man under his own scourge;—I wage no war with the dead; and my only regret is that I had not been up a little earlier while the spirit still lingered, to fan its spark, and administer the assistance of medical knowledge."

"Oh! those young gentlemen, those young gentlemen!" cried the invalid, just recovering animation, and recollecting, perhaps, the intonation of Morgan's voice.

Morgan now saw that death had not yet set in—that his gripe might be still procrastinated—and that, as some evidences of contrition had manifested themselves in those exclamations, it would be richly worth while to cultivate their growth and do all that was possible for the restoration of body also.

A physician, therefore, was procured: and consigning the patient to his care, Morgan resumed his original embassy, and soon presented himself with the luggage before his anxious protegées. And so he recounted to them the whole catastrophe from the beginning to the conclusion.

"I hope, Morgan, you will make it a point to enquire regularly after the poor man's health."

"Indeed, Master Thurlogh, I shall, and take care furthermore that he shall want for nothing during his illness."

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"You were always a good fellow, Morgan; but tell me, how has the world gone with you since you left our family?"

"Why, then, Master Thurlogh, I have no reason to complain. I came here shortly after; and, having a good character from your father, I was not long without a place. My new master liked me not less than did my old one. During my stay in his house, some little accident occurred which satisfied him as to my fidelity. He was not a person to let such things pass unnoticed; and, being in the evening of life, with a superfluity of fortune to provide for all his natural relations, he left me, at his death, which has taken place within the last half year, a very handsome proof at once of his bounty and his good opinion."

"I am happy to hear it, Morgan: and I hope you have got married."

"Yes, Master Thurlogh; and there, too, I was not less fortunate than in the former case. I have got a wife, Master Lucius," turning to the other brother, "who is far beyond anything that I had reason to anticipate—a rich shopkeeper's daughter, Master Lucius—rich, accomplished, and well-looking."

"Merit always has its reward, Morgan."

"Now, Master Lucius, I will put that to the proof: you knew me longer than Master Thurlogh here; with you, therefore, I will try the privileges of my former services, in taking a small liberty with you in the way of a request."

"Speak, Morgan! no ceremony—no misgivings."

"You will let me ask then, what is the amount of your bill in this house?"

"It has been just furnished, and amounts exacly to ——"

"Well, then, Master Lucius, the consummation of my request is that you would allow me the satisfaction of discharging it."

"Surely, Morgan, you would not have us so unreasonable!" responded both the brothers in one and the same voice.

"I beg your pardon, young gentlemen, it is by no means unreasonable. I view it altogether in a different light. To your family I am indebted for whatever of comfort or respectability I can now call mine. The precepts of your good father impregnated me early with the seeds of virtue: his house was my first heaven his dictates were my ten commandments. The habits thus imbibed ensured me a fresh patron, when my first and greatest one was withdrawn to a higher element: and it will be to me, accordingly, both an honour and a pride to be indulged with this opportunity of shewing my gratitude and my attachment to his sons, whom I once fondled upon my knee as babies."

It was useless to combat it: Morgan would have his point.

"You will now, gentlemen," continued he, "accompany me to my cottage, where I will ensure you, at all events, that you will be safely domiciled."

"But you have not yet seen my best piece of furniture, my jewel of great price—Catherine, my love, allow me to present to you the two sons of my first benefactor. I hope you will make much of them."

"You are welcome here, young gentlemen."

"I like that word welcome," replied Thurlogh; "but could not you say it in Irish for me?"

"Yes, and then it will be more expressive of my own sentiments, for, from one simple welcome it will transform itself into one hundred thousand welcomes, as you will hear by my greeting you with a *cead mile fealtha*."

"Oh! Mrs. Morgan, it is only you that could deserve such a husband as our friend here."

"Yet I was beginning to think something had tempted him to desert me, having left me here the whole evening by myself, and to this hour of the night, to mope in sorrow, and without a clue to sustain me as to the cause of his absence. However I acquit him now of all blame; he has brought his expiation along with him."

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The brothers bowed.

"Yet my love," replied Morgan, "I shall not consider my absolution complete until you have brought forth a libation to the household gods. I have often decanted a bottle for those young gentlemen at their own table before, I shall now have the pleasure of opening one for them at mine."

And he did so, his mistress presiding over, and giving more zest to the festivities.

"My love," said he, in the sequel of their hilarity, "we are indebted to Providence for many favours; but for none more than for the happy encounter which has brought us all together here, at this hour. You can afford beds to those young gentlemen: they will want them presently, as they cannot but feel rather sleepy."

This suggestion was at once obeyed; the brothers rose, and, having bid good night to their hostess, followed Morgan's steps, as he showed them the way to their respective apartments.

CHAPTER XVIII.

Thurlogh, the next morning, rose refreshed and enlivened; and as if he had gone through no more fatigue than that of his daily exercises.

But a longer journey still awaited our young adventurer; he had yet to accelerate his route to Dublin. To walk there was out of the question, after the ground he had already crossed, and in the limited time; a seat, therefore, was taken on the outside of the mail, which was to start from Cork at four in the afternoon; and, having thanked his friend Morgan for his spirited conduct, desired his brother Lucius to console himself for the separation, as they were both obliged to do once before, he mounted with a light step, however weighty may have been his heart, upon the box beside the coachman.

Scarce had they proceeded beyond the suburbs of the city, when it was perceived that there was something the matter with the harness; to complete the embarassment at this identical time they happened to be issuing through the mouth of a bridge, which formed the landing to a very precipitate declivity, and ere they could know where they stood, or either party take measures to avert their danger, pell-mell came down upon them a furious mountaineer, driving a foaming steed at the full stretch of his haunches, never looking left or right—before or behind him, until he clashed with the crash of thunder against the paralised four-in-hand! Heavens! I shudder at the thought; yet all was saved—but by a miracle.

This peril over, which threatened destruction indiscriminately to coach, horses, and to passengers, another soon occurred which marked out more particularly the object of its vengeance.

The coachman having alighted to take a glass of something at an ale-house, the several parties who were inside, regaling themselves with the liquor of the merry god, popped out, through curiosity, to see the description of exports that formed the caravansera. Among the rest sneaked out one whom Thurlogh recollected to have seen before; he looked at him with a piercing eye, unwilling to be misled by mere resemblance, into the commission of a *faux pas*, and again delicate to wound sensibility by betraying a recognition under circumstances so degrading.

This all passed at a glance; after which, having decided on the point, Thurlogh asked him "If he was not ashamed of his situation?"

"Ashamed, sir! what need I be ashamed of?—celebrating the glory of Bacchus on this my natal day, in company with as true a blade and as pretty a lass as you will find within the kingdom," and with this he lilts up,

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" Fair Venus, the goddess of beauty and love,
Arose from the froth that swam on the sea;
Minerva stepped out of the cranium of Jove,
A coy, sullen slut, as most authors agree;
Apollo, they tell us, the prince of good fellows,
Is his natural son—pray attend to my tale;
But they, who thus chatter, mistake quite the matter,
He sprang from a barrel of porter and ale.
Porter and ale, boys, porter and ale,
No liquor on earth like porter and ale.

" Ah! Madigan," said Thurlogh, " I pity you from my heart; and am sorry to see you thus humiliated."

" What, sir! I scorn your pity! reserve your magnanimity for some more suitable occasion; I neither sympathise with it, nor recognise its possessor."

" Is not your name Madigan?"

" It is."

" And your cognomen, Patrick?"

" It is."

" Have you not been at school in Killarny with me and with ——"

" Never."

" What! look me in the face, and deny the fact!"

" I care nothing about your face; but I deny the fact."

" You have improved, certainly, in your manners, since I had the honour of your acquaintance; yet, however successfully you may think you dissemble, you do not produce the desired effect: I am as thoroughly convinced now, as I was before your denial, of the evidences of your identity; and, rest satisfied, I shall be sure to disabuse a certain friend of yours, who has long mistaken you as a paragon of impeccability and of virtue."

" By G—! I will take right, good care, that you shall not have the power."

At this moment returned coachee; and having taken the reins from Thurlogh's hands, and hollooed out—" Is all right?"—cut short, as he conceived, the quarrel by resuming his expedition.

The unfortunate personage, whom we have thus seen detected in abasement, was one of that class of men, who, in Ireland, are known by the name of " poor scholars." From what has transpired it may, perhaps, be imagined that this phrase is equivocal, and that the deficiency insinuated is not so much that of the purse, as of other qualifications with which it is put in juxta-position. The case, however, is not so. The term is applied with a sort of superstitious reverence to, in general, the sons of inconsiderable farmers, who, betraying a thirst for learning beyond what their father's means afford, throw themselves abroad upon the patriotism of their country for its indulgence, and are seldom or never disappointed.

