

THE
FREEMASON'S
QUARTERLY REVIEW.

DECEMBER 31, 1834.

ON GENERAL SUBJECTS.

WE had intended to devote our leading article to the grateful subject of returning thanks to our numerous readers and subscribers, to the various Lodges, metropolitan and provincial, also to those Brethren in Scotland and Ireland who have so warmly advocated and supported us in our general views, but we defer this pleasing duty till our next number, when we hope to make ample amends—meantime, we shall enter into several subjects of paramount interest.

Such of our readers whose Masonic rank entitles them to a seat in the Grand Lodge, are aware that it has been proposed to revise the Constitutions of the Fraternity, and that such a motion would have been discussed at the last Quarterly Communication, had not permission been requested to postpone the consideration of the subject for three months. This request was solicited from the circumstance of the demise of his late Royal Highness the Duke of Gloucester, first cousin and brother-in-law to His Most Gracious Majesty, the King, our illustrious Patron, and to His Royal Highness the Duke of Sussex, our Most Worshipful Grand Master, who in consequence of such domestic visitation was necessarily absent, although he had travelled from Holkham for the express purpose of presiding on the occasion. The R. W. Brother, the Earl of Durham, D.G.M.,

for the first time filled the Masonic Grand Chair, and the best thanks of the Order are due to him, not less for the decision which marked his character than for the graceful courtesy of his manner, which, while it gave a charm to manliness, forcibly impressed the most numerous Grand Lodge we ever remember to have assembled, with confident and hopeful anticipations that the appointment of his Lordship to his distinguished office, so creditable to the discernment of his Royal Highness, will prove beneficial to the best interests of the Order.

The nomination of his Royal Highness the Duke of Sussex as Grand Master for the ensuing year was hailed with unanimous acclamation, and the Earl of Durham, on the part of the illustrious prince, accepted the high office.

Addresses of condolence to His Majesty, to the Duke of Sussex, and the Duchess of Gloucester were moved and agreed to.

The sum of 100*l.*, to be taken from the fund of general purposes, was unanimously voted in aid of the expenses incurred in repairing the school edifice of the female charity ; and we take this opportunity of most respectfully and cordially thanking our R. W. Brs., J. Ramsbottom, Esq., M. P. and L. H. Petitt, Esq., for their public avowal of supporting the boys' charity when any motion shall be brought forward requiring aid of a SIMILAR NATURE. This is, indeed, a most important offer, and will tend greatly to remove the ill-conceived notion that an asylum for the boys will not be erected. May we not then hope that these noble-minded Brothers will co-operate in the laudable design of providing also a home for such of the Fraternity whose good conduct shall claim the approbation of the Order, while their poverty will be the best passport to the liberality of the affluent ?

On the subject of a general building fund for the objects stated in our last number, we cannot withhold the happy information we have received from a variety of sources—that it meets with UNIVERSAL APPROBATION. We are in possession of several offers from clergymen ready to advocate the noble cause of charity, and to prove from the pulpit that our tenets and principles are worthy of their support. Shall this happy omen be lost upon us? rather let us accept the presage, and by prompt decision, firmness of purpose, unity of action, and, above all, with the blessed spirit of charity itself, let us hail it, AUSPICIUM MELIORIS ÆVI.

It will be seen in another part of the Review that a sermon has been preached, and the proceeds divided between the charities.—

Ministers of the Holy one, we thank you.

We have further to state that several Brethren to whom the members of the Craft are so much indebted for the various hours spent in harmony and good feeling, have promised their aid, and—(shall we declare it?)—two ladies have expressed a hope that a concert will be announced, in which, if their professional engagements will allow them, they trust to be enrolled as supporters.—shall we go on? yes, with such a prospect, cheerfully. We have the names of individual Brethren ready on the instant to subscribe for the glorious object. Many Lodges are anxiously waiting the first notice; in fact, nothing is wanting but to commence well, and the Italian adage, which says that “He who begins well has half finished his work,” will in this be proved to a happy demonstration.—*Freemasons, will you—can you deny the aid it is in your power to bestow?*

THE MASTERS' AND PAST MASTERS' CLUB*.—This association is now embodied; its object, if we are correct, is likely to insure a regular attendance at the Quarterly Communications, by which any business thereat transacted will not only be more amply discussed, but more generally known throughout the Order.