Writers, in their attempts to elucidate the pecularities of Irish character, would fain ascribe the facilities thus rendered to plebeian aspirations, to the mere proverbial hospitality of the country. There is no use in complimenting a nation at the expense of truth; especially, when that truth is so inherently resplendent, that in omitting it from the account, the nation would lose more than gain by the compliment.

There was a time when every hall in Ireland would expand with the voice and the tread of the stranger. Man, then, met man as his fellow and his equal; and if one happened to be more gifted with the goods of life than another, he only rejoiced therein, as furnishing him with the means of doing more good, never losing sight of the principle, that he was only the temporary trustee of what, virtually and substantially, was the property of the commonwealth. Such was the origin of all hospitable accommodation: how basely afterwards perverted to intrigue and chicanery!

If, at the conventions assembled on occasions of public interest, a question arose as to the adjudication of the seat of precedency or etiquette, it was not decided by a reference to wealth or to arms, but by the acknowledged superiority of literary importance.

Whatever sways the nobles, catches the populace. Seeing the insignia

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of distinction conferred singly upon talent, and that property, in externals, was only an object of regard inasmuch as it tended to the advancement of mental scintillations, their respect for those qualities became regulated accordingly, and thus letters were raised, to the comparative depreciation of riches.

A change, however, came over the scene, and money, in time, supplanted the place of genius and of worth. The avaricious serf, finding that by property he could command the services alike of the soldier and of the artizan, turned his money-bags next into a snare for the BARDS. For a while the bait was virtuously repudiated: corruption was yet new; *civilization* had not yet progressed; the soul would be free; and mind would be independent.

But the nature of vice is never to despond; its motto is, perseverance; and death its only bar! A few recreant defections gave spirit to its advocates; these renegades were employed to decry the merit and the motives of those who held out; until, at length, persecuted and debilitated,—deprived of station and of sustenance, they *fell* tongue-tied and hand-bound, manacled and fettered, into the iron grasp of their remorseless task-masters.

The first impress, however, of a people is never wholly to be eradicated,—it lingers even amongst the habits of the lower orders. In no region upon earth is this so much exemplified as in that wherein our scene is laid; and the hereditary attachment to everything that possesses an alliance with literature or a wish for its cultivation, is one of the strongest holds implanted in a thorough Irishman's breast, as it is one of the brightest pearls in the escutcheon of any country.

To this innate veneration, then, for the aristocracy of the Muses, it is owing that the "Poor Scholar" is always welcome at the peasant's board—he shares with him his salt; and, if there be anything better to use as *kitchen* (their name for condiment) with the potatoes, he divides that with him also, nay, if by-and-by, in the distribution of their nocturnal coverings, any one is to obtain a less comfortable lot, the master of the house will take care that it be not the guest; and that the Muses be not insulted in him their representative.

But our "Commons" are not the only bodies that complain of bad shepherds; the "Muses," too, are sometimes querulous as to the purity of theirs. How far truly in either case, and in which, if in any, more than the other, it is not, at present, my business to discuss; yet, I can not avoid to say, that I fear Madigan's example will justify the imputation, at least on the part of the Venerable Sisters.

You recollect the oath by which he so awfully pledged himself to deprive Thurlogh of the means of unmasking his hypocricy. To put this into execution he summoned up all his nerve—shook off the trammels of his debauch—emancipated himself from the listlessness or mock-heroism of intoxication, and stood erect upon his pedestals as sober as a carmelite. He then cast about for some instrument of his revenge; and, recollecting that in the parlour of the ale-house there lay a case of pistols, ready loaded and primed, he seized upon those, and then, breathing fury and blood, he flung himself into the fields off the windings of the high road, and never faltered or stopped, at sight of ditch or of rivulet, until, in a darksome nook, into which the coach had just entered, he took a deadly aim, and snapped one of the pistols in Thurlogh's face.

The flash had now attracted the attention of the company, whereupon, as the assassin was in the attitude of pulling his second trigger, the guard fired upon him from above, and though the shot had no other effect than that of fright and of alarm, yet even this, under these circumstances, was gladly accepted, as he instantly withdrew, after which the coach, with its passengers, prosecuted their journey to the capital.

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CHAPTER XIX.

Enter Dublin on what side you will, you cannot fail being struck by the multitude of its beauties. Of these nature has furnished a very ample proportion. A healthy site, a commodious port, a fine circumference of undulating territory, are no trifling recommendations in the outline of any city. But art, too, has contributed very largely to the stock purse; and however inactive she may seem as to other places within the island, she here, at least, has not spared her hand, but seemed to vie with her prototype in the extravagance of her donation.

The first phenomenon that allured Thurlogh's notice, as he skimmed the air aloft in his phaetontic observatory, was the line of masts that overtopped the houses, extending more than a mile in a direct range, and seeming to shoot up from the bottom of the very central street.

While perplexed as to the destination of so many May-poles, he was suddenly relieved by the abrupt turning of the coach into the lower extremity of Ormond Quay. Here the naked truth, in all its grandeur and its richness, burst upon his admiration. "The shipping! the shipping!" he cried; "the glorious shipping!"

They now drove up along the brink of the quay, through Bachelors' Walk, the river on their right hand, and the vessels, expanding as they advanced, in the prospect. During this whole time nothing could arrest his attention but the succession of the ships: he had no look for architecture; no remark for populousness; and no reflection for commercial bustle;—the ships alone engrossed all the avenues of his eye and heart; and the only problem which suggested itself, in reference to this continuation, was, whether it did not join that land with some neighbouring continent; "At all events," said he, "I see in it illustrated the obvious practicability of Xerxes' bridge."

The corner of Sackville Street gave a diversion to his abstraction. The horses there faced about on this magnificent parade, and seemed to be elevated by the consciousness of the ground they bestrode. They cocked their ears as if at the gay sound of the huntsman's horn; and snorted with their nostrils as if marching to the war.

Thurlogh, himself, felt impregnated with more than that ordinary excitement which belongs to the interest of locomotive novelty. There was a buoyancy about him—a sense of pride, he knew not for what—a general glow which diffused itself over his whole frame, and identified him, in conception, with the scene that surrounded him.

"What care I," said he, "if this magnificence be not actually mine?—I mean in the sense of the stock-brokers and money-changers,—for all purposes of happiness I enjoy it as well as they can; and why, therefore, restrain my sympathies from their kindred enthusiasm?" He now looked before him; and, raising up his head, saw Nelson's Pillar careering towards the skies. "Excuse me, sir," said he, to the gentleman who sat immediately behind him; "do I dream, or am I in Syria rather than in Ireland?"

"You are in Ireland, sir. This is Dublin, its chief town, and the second city in the British dominions."

"I really thought I was in Hieropolis; and that this was the anniversary of that day upon which Lucan relates that a priest used to ascend to the top of a stone erected there in honour of the goddess Astarte, whence he used to offer up his prayers for the congregation below."

"Indeed, sir!—but no matter: that figure which you behold, sir, is that of a sailor, not a priest; it represents Lord Nelson, sir, the hero of our wooden walls, and is as motionless and as inanimate as the shaft upon which it stands."

They had by this time reached its base, and drew up beside it in front of the New Post Office. This elegant piece of architecture was but a short time before built, and now called forth the tribute of Thurlogh's fullest eulogy. He

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had not time, however, to analyse it in detail, for it was at that period at which wearied nature seeks recruiting; and the tenor of her demands, ever palatable, and ever tender, if attempted to be evaded, becomes imperious and peremptory.

"You want somebody, sir, to attend you, and to take your portmanteau for you to where you intend putting up?" said a decent-looking person, who had travelled all the way on the same vehicle with our hero, and who had been impressed rather favourably with his appearance and general manner.

"Yes, I do; but are there not porters for that purpose."

"A porter, certainly, sir, will know the ways better than I do; yet, if you accept of my services, they are very much at your command; and, though both may be equally strangers to the localities, we can easily ascertain them by enquiry."

Thurlogh acquiesced; caught by the disinterestedness of the man's proposal. He then extricated himself from importunities of the harpies, that would overwhelm him with, "A porter, your honour, a porter your honour!" and allowed the stranger, in triumph, to lift the portmanteau upon his shoulder, which he appeared to do with as much joy as if he were bearing the wardrobe of the conqueror of the Indies.

Grafton Street was the place to which Thurlogh had determined first to steer. He had a letter of introduction, to a gentleman there residing, from one of his sons, who had been with him at the same school. Thither, therefore, he bent; and, having retraced their course over that part of Sackville Street which they had already crossed, he and his companion ascended together Carlisle Bridge, one of the numerous junctions of the opposite portions of the metropolis intersected by the stream of the celebrated Liffey.