The arrangements of this club, it is also said, are made with every view to economy; and one feature we have heard stated with peculiar satisfaction, that any Provincial Master or Past Master, entitled to a seat in the Grand Lodge, has *free access* to the club on the days of meeting, both to the *business* and afterwards to the dinner—the latter at a very moderate charge. This liberality in throwing open the affairs of the club to any visitor so qualified, is a sufficient reply to any illiberal observations in which prejudice may have indulged, and affords such of our provincial Brethren who can avail themselves of it, the opportunity of Masonic intercourse under circumstances of peculiar interest and importance. The meeting on the third of this month might be termed its inaugural one (as the first, we have been informed, was merely to consider the necessity of such a club); and most propitious was its commencement—its members moved and seconded the nomination of his Royal Highness, our present Grand Master, to be continued, with his gracious permission, in the exercise of that high office: thus proving, first, the inestimable value of *public opinion*, by which alone good men wish to be judged; and, secondly, that the first public result of the association was one of courtesy as Brethren and loyalty as *Freemasons*.

It is with unmixed pleasure we announce that in London the accession of new Members to the Order has been unusually great; that there has arisen a proportionate anxiety to attain the honour of the Masonic Chair, not

* Held at the George and Blue Boar, Holborn.

from the vain object of self gratification, but from the laudable hope of being preferred to the governing boards, of assisting at the Lodge of Benevolence, and, above all, of attending at the Quarterly Communications. We have received the assurances of many that our observations in the last Number have been well considered and thankfully received.

Our advices from the provinces are equally gratifying: in the north, in the west, in some midland counties, in Cambridge, in Oxford, and still more especially in Colchester, we have direct authority to assure our Brethren at large that there is a determination to advance the objects of Freemasonry by every means which intellect can suggest or liberality support.

Life is rendered grateful by its courtesies, and its duties lightened by a grateful appreciation of the integrity and fidelity with which they are discharged. The attachment and respect borne to our illustrious Grand Master by the Craft has ever been manifested on the festival commemorative of his natal day, the 27th of January, both by the numerous attendance of the Members, and the distinguished character of the Brethren who have officiated as Stewards; we earnestly hope that on the occasion of the ensuing birthday no diminution in either respect will be observed.

Labouring as his Royal Highness does under the dispensation of an all-ruling Providence, it will be a solace in his retirement, should indisposition prevent his presiding over us, to know, though personally absent, that in the pure communion of heart and soul he is present with those who are attached to his virtues, and with whose happiness he has become identified.

Looking to the future, we trust that the anniversary of 1836, in honour of the natal day of his Royal Highness, will be distinguished yet further by the fulfilment of the

anxious hope of the Fraternity that it may prove an aid towards the erection of an asylum for the virtuous aged Mason, whose closing days have been overcast by the clouds of adversity.

May our labours for the ensuing year close as auspiciously as the present, and may we continue to reap as our harvest the congratulations which have so generally been accorded to our labours.

ON FREEMASONRY.

THIRD EPOCH.

“I will sing unto the Lord, for he hath triumphed gloriously; the horse and rider hath he thrown into the sea.”

SUCH was the grateful hymn of Moses and his rescued brethren, as in safety from the land they beheld the destruction of the haughty Egyptian monarch and his people. This ode, so highly praised by the author of the Book of Wisdom, that in speaking of it he says, “God opened the mouths of the dumb, and made the tongues of infants eloquent,” independent of its sublime imagery and historical value, is remarkable as one of the earliest perfect specimens of poetry contained in the Pentateuch, it being written in Hemistichs, or half lines, the usual form of Hebrew verse, and proves that Israel in her captivity had not neglected the divine power of number, or grown insensible to the harmony of song. The art of poetry has ever been admired and peculiarly cultivated by Freemasons; to it mankind are indebted for their records of the earliest ages. Measured lines, with a harmonious collection of expressive, sonorous, and metaphorical terms, alternate lines, answering to each other in sense, or ending in similar sounds, were easily retained; and being generally accompanied by a pleasing air, served as an amusement for youth—a companion to labour—a solace in age.