Urgent as were the appetencies of rest and of restoration, Thurlogh could not but halt to bow before the galaxy that here presented itself to his view. Turn which way he would he was saluted by surprise. Before, behind, and around him, there was nothing but grandeur. His ecstacy was extreme, "they talk," said he, "of the poverty and of the uncivilization of this country; if this be poverty what must be wealth?—if uncivilized boors could project such embodiments, I should like to see the monuments of acknowledged culture."

There is not, perhaps, a spot on the wide map of the globe that combines so many objects of distinct, outward commendation within a *coup-d'œil*, as this identical bridge. Other places there may be, separately, more enchanting; there may be also combinations of greater pomp and voluptuousness; but I speak of the solid externals of reality; and, in these, I maintain that you can no where else find a group more imposing.

The *water*, in the first place, claims the foreground of the picture,—then the proudly decked *galleys* that spread over her breast,—the *bridges* next bespeak our gratified inspection; and then the *buildings* and *public edifices* put in respectively their demand as to which shall occupy the prior consideration; and difficult very often will the stranger find it to decide.

If, in the suspense thus created, you should feel an involuntary wish for variety, you have but to elevate your eye, and vigorous and bold, though almost evanescent by the distance, you will see the mountains of the Lord, in all their beauty and their typicality kissing, aloft, the firmament!"

In the concentration of such a scene, it requires not much mercury to imagine that a mind so attuned to the sublime and the grand, should lose sight, for a moment, of the cravings of appetite; yes, hunger was absorbed in the raptures of taste,—the spiritual overcame the natural relish; and the angels rejoiced and applauded the victory!

The peculiarities which had early interested Thurlogh's companion in his fortunes, still inclined him to bear with this long trespass upon his time. Indeed, instead of a disfavour, this was an additional ligature; for it is the nature of the good to love everything thereto allied, and, the more brilliant the alliance, the greater their devotion; whereas, vice can never bear the least approximation to her own deformity, or if even from distress she connects her-

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self with such kin, it is only to suck them of their earnings, or betray them for their plunder.

As it waxed late, however, and he had some private engagements of his own to superintend, he gently reminded our hero, that he had best proceed towards their mark; and succeeded, with some difficulty, in recalling him to the world.

They pushed their way now up Westmorland Street, until they arrived at the opening of College Green, and here the majesty of death inspired Thurlogh with a sort of awe.

"What is that structure," said he, "whose superb columns rival the porticoes of eastern fancy?"

"That, sir," replied his guide, "is the tomb of the liberties of the land that produced you: it was our House of Commons when we were a nation; and within its envied walls were uttered some of those marvels of speech which won immortality alike for the orators as for the language in which they spoke! it is now a counting-house!"

"Fuit Illium, fuimus Troes!" responded Thurlogh, with a sigh. "And this, sir," continued he, "what is it?"

"The University, sir."

"The University!" re-echoed Thurlogh, cheered at the sound from the melancholy of the preceding remark; "the University!—do I understand you, sir, to mean that this is Trinity College?"

"Yes, sir; that building behind the iron rails, is Trinity College; and I mistake much else you shall yourself one day occupy a distinguished position in its literary archives."

Thurlogh bowed and coloured.

A few paces now brought them to his destined landing. They knocked at the door; a servant appeared; upon which Thurlogh took the portmanteau from off the shoulder of his guide, and, giving it to the servant to fetch in, sliped a half crown into the hand of his carrier and fellow traveller.

"You are very kind, sir," said the virtuous and exemplary Jesuit; "but it is the duty of my profession to lend a hand to want. I saw you innocent and unsuspecting; I saw also, that you were detached and isolated from all connections. I was apprehensive, therefore, for the respectability of the first which you should form, and having no ostensible mode whereby I could otherwise satisfy myself, as to this essential, without the danger of appearing obtrusive or over-officious, I resolved to volunteer myself as your guide; and am now repaid in the gratification of seeing you likely to be taken care of. God bless you, my child, receive your half crown back again, and my blessing along with it."

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The Jesuit was prophetic,—Thurlogh reaped laurels in college, and won hearts wherever he went. Ireland, his country and his pride, offered proofs of antiquity, which became his study; yet love for mankind was his object, and Freemasonry his creed.

Henry O'Brien, farewell,—what a tale thou wouldst have concluded is known, alas! but to thyself and to HIM who alone knoweth all things.

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SCENES IN AMERICA.

BY A NATIVE.

Concluded from p. 239.

We rode on for a while, perfectly silent, along the narrow 'forest walled road;' Ball was excessively oppressed with his own reflections, and Burns and I hardly knew what would be the best method of relieving him. In the course of our ride we made every possible effort to draw him into conversation, and to force him to think of the surrounding objects; without success, however, for he listened vacantly, answered yes or no, and relapsed into his severe and gloomy silence. About a mile before we reached the house of the Magistrate, a young man, on a very spirited horse, emerged from the wood a few yards ahead of us; he stopt at the mouth of the little path which had led him to the road until we rode up; he had evidently heard of the business to be transacted at the Magistrate's that morning, and was on his way to witness it, for he stared at Ball with that stupid sort of solemnity of countenance which most uneducated people think is necessarily to be worn on such occasions. Burns' vexation at the young man's manner, and his desire to prevent its having an unpleasant effect on Ball, induced him to speak rather rudely to our new companion. "What are you setting there on your prancing nag like a fool for?" cried Burns to him in a thundering voice, that made the youth start. "Will your father be at Squire Buckley's too?"

"Yes, Sir," answered the young man not very audibly; "he's there now, I expect, he started a good while before me."

"Well, then," said Burns, "I'll tell you what, the best thing you can do, is just to ride on as fast as you please, and tell them we 'll be after you in a jiffy." Away went the young man at a brisk trot ahead of us.

"I hate a fool," continued Burns, "and above all, a young one like that fellow, that hardly knows how to curry a horse. I 'll tell you what, if there's a parcel of numbskull boys at the Squire's, I 'll turn them, every rascal of them, out of the room, plague me if I don't."

"Oh, its no odds, Harry," said Ball, with much less depression of manner, "I don't keer who's ther', or ef all the neighbourhood comes."

"Well, plague me if I don't then. I'll tell you what, I 've no notion of having a parcel of open-mouthed, pop-eyed blockheads about me when I 've got any thing to do."

"Well, well," said Ball, "never mind this time, ef there's ever so many, I wouldn't like you in particular to find any fault about any body being ther'."

"Agreed: for I'll tell you what, Peter, our meeting Dick Tompkins has made you a confounded sight less a blockhead than you have been all the way on the road, and may be if there's a grist of them at the Squire's, you'll get your senses back, and behave like a man."

Ball looked steadily at Burns for a moment, as if deliberating what reply to make; but then turned away his eyes without uttering a word.

"Peter," said Burns, with a kindness of manner that contrasted strangely with his coarse tones, and rough language, "Peter, if you think I 've not got proper feeling about this business, I can tell you one thing, you've lost

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your road; but devil dance me, for all that, if I 'm going to humour your foolishness, especially now, when we are almost at Buckley's, and the whole thing is to be tried and over."

"Harry," said Ball, "you're right."

"To be sure I am; now, hang it man, pluck up; if you don't care for yourself, nor me neither, just remember you've got seven children, and I 've got five; and then, Peter, our children have mothers, and they've all got such things as ears, and feelings into the bargain, I can tell you that."

"Harry," repeated Ball, with some animation, "I say you're right."

"To be sure, to be sure," said Burns; and addressing me, he added, "you see the thing clear enough, Stranger?"

"Certainly," I replied.

"Now, Peter," continued Burns. "I'll tell you what, I don't want you at all up any way, but plague me if I'd like you to be down in the mouth, no shape, at the Squire's; there's Buckley's fence, and we shall be there in a twinkling; so I depend on you, if it comes in the way, to call Hinkle a rascal every bit as often as if the scoundrel was alive ready again to take your life in the cowardly way he tried it."