*Thus truth and poetry together blend,
From sire to son the legend lays descend;
Succeeding sons their father's lore rehearse,
And the rude rhymes are polish'd into verse.*

Poetry is not only universal in its philosophy, but national in its action; thus the Hebrews had their "Shir ha Mosheb," the Greeks their "Ilias," the Hindoos their "Mahabarat," the Romans their "Æneis," the Norwegians their "Edda," the Irish and Scotch their "Fingal," the Italians their "Gerusalemme Liberata," the Portuguese their "Lusiad," the English their "Paradise Lost," and the French have (*etsi non passibus æquis*) their "Henriade." Thus we perceive that the poets of all countries have recorded the extraordinary displays of Providence, courage, strength, fidelity, heroism, and piety, in connexion with the foundation of their empires, the exploits of their fathers, or the establishment of their religion.

Is it then possible that the followers of a science comprehending all others in its essence could have been ignorant of poetry as an art, or insensible of its value to history? No, the polished Mason, elevated to an intellectual superiority by the contemplation of the vast harmonies of creation, traces the same perfection in a planet or a flower; his senses are refined to an acuteness of perception; he walks in light, and thinks in music.

Infected with the vices, and prone to the idolatries of the Egyptians, it was necessary that the children of Israel should prepare themselves by penance in the wilderness, and submission to the Great Architect of all, ere they took possession of the promised land, under the command of their Grand Master the prophet Moses. They departed from the borders of the Red Sea, and encamped in the wilderness of Sin, between Elim and Sinai, so called, Mr. Ainsworth supposes, from a city of Egypt that lay near unto it. Here the Jews manifested that impatience which so frequently characterized them as a nation; their long captivity had debased their intellectual character; their privations in the desert rendered them insensible of the blessing of their deliverance, and in the corruption of their nature they murmured for the flesh pots of their task masters. How was their impiety rewarded? with the punishment due to its presumption? No! his mercy and forbearance, boundless as his power, spread the earth with manna as with dew, and at morning, driven by *His* breath, the exhausted quails lay scattered round their tents, serving them for food.

Many commentators have disputed the nature of the food supplied to the Israelites in the wilderness, presuming

on the authority of the following passage in the Vulgate, to question the miraculous interference of the Deity. "And when the children of Israel saw it, they said to one another, it is manna;" arguing that unless they had beheld it previous to their sojourn in the Desert, they could not so readily have named it.

The error lies in the translation of the Hebrew words מן הים, man hu, literally signifying, what is this? It was doubtless called manna from מן man, in commemoration of the question asked by the Israelites when they first beheld it. The second supposition, that locusts were intended to be designated instead of quails, is equally erroneous: had such been the intention of the sacred historian, would the word שלי, selav, from ישלה, salah, quiet, easy, a term so truly descriptive of the general habit of the bird, have been used? Again: the Hebrew שער, sheer, flesh, decides the point, flesh applying to the bird, and not, by any possibility of construction, to the insect.

At Rephidim a yet more signal miracle was manifested. The Israelites suffered from want of water; their cattle lay perishing with thirst—their children called to them in vain—the few shallow wells of the Desert were exhausted, and in their despair they murmured, when the rock of Horeb, struck by the sacred rod, sent forth its waters, and the fainting tribes drank of the living stream. The singular appearance of the rock even at the present day, as described by modern travellers, confirms the miracle recorded by the prophet. It was visited, drawn, and described by Dr. Pocock, Dr. Shaw, and others, who state that holes and channels appear in the stone, which could only have been formed by the bursting out and running of the waters; no art of man could have formed them, even if any motive could be assigned for such an undertaking in the Desert. To the mind interested in the investigation of truth what can be more gratifying than this confirmation, by modern discovery, of an event hallowed in its cause, and veiled by the mist of ages? The miracle of Horeb, while it manifested the mercy and power of the Great Architect of all, was the type of a mystery to come; and time, beneath whose scythe the mountain hath fallen and the valley disappeared, hath respected the monument of His greatness, before whose throne his wings are chained, and in whose sight ages are but as a span.

History does not present a more remarkable instance of

the Divine Wisdom that the lessons by which the chosen people were taught to become a nation powerful, wise, and worthy of the promised land. The disorder of the fear-stricken multitude flying from their cruel and enraged task-masters, was converted into confidence by the miraculous passage of the Red Sea, and the supply of food and water in the Desert. Degraded by their long captivity and slavish obedience to their Egyptian oppressors, their battle with the Amalekites, the descendants of Esau, who, inflamed with the lust of plunder, attacked them at a base advantage, revived their ancient courage, and on her victory Israel was taught to know His strength whose name was her spear and shield.