Our road led us round the outer fence of the Magistrate's farm, to a lane which divided it into nearly equal parts. There were about a hundred and fifty acres under cultivation, chiefly in Indian corn. The tall fences, the extensive stabling, the abundance of cattle in the pastures and standing in the lane as is usual in this country, and the large orchard near the dwelling, gave unequivocal evidence that we were approaching one of the principal men of the neighbourhood. We now perceived a great many horses hitched to the posts of the yard fence, and several groups of persons in the yard, and on the fence; for there is a singular propensity in this country to sit, perched up, on the top rail of a fence, with the feet lodged on one of the other rails to secure the position, while conversation, or argument, or a "bargain" is driven leisurely on. As we rode up to the fence, every eye was turned upon us; no one approached, however, but the Magistrate, who was ready to greet us the moment we had dismounted, performing the rites of hospitality before he assumed the duties of a Magistrate. Burns crossed the blocks into the yard first, Ball followed; the Squire shook us all by the hand very heartily, when the whole company came forward and did likewise. After this we were pressed to take some refreshment, which being declined, Ball opened his business in coming there by saying, "Squire, I 've killed Tom Hinkle, an' I've come to give myself up." No one uttered a syllable: but there was not a face present that did not strongly express, as regards the killing, "Amen." The Squire proposed holding the court under the trees in the yard, on account of the warmth of the morning, and the number of persons present, for the news had spread like lightning over the neighbourhood, and every body was curious to know and see as much of the matter as possible. In a few minutes a number of chairs and a table were brought forth and arranged in the yard, and the court was opened. The whole scene was exceedingly strange and interesting to me. The yard was so covered with locust trees, a few forest oaks spreading out their broad arms far above, that scarcely a direct ray of the sun fell upon the thick-set green grass that hid the earth. The chairs were arranged irregularly on each side and in front of the table, behind which sat the two Magistrates. At a few yards distance on one side, was the comfortable two story log-house, from the ground floor windows of which looked the wife and daughters of Squire Buckley and other females; the chairs under the trees were occupied by some of thehome-spun dressed company, while others stood behind, or leaned against the trees. Squire Buckley, with his perfectly white head (he must have been at least sixty), and quiet sensible face, had at his side a brother

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Magistrate much younger, with a narrow forehead, round face, and immense lower jaw. Ball was seated in front of the table, in the space between the two irregular rows of chairs, with Burns and myself near him; a little distant from the court, between it and the fence along which, without, stood the horses, were several negroes, slaves of Buckley, whose black faces gazed intently on the scene. Squire Buckley called on Ball to state what he had to say; the old man rose, and, with a composure and clearness I was not prepared to expect from him, alluded to the chief points, and then offered me as a witness of the whole affair. I gave, substantially, an account of every thing from my encounter with Ball at the Sink, to our departure from the scene of action between Ball and Hinkle. All present listened with breathless silence: Ball kept his eyes fixed on the grass; Squire Buckley maintained throughout a calm, steady attention, and then with great mildness of manner cross-examined me. Burns was the only person whose attention was not wholly given to the testimony and the examination; he was during the whole time watching the countenances of the company to ascertain if there was the slightest feeling in the bystanders against Ball, and it was evident enough from the expression of his own countenance, that he had detected nothing disagreeable to him. The two Magistrates leaned their elbows on the table, and consulted together for a moment or two, when Buckley rose, and with a fine deep voice, said, "Peter Ball, we are of the opinion, that Hinkle himself brought about the circumstance that forced you to take his life in defence of your own—there are no grounds whatever for committing you for trial, and you are now discharged free from all blame."

In an instant the whole scene had changed; the silence and order which had just reigned were gone, and the bustling noisy congratulations of Ball's neighbours, showed that he had been rather raised than lowered in their estimation, by his battle and victory over the detested Hinkle. Squire Buckley insisted on our stopping for dinner, but Ball's impatience to return to his family, and Burns' desire to have Hinkle interred, and out of the way as soon as possible, made us decline his hospitality, and we set off immediately, accompanied by ten or a dozen of the company. On our way back every one perceived Ball's extreme depression and misery of mind. The effort he had just made at the squire's was now followed by a deeper gloom than I had before noticed in him. Every one tried, in some way, to lessen his depression, but with the effect, however, of oppressing him intolerably. In consequence of this I rode close by his side, to interrupt, as much as possible, this annoyance. I now thought I perceived symptoms of approaching alienation of mind in the old man; for instead of the thoughtful character of his rough visage, his countenance repeatedly expressed alternations of torpor and momentarily excessive alarm.

On our return to Ball's house, we found some eight or ten persons collected there in the yard; his wife and daughter were at the fence, deadly pale, and trembling with anxiety. The moment we dismounted a scene of shaking hands and congratulations took place between those in the yard and Ball, similar to that at the squire's; as soon, however, as possible, I got him into the house with his family, where, after speaking a moment to Jack, I left him. I found Burns and most of the company in the room with the dead body; to my surprise the corpse was dressed in a coarse shroud, and already placed in a rough coffin, all of which the family of Burns had been left charged to have done by the time of our return. Burns had removed the flat lid of the coffin, to show the face of the corpse to our companions from the squire's, and was discanting on the strong expression of villany which he swore was marked in every feature and wrinkle, even then, in death. After every one had satisfied his curiosity in looking at the corpse, Burns directed the carpenter, who had made the coffin, to nail down the top, when

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some one suggested that, perhaps, Ball would not be satisfied without seeing it himself; Burns 'did not see the sense of the thing,' but at length yielded to the proposal, and Ball was called in. He entered the room with an extreme wildness of countenance, and approached the coffin slowly and timidly; he gazed intently, for some moments, in his dead enemy's face, and then, without saying a word, marched directly out of the room to the other part of the house.

Burns had had every thing necessary for the interment of Hinkle's body attended to; the grave was dug under some trees in a corner of one of his own fields, and a sort of rude bier was prepared to carry the body to the place. Five or six of the company removed the coffin, in their hands, from the room to the road, where it was placed on the bier. Much to my surprise, every thing was conducted in the most orderly and respectful manner; nothing, indeed, was neglected that usually was observed in their simple funeral processions; we marched two and two after the coffin, and in more silence and reserve than are generally observed on such occasions in more refined communities. Many of those in the procession took their turns in carrying the coffin to the grave; for although our way was smooth and perfectly shady, yet the day was warm, and the body very heavy. Just as we had lowered the coffin into its place, and two persons had taken up spades to fill up the grave, to the utter astonishment of every one present, Ball suddenly sprang on the top of the fence near us. His mind was evidently deranged.

"What are you adoin'?" he demanded roughly.

"Filling up the grave," said Burns.

"An' none o' you said nothin' over him; I know'd that 'ould be, an' I 'll say somethin' myself; he shan't be buried like a dumb brute."

"To be sure," said one of the company, "its proper for somebody to say something over the corpse; and Mr. Burns, I think, is the fittenest person here to do it."

Where's preacher Waller?" asked Ball wildly; "who went for preacher Waller?"

"Nonsense, Peter," thundered forth Burns, "if it 'ill satisfy you, I'll preach over him, and that will do just as well as preacher Waller's long whinings. Friends," continued Burns, pulling off his hat, in which he was imitated by all present, "friends, we've put in the grave a fellow creature, and we are just going to cover him with mother earth, for him to sleep 'till God wills him to wake up; it 's beyond doubt our duty to forget his bad doings at such a time, and only to think a being like ourselves has ended his miserable life. I hope God will have mercy on his soul, for it needs it, I can solemnly tell you: but it is n't for us to judge a fellow creature, let him be ever so bad, at such a time. I say friends, let us hope God will show mercy to the soul of the body that lies here in this coffin, for I can tell you one thing, a bigger scoundrel never walked on this earth, that's my gospel say of him. But, for all, it's beyond doubt our duty to hope God will have mercy on his soul. Amen.—Now boys," he continued, clapping his hat on his head, "let's finish our work and be off." While others were filling up the grave, Burns and I crossed the fence and persuaded Ball to return home immediately with me, Burns promising to remain until every thing was properly arranged about the ground. As we walked back to his house, I was satisfied that the old man's mind was under considerable derangement; a circumstance that gave me excessive pain, for although it had not been twenty-four hours since our first meeting, yet I felt an identification with him, and, indeed, a sort of attachment to him that I could not well account for. We had not got far on our way before we met his daughter searching for him; the poor girl looked almost as wild as her father; she told him that "Jack wanted him." Two or three times he expressed his determination to return to the grave, but his daughter's

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entreaties soon induced him to proceed on home. Shortly after our arrival at the house, the whole company, from the grave, reached there; Burns hurried them away as soon as possible, and even sent home all his own family except his son.

Burns joined me in the yard for a consultation; he was extremely discomposed at the state of mind in which his friend now evidently was, and for the first time he seemed somewhat embarrassed. "Stranger," said he, "you've seen every thing from first to last, what do you think is best to be done?—Ball is certainly a little crazy, and it's right for me to let you know, once when he lost a daughter, he was something the same way, very trifling though."

"My opinion, decidedly is, that you should send for a physician."

"No, plague me if that'ill do; no, no, I can tell you what, our doctor in this settlement is a fool. I know what he'd do in a minute, devil dance me if he wouldn't bleed the old chap to death; no, no, I can tell you one thing, a fool doctor is worse than none at all; let's you and me put our heads together, and then consult his wife; that's better than having Kreith."

"My knowledge of medicine is very slender, and I fear I shall be unable to suggest any thing of consequence under present circumstances; the only fact I am acquainted with that can be of any sort of use is, that a very celebrated English physician always uses strong evacuant medicines in cases of mental derangement."

"Good, I've got some physic at my house; and besides that, what do you think of making him sleep? I can tell you what, it's my opinion, that's the main thing he needs."

"There can be no doubt the want of sleep last night, after such a day to him as yesterday, contributes greatly to his present excitement."

"Devil dance me if that wasn't said more like a real doctor than Kreith would answer, I can tell you that; then, you see, we'll give him a thundering physic, and a full double dose of laudanum, and it's like enough he'll be a plaguy sight better to-morrow."

Burns called out Ball's wife into the yard. "Polly," said he, "we've been thinking about what's best to be done at once for Peter, and if you agree to it, we'll set about it right off."

She was pale as death, and her countenance fully expressed her poignant sense of her husband's affliction; but she was perfectly calm, and seemed to have complete command of her mind. She assented to Burns' method of treatment, expressing almost as much repugnance to doctor Kreith's skill as Burns had done. Young Burns was dispatched for the medicine, and soon returned with a vial of calomel, and another of laudanum; of the first article, an immense dose was immediately administered; the giving of the laudanum was postponed, by the advice of Ball's wife, until night. Burns continued in attendance on his friend, while I sought, in the room lately occupied by Hinkle's body, a few hours repose, which I greatly needed.

When I awoke, I found it was some time in the night; I felt stupid, and had a slight head-ache, I, therefore, went into the yard to refresh myself in the cool air. The stars shone out through a tolerably clear sky, but still it was dark, and every thing around me seemed hushed in unusual repose. For a little while, the events in which I had lately participated, rose in my mind almost as a dream; but I presently felt their reality so strongly, and my sympathy so excited for poor Ball, that I reflected, with pain, on the necessity I was under of leaving him, in the morning, to proceed on my journey. The windows of the house, as is customary in most western cabins, were in the end; there was a door in the front, through the slight cracks of which I could discern that a dim light burned within; not a sound, however, could be distinguished, although I placed my ear against the very boards o the door. I could not think of disturbing Ball's repose, and not being dis-

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posed to sleep, I walked backward and forward through the yard for some time; at length I heard a wild exclamation from Ball, and then the soothing tones of his wife's voice, mixed with the deep accents of Burns. I now determined to enter the room, but before I had well opened the door all was hushed again. Opposite the door burned dimly an iron lamp, stuck into a crevice in the back of the fire-place; immediately on the left lay Jack, fast asleep, with one of his little brothers at his side; in the farther corner of the room, to the right, stood the bed in which Ball was, his wife sat by the side of it, leaning on her elbow, and resting her head on her hand, near the foot of the bed. Burns was leaning his head on his folded arms as they rested over the back of the chair on which he sat astraddle. As I entered, the two watchers raised their heads, and made anxious signs for me to take a seat without causing a noise; I took one near Burns, who whispered to me that they had given Ball an enormous dose of laudanum, which had produced several hours' sleep, but it was disturbed and full of horrible dreams. It was not long before Ball started up, with a groan, from some fearful vision, and glared wildly at us; a few words, however, from his wife and Burns, immediately composed him; he noticed my being in the room, and held out his hand to me; we all felt that this little act was a good symptom, the hopes excited by which were at once evident in the wife's manner. I offered to relieve Burns for the remaining part of the night, but he positively refused the arrangement, insisting on my going to bed again; I accordingly stole quietly out of the room, and went once more to bed. I at length fell into so sound a sleep, that I did not wake until the sun had been some hours up.

Ball had slept most of the night, during the latter part, without much interruption; the morning had found him snoring soundly, so that we now entertained hopes of finding him greatly relieved when he should wake up. After breakfast I made what preparations were necessary for my departure, and only waited for the termination of Ball's sleep to know how he was, and to take my leave of him. During the morning, a number of his neighbours came to enquire about him, to all of whom Burns dealt out his hopes for the facts of the case. About two o'clock in the day, Ball awoke; his mind was comparatively composed, and, to the extreme delight of his wife and daughter, he took some nourishment. I shall never forget the appearance of joy which those two simple minded women manifested while they held his repast before him, and served him as he ate it.

My horse now stood hitched at the fence, and I went in to take my leave of Ball. "Farewell, friend Ball," said I to the old man, stretching out my hand to him.

"You're goin', then, Stranger?" said he.

"Yes; I am sorry I cannot spend a few days with you, but I must jog on now as fast as I can."

"I'm sincere sorry, too, you can't stay, an' I'm a great deal more sorry at ——"

"Oh, never mind that," said I, shaking his rough hand, which still clasped mine.

"Well, Stranger, you're a man, an' Peter Ball's roof's yourn, an' he'l always be real happy, the same as though you're his own blood, to see you eatin' alongside of him; and I hope that 'ill happen many a time, ef God spares us."

"I trust so, too," said I shaking his hand for the last time.

"Well, God bless you," said the old man, with an emotion that made me hasten away to bid Jack farewell, who clasped my hand tightly, but did not utter a syllable. In the passage I took my leave of the mother and daughter; the former saying, "but, Stranger, you didn't tell Peter when you thought you'd be this way ag'in." Upon informing her that I hoped to see them in a few weeks, she absolutely smiled with delight, no doubt at the idea of the gratification her unhappy husband would derive from it. Burns walked out

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to the fence with me, accompanied by two neighbours who had just arrived.

As I shook Burns' hard hand, he said; "Well, Stranger, I can tell you one thing, I know you; do you know Harry Burns?"

"Yes," I answered, "well."

"You know where he lives," he continued.

"Yes."

A hearty additional shake of hands, and a mutual *good-by* closed our parting, and I spurred my horse on his road.

About three weeks after my departure spoken of above, in returning on my journey, I found myself again at Ball's house. He had perfectly recovered from his slight derangement of mind; but as his wife had anticipated, he was still gloomy, and spent much of his time in solitary rambles with his gun and dogs.

SHAKSPEARE AT CHARLECOTE PARK.

BY BROTHER DOUGLAS JERROLD.

It was a fine May morning when the bailiff of Sir Thomas Lucy, of Charlecote, attended by some half-dozen serving men, rode quickly through the streets of Stratford, and halted at the abode of his worship, the mayor. The children in the street stood mute and stared; gossips ran to door and casement; Thrums, the tailor, mechanically twiched off his cap, and for a moment forgot the new bridal jerkin of Martin Lapworth, the turner, of Henley-street; John-a-Combe, the thrifty money-scrivener, startled from a sum of arithmetic, watched the horsemen with peering eyes and open mouth; and every face expressed astonishment and surmise, as the horses hoofs tore up the road, and the arms of the riders rang and clattered; and their visages, burly and glowing, shewed as of men bearing mighty tidings. Had a thunderbolt fallen in the market-place, it could not have more suddenly broken the tranquillity of Stratford, than had the sudden visit of Sir Thomas Lucy's retainers.

Every one pressed to the mayor's house to learn the tidings; and in a brief time, one taking up the fears of his neighbour for the truth, told an enquiring third that the swarthy Spaniard, with a thousand ships, had entered the Thames; that her gracious highness, the queen, was a close prisoner in the Tower, and that the damnable Papists had carried the host through the city, and had performed High Mass in the Abbey at Westminster. This rumour was opposed by another, averring that the queen had drank poison in a quart of sherris, (a beverage much loved by her highness)—whilst a fourth story told of her private marriage with the master of the horse. Great wonderment followed on each tale. Some vowed they would never be brought to speak Spanish—others religiously called for fire upon all Catholics—whilst more than one good housewife hoped that in all reasonable time, her majesty would bring forth a prince. Stratford was the very court-place of rumour; old, yellow Avon paused in his course, astonished at the hum and buzz that came with every wind.

At length the truth became manifest. No Spanish bottom poisoned the Thames; no Spanish flag blasted the air of England. Elizabeth yet griped her sceptre—yet indulged in undrugged sack and cold vir-

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ginity. Still it was no mean event that could thrust seven of Sir Thomas Lucy's men into their saddles, and send them galloping like so many St, Georges, to the mayor of Stratford. Thus it was then, the park of Sir Thomas had been entered on the over night, and one fine head of fallow deer stolen from the pasturage, whilst another was found sorely maimed, sobbing out its life among the underwood. The maurauders were known; and Sir Thomas had sent to his worship to apprehend the evil-doers, and despatch them under a safe guard to the hall at Charlecote. This simple story mightily disappointed the worthy denizens of Stratford; and, for the most part' sent them back to their various business. Many, however, lingered about his worship's dwelling to catch a view of the culprits—for they were soon in custody—and many a head was thrust from the windows to look at the offenders, as mounted on horseback, and well guarded an all sides by Sir Thomas Lucy's servants and the constables of Stratford, they took their way through the town, and crossing the Avon, turned on the left to Charlecote.