The Jerusalem Targum records, that during the battle, while Moses held forth his hands in prayer, his people prevailed; and that when overcome by the infirmity of his nature, he ceased to raise them, the house of Amalek obtained a temporary advantage. The book of Exodus mentions the same miracle attending this act of devotion of the great law-giver, whose arms were supported in the peculiar form of supplication by Aaron and Hur, until the overthrow of the enemy. Many have been the opinions of the commentators of the bible upon this passage. The learned Adam Clarke has suggested that Moses held forth the rod of the Lord in his hands. The early Fathers of the Church considered it the type of a sign destined hereafter to become peculiar to salvation. The Mason is content to draw from it a beautiful moral of the influence of prayer supported by faith and perseverance, to trace in it an authority for those mysteries peculiar to the Fellow-craft's degree, and an additional confirmation of the divine origin of our order.

Mankind are distinguished from the rest of the animal creation not less by the superiority of their mental organization than by the moral law by which they are governed. The impulse, the mere instinct of nature, hath been deemed sufficient for the beast of the field, the fowl of the air; they are restrained by it, each according to its kind; but, gifted with a mind capable, expansive, subtle, that in its range hath compassed earth and to the many stars of heaven given their name, man required a code of ethics suited to his intellectual nature, by whose wholesome discipline his spirit might be chastened, the grossness of his passions subdued, his soul refined and elevated. To impart unto the chosen people the laws his mercy framed, the Great Architect of

the Universe descended from his throne, and in thunders from Mount Sinai proclaimed his awful will. The tablets of stone engraved by the finger of the living God, were entrusted to our Grand Master, Moses: in them we find wisdom at which the sage may wonder, simplicity the child may understand. Nothing can more clearly demonstrate the vast difference between finite and infinite reason, than the construction of the moral law. Philosophers and nations have for ages disputed; each have their peculiar code, which framed by human judgement, is marked by human weakness: thus, in many instances, hath crime, according to earthly institutions, become a point in geography; for the act of infanticide in the East is esteemed a duty, in Europe punished as a murder: but by one act, in a few brief words, Eternal Wisdom legislated for a world.

A nation ignorant of the useful arts would soon degenerate into a horde of barbarians; they are the bonds that hold society, and give to social life its grace and ornament. To perfect the Israelites in the skill necessary for a people destined to govern the promised land, the Deity commanded the erection of the costly tabernacle in the wilderness, a monument equally of His wisdom, and a temple worthy of His presence. The peculiar construction of the sacred edifice, the vestments of the priests, the mystery of the ark and mercy-seat, belong more particularly to Royal Arch Masonry, and will be duly considered in their proper place. That mankind were not generally enlightened with the knowledge of those arts and sciences which Freemasonry hath preserved and given to the world, the express declaration of the Scriptures is a witness.

“And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron’s garments to consecrate him, that he may minister unto me in the priest’s office.”
—*Exodus*, chap. xxviii. v. 3.

How proud, then, should the Freemason be, when he reflects on the origin, antiquity, and sacred character of his Order; how careful never to sully its purity by conduct at which the world may scoff, or virtue reprove him; for mankind, too eager to condemn, may rashly judge of our institution by the deformities that disgrace it. Rather let him resolve that his life shall illustrate its purity, and prepare him for that final triumph of which Freemasonry presents the symbol—and the key.

In toilsome march, pursued by hostile bands,
The Sons of Israel reach'd the sea-girt sands ;
Before them lay the ocean—each dull wave
Fell hoarsely, as an echo from their grave ;
Hope's eager gaze was changed to dark despair,
Nor bark, nor raft, nor means of flight were there.
On their lone path the fierce destroyers came,
Led by their monarch, to avenge his shame ;
To bring back Israel captive of his spear,
Again the mystic pyramid to rear ;
To pile brick mountains till their apex rise,
In solitary grandeur, to the skies.
Temples of gods, where science once reveal'd,
Systems and rites in dark oblivion seal'd ;
Where Truth was taught with Falsehood to combine,
And Reason minister'd at Errors's shrine.