There were four criminals, and all in the first flush of manhood; they rode as gaily among their guards, as though each carried a hawk upon his fist, and went ambling to the sound of Milan bells. One of the culprits was specially distinguished from his companions, more by the perfect beauty of his face than by the laughing unconcern that shone in it. He seemed about twenty-two years of age, of somewhat more than the ordinary stature; his limbs, combining gracefulness of form with manly strength. He sat upon his saddle as though he grew there. His countenance was of extraordinary sweetness. He had an eye, at once so brilliant and so deep, so various in its expression, so keenly piercing, yet so meltingly soft,—an eye, so wonderful and instant in its power, as though it would read the whole world at a glance; such an eye as hardly ever shone within the face of man, it was not an eye of flesh; it was a living soul. His nose and chin were shaped as with a chissel from the fairest marble; his mouth looked instinct with thought; yet as sweet and gentle in its expression, as is an infant's when it dreams and smiles. And as he doffed his hat to a fair head that looked mournfully at him from an upper casement, his broad forehead bared out from his dark curls in surpassing power and amplitude. It seemed a tablet writ with a new world.

The townspeople gazed at the young man, and some of them said—"Poor Will Shakspeare!" Others said, "twas a sore thing to get a child for the gallows!" and one old crone lifted up her lean hands and cried—God help poor Anne Hatheaway she had better married the tailor!"—Some prophecied a world of trouble for the young man's parents—many railed him as a scapegrace, given to loose companions—a mischevous varlet—a midnight roysterer—but the greater number only cried—"Poor Will Shakspeare!"

It was but a short ride to the hall: yet, ere the escort had arrived there, Sir Thomas Lucy, with some choice guests, was seated at dinner. Hereupon the constables were ordered to take especial care of the culprits, who were forthwith consigned to the darkest and strongest cellar at Charlecote. Here, at least it was thought, that Will Shakspeare would abate somewhat of his unseemly hardihood. For all the way to the mansion, he had laughed and jested and made riddles on the constables' beards, and sang snatches of profane songs, and kissed his fingers to the damsels on the road, and, indeed "showed himself," as a discreet serving man declared, "little better than a

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child of Satan." In the cellar, he and his co-mates, it was thought, would mend their manners. "An they do not learn to respect God and worship Sir Thomas, an honour deer's flesh, as good Christians ought—and they learn not these things in the dark, 'tis to waste God's gifts upon 'em to let 'em see the day." Thus spoke Ralph Elder, constable of Stratford to one of the grooms of Charlecote.—"I tell you John," continned the functionary, "Will Shakspeare's horse didn't stumble this morning for nothing at the field of hemp. God save poor babes born to be hanged, for 'tis no constables affair.—Hush! mercy on us—they laugh—laugh like lords!"

To the shame of the prisoners be it spoken, the discourse of Ralph was broken by a loud shout from the cellar. To add to the abomination, the captives trolled forth, in full concert, a song—"a scornful thing," as Ralph afterwards declared it—"against the might and authority of Sir Thomas Lucy." The men, the maids, all flocked to the cellar-door, while the dungeon of the prisoners rang with their shouting voices. "It was thus they glorified," as Ralph avowed, "in their past iniquities."

'Twas yester morning as I walk'd adown by Charlecote meads,
And counting o'er my wicked sins, as friars count their beads;
I halted just beside a deer—a deer with speaking face,
That seem'd to say—"In God's name come and take me from this place."

And then it gan to tell its tale—and said its babe forlorn
Had butcher'd been for Lucy's dish—soon after it was born;
"I know 'tis right," exclaimed the dam, "my child should form a feast,
But what I must complain of is, that beast should dine off beast."

And still the creature mourn'd its fate, and how it came to pass
That Lucy here a scarecrow is, in London town an ass.*
And ended still its sad complaints with offers of its life,
And twenty hundred times exclaimed—"Oh, hav'nt yon a knife?"

There's brawny limbs in Stratford town, there's hearts without a fear,
There's tender souls who really have compassion on a deer—
And last night was without a moon, a night of nights to give
Fit dying consolation to a deer that may not live.

The dappled brute lay on the grass, a knife was in its side
Another from its yearning throat let forth its vital tide
It said, as tho' escaping from the worst that could befall,
"Now thank my stars I shall not smoke on board at Charlecote Hall."

Oh, happy deer! Above your friends exalted high by fate
You're not condemn'd like all the herd to Lucy's glutton plate;
But every morsel of your flesh from shoulder to the haunch,
Tho' bred and killed in Charlecote Park hath lined an honest paunch.

The household were duly scandalized at this bravado. The night came on, and still the prisoners sang and laughed. In the morning

* In the country a scarecrow—in London an ass!—*Shakspeare's Satire on Sir Thomas Lucy.*

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Sir Thomas took his chair of state and ordered the culprits to his presence. The servants hurried to the cellar—but the birds were flown. How they effected their escape remaineth to this day a mystery; though it cannot be disguised that heavy suspicion fell upon four of the maids.—The story went that Shakspeare was a day or two afterwards passed on the London road.

This tale was corroborated by John-a-Combes. For, many years afterwards, a townsman of Stratford, who had quitted his native place for the Indies just at the time that Warwickshire rang with the deeds of the deer-stealers, returned home, and amongst other gossip was heard to ask the thrifty money-getter, what became of that rare spark—Will Shakspeare?—him who entered Sir Thomas's park at Charlecote!" "Marry, sir," replied John—"the worst has become of him: for after that robbery, he went to London, where he turned stage actor, and writ plays, *King Lear, Hamlet, Macbeth, Othello,* and such things."

AFFECTING INCIDENT IN THE LIFE OF DR. JOHNSON.

(ORIGINAL.)

On a gloomy November evening, in the year 17—, a brilliant circle of all that was gay, witty, learned, or wealthy, in the aristocratic little city of Lichfield, had assembled round the hearth of one of her most distinguished citizens. Johnson was an invited and expected guest, and none were so dull or so indifferent as not to watch with impatient interest for the moment of his arrival. Dinner however passed off,—the hour of tea (his beloved *tea!*) came and went; and still He—the Cynosure of all eyes and thoughts in that assembly, appeared not. The evening at length was wearing late, and the expectant admirers had given up all hopes for that night of seeing the honoured head of "The Sage," (as Boswell delights to call him) and were beginning to reconcile themselves to their disappointment as well as they might, when the object of all these regrets entered the room: not however with his usual self-confident air;—not (as was his wont) like one girded for the intellectual combat, and conscious of the easy strength with which he could crush every opponent that ventured to impugn his superiority, or "rashly dared him to the unequal fight." No! his look was subdued; and a grave and melancholy, but gentle expression sat upon his massive features. His dress was wet and disordered; and his frame exhausted with fatigue and long abstinence. Anxious and affectionate curiosity was felt by all at his strange appearance, but none ventured to intrude upon him with a question. The glittering little throng at length separated for the night, but Johnson lingered after every other guest had departed, and to the lady of the house (from whose lips the writer of this brief notice received it verbatim) he read the riddle thus,—

"Madam!" said he, "On this very day forty years ago, my poor father was ill—very ill—though he complained little. 'Sam,' he said to me, 'drive the cart over to Walsall market for me to-day, and supply my place at the book-stall, for I feel myself unequal to the labour, and it will not do to miss the market sale as usual.' He spoke thus to me—to his *son*—living on the very bread of his labour; and I, madam, (base, undutiful, *dog*, that I was!) I refused—I refused!" and the creator of the stoic Imlac burst into tears.

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Johnson had that morning walked through the snow and sleet of a stormy November day, to the market-place of Walsall, and on the spot where, duly as Wednesday came, his father had for many years spread his little stall of books, the repentant son stood for four hours, bare-headed, in self-inflicted penance, writhing with remorse for a crime done forty years before, and which on that day he would probably have freely given the remaining days of his own life to recall; but the words of Rasselas, Prince of Abyssinia, rung in his ears, and in the agony of his spirit he repeated them aloud—" It is *too late!* It is too late!"

Out upon Time! who for ever, will leave
But enough of the *Past* for the *Future* to grieve
O'er that which *hath* been, and o'er that which *must* be!

J. A. W.

REVIEW OF LITERATURE, THE DRAMA, &c.

Review of Masonic Sermons.