Each anxious mother, wild with terror, prest
Her male-born infant to her throbbing breast ;
The aged wept, the strong man saw again
Long days of toil, and the degrading chain.
Amid the danger all or wept or fear'd ;
Unawed, unmoved, their leader still appear'd ;
Calmly the prophet stood—though lost in prayer,
No vain regret or idle fear was there :
In his firm grasp he held the mystic rod—
The staff of power, the ensign of his God,
And stretch'd it o'er the flood ; the waves divide,
In crystal ramparts chain'd on either side,
Leaving a pathway to that distant shore,
Their fondest hope scarce thought to reach before.
Though o'er the deep the tribes in safety past,
Yet was each anxious breast with fear o'er-cast.
The haughty Pharoah, harden'd in his hate,
Led his red bands impatient to their fate ;
With impious feet the wave-girt pathway trod,
For Israel open'd by the breath of God.
Again the prophet rear'd his staff divine
Above the ocean ;—at the sacred sign
The loosen'd waters on the monarch came,
Each impious threat avenged in death and shame ;
Vain were their cries on Egypt's gods to save—
Each rolling billow an Egyptian's grave.
Then from every lip the exulting strain
Rose in deep prayer: “ Beneath the fearful main,

The horse and rider by thy strength is cast,¹
Thy name proclaim'd—Israel avenged at last.

Strange is the human heart, uncertain, wild,
Reason its slave, philosophy a child,
That fadeth from us on the rainbow wings
Of the weak heart's vain, fond imaginings ;
Strange that a thing of dust should thus controul
The energies of an immortal soul ;
That a pure, subtle essence should obey,
And thought be guided by mere common clay ;
Or that the light of faith should e'er depart
At the caprice and passion of the heart :
Yet such was Israel's sin ; though his strong hand
Had led her scathless from Egyptian land,
She murmur'd at her God. The desert fare
Was harder than her slavery to bear ;
Their tyrant *fed them*, and the savory steam
Of the vile flesh-pots haunted like a dream
Their sensual appetites—Did the hot blast
Avenge their rash impiety at last ?
No !—for His love, earth like a table spread,
And rain'd sweet manna as their daily bread ;
At Rephidim he heard their dark despair,
His power to aid, His hand to save were there ;
From Horeb's rock the living waters gush,
While fainting mothers to the glad stream rush ;
Saved by the draught, at their weak infant's cry,
Their breasts once more the springs of life supply †
Their fathers wept, relieved of all their fears,
And mingled with each draught their grateful tears :
The suffering flocks, the patient camel mild,
The desert-ship* that skims along the wild,
All that had life around the waters prest,
Drank of the stream, and sank in balmy rest.
Last crown of mercy, Sinai's sacred hill
Beheld His presence, heard His awful Will ;
Earth trembled at the footstep of its Lord,
Assembled Israel listen'd at His word,
And heard His law proclaim'd mid trumpet's sound,
While lightnings flash'd and thunders peal'd around ;
Heard each decree, and the blest promise given,
That those who keep His law shall meet in Heaven.

* The camel is generally so termed in the East.

TO THE REV. GEO. OLIVER.

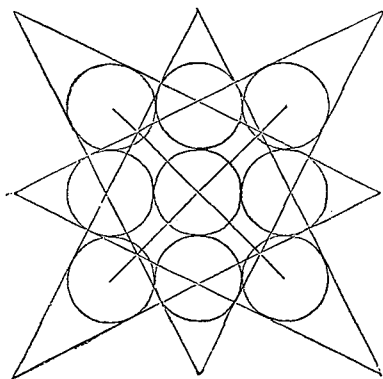
D. P. G. M. FOR THE COUNTY OF LINCOLN.

R. W, AND DEAR SIR,

“HAVING seen the attacks on the Craft by modern writers (although insidiously veiled), I beg to draw your attention, first to the editor of Pugin’s Gothic Architecture, who says, in a note appended to that work, Vol. II. p. 21, ‘Whatever secrets the mystical Fraternity of Freemasons possess, no elucidation of the Gothic style can be expected from them. Inigo Jones and Sir Christopher Wren are both in the catalogue of their Grand Masters—of course, were in possession of all the *arcana*, and yet both showed their incompetence in what they attempted of this style;’ and, secondly, to the Rev. James Dallaway in his Discourses on Gothic Architecture, who says, p. 400, ‘I do not wish to pry into the mysteries of the Craft, but it would be interesting to know more of their history during the period in which they were literary architects;’ and again: ‘I shall wave any inquiry, by excluding legendary tradition or conjecture formed upon it, confining my research to evidence alone.’ To the first I reply, Jones and Wren were attached to Roman architecture, which is purely mythological, and, as it is well known, that previous to the Romans as a nation only three orders were extant, viz., the Doric, Ionic, and Corinthian (agreeing with the mystic three, and according with the Oracles of Zoroaster, ‘For the mind of the Father said that all things be cut into three’), well known to the Greeks, and the Romans formed the Tuscan by varying the diameters and divesting the Doric of the triglyphs and dentils forming that heavy order, and the Composite was formed out of the whole, as its name imports, and I think I am borne out by Vitruvius, the parent of modern architecture; and as the Roman had been the fashion for some years, of course the reason must be known, although in English history the Roman periods are passed over, for causes best known to ‘Sonderliche wiseacres.’ In the days of Jones and Wren, the Roman being the rage in preference to the styles, it is not to be supposed that Jones and Wren, who notwithstanding their profound knowledge of architecture belonging to the Mythos, could be perfect in the whole of the *arcana*, as the Craft are well