The Rev. Brother Coltman's, P.G.C., sermon, preached before the P.G. Lodge of Lincolnshire, June 11, 1835, and published at the request of the Brethren of that Province. The text is from Ps. xc. v. 17. The opening sentence does justice to the religious character which identifies every " true brother." The introduction appears to allude to some architectural ceremony of which the title page does not inform the reader. The defence for appearing in Church clothed in the costume of the Order, is grounded on very just similitudes. The whole argument deserves the attention of the over-scrupulous. The *three Mystic Luminaries* of the Lodge are well amplified. The Mason is no infidel of Revelation as the preacher shews, where he says,—" Unenlightened by the countenance of our God, and without the guidance of unerring wisdom, our minds must ever have remained buried in ignorance, and all their powers have been vain and useless." The paragraph at p. 11, beginning—" Thus, on his first entrance," and ending at p. 12, " and examine it," deserves the perusal of those who are anxious to learn what is the *moral furniture of a Lodge.* We cordially recommend Brother Coltman's sermon to the reading of all the brethren. We had wished it longer. Is the preacher not in error with regard to foreign Masonic Lodges not interfering with political affairs of their different countries? We seek information in suggesting the question.

The Rev. Brother Kelly, A.M., Curate of St. Mary's Dublin.—A Charity Sermon on behalf of the Masonic Female Orphan School, June 8, 1834. Published by the Governors, and at the desire of the members of the Grand and other Lodges before whom it was preached.

It must have been a very gratifying testimony of approbation to our reverend brother, that his sermon was called into publication by an unanimous resolution of Vestry, in which the R. W. D. G. M. was Chairman, and the thanks of the meeting at the same time conveyed to Brother Kelly, for his " very able and eloquent discourse." The author's very modest address contains one very sound reason for complying with the wishes of his friends for the publication of his sermon, viz., " a sincere wish and anxious endeavour to remove from the mind of the *uninitiated,* impressions which hitherto have been detrimental to the diffusion of Masonic principles, and the promotion of *a truly religious Order.*" The text is from Acts xx. 32. We make the fol-

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lowing quotation from among numerous eloquent passages of this fervid and spiritual discourse in justification of Freemasonry. "Fellow-brethren, is not such the case, is not the true knowledge of the Great Architect of the Universe, and of his Son Jesus Christ (previously having alluded to our *ceremonies*) the basis of all our mysteries? And while the impious efforts of some philosophical theorist, at enmity with all social good, would wrest from man his dearest friend and counsellor, while the frantic ravings of infidelity, would lead to the propagation of some latent but desperate doctrine, which has for its object the dissolution of every social and religious compact, which attempts to overwhelm the rich and the poor, the industrious and the idle, the virtuous and the abandoned, in one common ruin; still *we* are secure, *we* are beyond the reach, as *we* are above the attempts of designing men, &c." Again, in refutation of those who ask, how has Freemasonry in anywise benefited or instructed the fellow-man? The preacher says, "I venture to aver upon the evidence of our venerable institution, the spirit of its ancient charges, and the moral and scriptural lessons which are contained in all its lectures, *that they must instruct and benefit in proportion as they are understood, and interest and enlighten from a frequency of repetition.*" In another place he energetically speaks "in the name of the Brotherhood, I repel with truth and indignation, the preposterous insinuation, that involves in one comprehensive and indiscriminate censure, the nature and usefulness of our proceedings, &c." This sermon is altogether too good to be spoilt by small quotations, and we have not space to gratify our wish to transcribe the whole. We therefore trust it will be procured by every one who wants to be strengthened in, or allured by, the tenets of Freemasonry.

Sermon by Brother the Rev. R. Buckeridge, P. G. C., on laying the foundation-stone of a Masonic Hall. Preached September 10, 1833, before, and published at the request of the officers of the Prov. G. Lodge of Stafford. The text is very apposite, 1 Kings v. 17, 18. The preacher confers a proud eulogium, where he states with, "No institution has perhaps been more attacked by weapons of this description (viz. by misconception and misrepresentation, resulting from vulgar, inquisitive, and unsatisfied curiosity) than the venerable Order of which I form an unworthy member; and yet, no Order has risen more proudly, and extended its influence over society more widely, than Masonry." In affirming that its principles are in strict accordance with "the rules of divine rectitude," he says, in words that well nigh breathe, "had not our institution been founded on the faith and fear of God, and on the strictest bonds of *unanimity* and mutual benevolence, our little bark, long ere this, would have been wrecked on the rocks of *prejudice* and *oppression*, and the waves of oblivion closed over it for ever!" "The moment an individual enrols himself into the Order of Free-Masons, he has an especial claim on our regard, *whatever may be his rank or station in life.*" "A man can never risk his happiness in this world, or the next, by becoming a Mason." The whole pages from which we take this extract, is a powerful defence of the Order. We should feebly recommend the perusal of this *masterly* performance, if we did conjure our brethren to depend on their own judgment by reading it; but we must be excused for adding another quotation. "A man who may be exemplary in the performance of the Masonic ritual, without the purification of the heart, is a hypocrite and not a Mason; for no one can be a good Mason without being at the same time a good man." The rest of this sermon is a learned dissertation upon the origin and progress of Masonry from the earliest times.

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The Scots Masonic Magazine. No. I. 1833. In another part of our number it will be seen, that we have indulged the hope that our Edinburgh friends may start a Masonic Magazine. Lo! one such appeared nearly three years since, and what is odd enough, we now hear *(proh pudor!)* that we have merely taken up that which had already failed. One thing we feel to be pretty certain, that had we known that a still-born contemporary had appeared, we should have had sad forebodings of ourselves. Another point is not less clear, that our Scottish brother evidently wanted spirit himself, and information from others to effect that which even zeal and industry unaided will often fail to accomplish. Let him try No. 2, and he will find us ready to help him upon all the points of fellowship. He appears to have been acquainted with Brother "Joe Miller" of the "olden time," and for the joke of the thing, we would republish the anecdote of the "Mason's sign," had we room.

Scotland, by William Beattie, M. D. Illustrated in a series of Views taken expressly for this work, by Thomas Allom, &c. Engraved by, or under the immediate direction of Robert Wallis. London, Virtue and Co., Ivy Lane. This work does great credit to the publishers, no care or expence having been spared. With respect to its particular merits, we have first to remark, that the *subject* is so well chosen, that nothing but material error could render it uninteresting. The scenery of Scotland has in itself all the elements that can fascinate the lover of nature. More various than the bolder beauty that belongs to Switzerland and Germany, and by the accurate historical researches of her sons, more intimately allied to romantic associations than even Italy herself, Scotland must ever remain a land of engrossing interest. In the present work, the native beauty of the whole subject is increased by a judicious and tasteful selection of its best parts. The views are accurate (we speak from the testimony of an eye witness), and the engraving generally good, is in several instances very beautiful. We can scarcely give so favourable an account of the descriptions as of the drawings. For in those there is much that is loose, foreign to the subject; and in the parts relating to Sir W. Scott, affected. However, the materials for historical anecdote are so abundant, and topographical observations are so numerous as regards Scotland, that it is as impossible to write a dull book on this country, as to make an uninteresting picture of its scenery; and among the many presents of pretty pictures and stories, that young ladies and gentlemen wish to receive with the New Year, there are none they would prefer to Beattie's Scotland, always remembering that as the work is not finished, the first present involves a second, or perhaps a third.

Junius, Lord Chatham, and the "Miscellaneous Letters" proved to be spurious. By John Swinden. Longman and Co.

The authorship of the Letters is nearly as doubtful a matter of debate now as when first the inquiry was instituted; nor indeed do we anticipate that the problem will ever be completely solved. The present inquirer has not satisfied us that Chatham wrote the famous letters; but he has gone so far as to show c early, that such may possibly have been the case, and that, at all events, there is the highest degree of probability they were the production of some who enjoyed his intimacy; and moreover, one important step has been gained by Mr. Swinden: He has shown by very strong evidence, that the "Miscellaneous Letters," published by the second Woodfall, as Appendices to the Original Letters, edited by their Author, are spurious. Now they were the great

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stumbling-blocks towards fixing the character of Junius; but being rejected, we find between the sentiments contained in the *real* letters and those recorded as spoken by Lord Chatham, a remarkable coincidence in point of style, opinion, and even in illustrative imagery and turn of expression; but we do not conceive sufficient proof is afforded, by the numerous examples quoted, to establish the claim of Chatham to be Junius rather than Sir P. Francis or Lord Sackville, both of whom were well acquainted with him, and might have been with his private sources of information. That men thinking exactly alike should, in many instances, adopt the same style, and even the same figures, is not surprising; and if there were any more direct communion, the diction of the one might be moulded on that of the other. Many things, as to the *rank* of Junius, as to his knowledge of court intrigues, and as to the necessity for some potent cause for his predilictions and animosities, are assumed, with which we cannot concur. Genius knows how to imitate the tone and style of any rank; in its fervour it imbibes the warmth of friendship, or the rancour of personal hatred; and a bold guess may often have assisted information derived from the condescension of superiors, or from the corruption of inferiors. We have not space to pursue this hint further, and it has a weighty opinion against it. We conclude with remarking, that Mr. Swinden makes the very best of his case; he treats it with great candour, but with the utmost ingenuity; and those who have other favourites, with whom to fill the shade of Junius, will readily allow.

. . . . . "Si Pergama dextrâ
"Defendi possit, etiam hâc defensa fuisset."

Historical Sketch of the Irish People. Tait, Ed. We have to thank Mr. Tait for his attention in sending a copy of this pamphlet; but its argument being exclusively political, we forbear to offer any opinion on its merits, further, than it appears to be well written, and to contain a carefully condensated report of recent proceedings.

NEW MUSIC.

A Funeral Anthem on the Death of the late Charles Wesley, Esq., composed and respectfully inscribed to the Rev. Thomas Jackson, by Samuel Wesley. Novello, 69, Dean Street, Soho. It is in this style that Brother Westley's pen is now and then successfully employed. The present composition contains several movements possessing many beauties. The first chorus in D minor, and the last opening in the same key, and afterwards going into the major at the words, "Death is swallowed up in victory," are particularly striking. Our musical readers will derive both pleasure and profit from a study of this beautiful specimen of cathedral composition. It may be recollected that Brother Wesley was, for some years, Grand Organist, and in consequence of illness was succeeded by Sir G. Smart.

THE DRAMA—(*say rather* "THE JEWESS.")

A COQUET, under the title of *The Jewess*, has been flirting at all the Theatres in town. She has amused the "Managers all" in such fantastical whims, that one sends to Paris for tin helmets, which (be not indignant, reader) the Lords of the Treasury (so at least seriously states Mr. Bunn), have consented shall wend their way thitherward duty free. Hear this ye Tin Mines of England!

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At the ADELPHI *The Jewess* capers after another fashion, and apes the washerwoman—hence we have a paragon of soap suds and blue ruin.

At the VICTORIA and the PAVILLION, she emeshes all within the scope of her resistless fascination, and the world is run mad with folly.

If these absurdities continue, we shall of necessity be disposed to consider seriously of some propositions from the country to devote the small space hitherto allotted for theatrical notices to other objects. Yet can we leave thee, Drama—thou source of our early pleasure without regret?—no, nor will we be yet without hope, that the wealth which is pouring into the theatrical treasury may be applied to more legitimate purposes, for never at any period of the most flourishing state of the Drama, was there any thing like the nightly receipts which have been regularly taken since the opening of the present season.

COVENT GARDEN has no *Jewess*, at least she does not appear to have fascinated Osbaldiston. The late Surrey Company have been promoted to the Theatre Royal, and to do them justice, they have much improved. Fitzball, author also to the Surrey, has very properly been continued on the establishment, from his knowledge of the quality of those for whom he has to write. He has made as much of *Paul Clifford* as the case allowed; but the days of highwaymen have passed away with their deeds, and they would, if now existing, have cut but a sorry figure with the New Police. Other novelties have followed, and Power, with his true Irish frolic, and Kemble's assistance, have served to shew that the public will patronize cheap theatres, and good actors—albeit however, these two exact a fearful sum nightly—more than double what John Kemble or Irish Johnstone received per week in the Drama's halcyon days! Miss Taylor and George Bennett may be considered the stock support of this theatre—they are both of value to any manager, and at the present moment are the brightest gems of Covent Garden.

The *Siege of Rochelle*, by being played with *The Jewess*, has run on without interruption. Balfe has had a diamond baton and a claret Cup from the publishers of the Music, and he and they have also cupped Bunn in return. Tapping the Claret is no doubt a very pleasant and "fanciful" amusement, and when all is over, we shall have hopes that Macready and Farren may be allowed to resume their places in the Dramatic ring.

Pantomime is the order of the day, and the juveniles will probably laugh heartily at the gambols of the motley groups; but how would they have enjoyed him whose laugh was that of the heart—whose whim was genuine satire—Grimaldi—once a year at least we miss thee!

ORIGINAL CRITICISM.—"THE SIEGE OF ROCHELLE."

The Count de Montalban, a terrible sinner,
One day kill'd a child, in a house before dinner;
But, being unluckily seen,
(At least so runs the tale in an old Magazine)
By Miss Clara, who under the table was hidden—
She came there, as most of her sex do, unbidden—
His mask having dropp'd as he thought to escape,
Her father beheld! was the man in the crape.

And while her hair turn'd in a whirl,
He swore her—most dutiful girl—

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That sooner than peach on her father
Or halter him, she would much rather
Be hang'd at th' Old Bailey next day,
Or shipp'd off to Botany Bay;—
Which was worse, with a lover at home, pri'thee say?

Accused of the murder, she wander'd about,
Resolved not to let e'en a particle out;
And she would have been auto-da-fé'd,
Hang'd, quarter'd, or probably flay'd,
But Rosenburg's Count pity took on the Maid,
And got her—a difficult thing—
To be pardon'd her crime by the King.
All this happen'd not far from Rochelle—
It might have been anywhere else just as well.

One Corporal Schwartz,
Who swill'd beer by quarts,
Came across her while taking a sleep
Al fresco, and ventured a peep
Beneath her blue bonnet;—
He should'nt have done it,
For, as ill luck would have it, his General came by,
And having for beauty himself a sly eye,
Our Corporal was sent,
Guarded back to his tent,
There to snooze off the fumes of his dozen of ale,
And be fined in the morn—perhaps tell a worse *tale*.

This General was De Valmore, a hero in steel,
Feathers, helmet, and sword,
With everything else like a Lord,
And *cap-à-pied*—arm'd from head to the heel.
He and Clara were lovers; a widower he,
And a maid with a heart to be made love to, she:—
But 'twill make your blood cold
When the secret is told—
'Twas his son that was kill'd by Montalban of old.

One night he went into a chapel hard by,
In a niche took his seat, like a Don in a Fly,
And while he was there,
Heard her sing a sweet prayer,
Which wafted her souls to the regions of air:
Like birds of a feather,
They soon sing together,
As birds sometimes do in the early spring weather.

By the dark man of blood a deep scheme had been laid,
To one Michel betray'd,
A smart lad of a blade,
That Miss Clara should out of the way be convey'd:

Montalban, at night, by the aid of Michel,
Lest his secret she'd tell,
Was to sprite her away—
Whither no one could say—
High or low, she was not to be heard of next day.

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Now Michel, who'd a sneaking regard for the lady,
First loading them well, his two pistols got ready;
Cramm'd one in each boot,
The old rascal to shoot,
At the critical moment that night, unless he
Consented to let poor Miss Clara go free.

And now should you hear,
How almost he did so, my dear.
But my story already is too long I fear,
Suffice it, however, to tell
That he manag'd the job very well;
For a broth of a boy was Michel:
When Montalban his dagger forth drew,
He offered him—pistols for two—
And the ruffian made off without any to-do.

In a nook very near the town-gate,
The hour was just half after eight,
Lurk'd Miss Clara to abide,
When her father she spied,
And another man chatting with him side by side.
She thence overheard
A long conversation, of which every word
Sunk deep in her brain,
For it turn'd out quite plain,
That throughout she had been but the dupe of his plot;
For the Count de Montalban her father was NOT!
And feeling herself from her oath thus releas'd,
Without waiting for leave from the bishop or priest,
She told her whole story then,
In the presence of witnesses, women and men.

Montalban was hang'd the next day,
Which is almost the end of my say.—
Next month, after mass for the dead,
De Valmore and Clara were wed,
And her father, Count Rosemberg, gave her away.

MORAL—No. 1.

Remember! whenever you deal with a rogue,
Keep a pistol, well prim'd, in the top of each brogue;
Try soft words at first;
But if it should come to the worst,
You may shoot him, that's all, *if* you must.

No. 2.

Beware how you prate
Too near a town-gate;
Or perhaps you'll have cause to repent it too late.

M.

No. 1.—G. M. L.

We had almost omitted to state that Mr. Braham has opened his theatre (the St. James's), and with every prospect of success. Its exterior is still unfinished; but the interior is most classically and tastefully decorated. He, Braham, sustains the leading parts, and is still in voice—Braham.—Jerrold is engaged on a drama of very striking interest for his theatre, which for the sake of both we heartily wish may be most successful.

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