aware that an age will not comprehend all the mysteries of antiquity; and, secondly, in answer to the Rev. Jas. Dal-
laway, I fearlessly state, that although the word Gothic has
been applied to the styles, it is a misnomer, for the word
Masonic separating the Mysteries of Eleusis from the
Mythos and the Eureka, is in the possession of the Craft,
who will so use it. This said architecture was well known
to the Greeks, but as much appears to be obscured, I give
one of the diagrams used for the building of religious edifices,
not only in England and Ireland, but the whole continent
of Europe.

“What says Vitruvius? ‘Architecture is a science orna-
mented with much discipline and various learning;’ and
again: ‘Proportions of columns employed as porticos, and
their symmetry shall not be in the same ratio with sacred
edifices.’



“I am well aware since printing has been invented, it
has been the practice to decry every thing not recorded in
black and white; but be it remembered, that tradition and
legend, however condemned (although the marvellous some-
times creeps in, from the proneness of the uncultivated to
superstition), the Roman Catholics continue conjoined with
the historical, and why not Masonry to have the same pri-
vilege? In concluding, I beg to observe, that those remarks
are not for the purpose of provoking controversy, as that is
not the Masonic character, but merely to correct errors
which have gone abroad, as one of the objects in the Craft
is to promote Brotherly love and harmony; and I cannot
resist quoting a passage from our old Constitutions, viz.
‘Most regular societies have had and will have their own

secrets, and to be sure the Freemasons always had theirs, which they never divulged in manuscript, and therefore cannot be expected in print: only an expert Brother by the true light can readily find many useful hints in almost every page of this book (the Constitutions) which others not initiated cannot discern.'

“ ‘PSALM CXXXIII.—1. Behold, how good and how pleasant it is for brethren to dwell together in unity!

“ ‘2. It is like the précieux ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments;

“ ‘3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing even life for evermore.’

“ I am, R. W. Sir,

“ with the highest esteem,

“ *Grantham,*
“ *Nov. 12, 1834.*

“ yours Fraternally,

“ ROB. TURNER.”

FREEMASONRY VINDICATED,

BY

J. B. V..... K...S, &c. &c.

DIGNITARY OFFICER AND DEPUTY OF THE R. L., SOVEREIGN CHAPTER AND SUPREME COUNCIL
OF THE ILLUSTRIOUS TRINOSOPHERS.

“ Odi profanum vulgus et arceo.”—HOR.

(Continued from p. 264.)

THOSE who are devoted to this ancient and honourable Order, fill with ardour and zeal the noble tasks that it prescribes. We unite our wishes, our efforts, and our strength, not to let the *germ* of discord penetrate into our sacred precincts; for it is Division that breaks the strength of the most powerful, whereas Union multiplies a hundredfold that of the weakest.

Freemasons understand each other. What matters their different native lands, their class, their party, or their sect, if they teach the same Cause, the sacred Cause of TRUTH and HONOUR? Let them rally in phalanx against their common foes, Falsehood

and Vice. Yes, it is thus with Freemasons; no disunion exists in our conclaves,—no schism agitates us,—no anathema brands our Lodges destined to the worship of Universal Toleration and Universal Benevolence. These are the first wants of man, so do they constitute the first duty of a Freemason; for it is Tolerance and Benevolence alone that can procure to the whole globe a perpetual and unalterable peace. All other schemes, experience tells it, have proved abortive.

And with what front could we deprecate Intolerance and Fanaticism, were we fanatical and intolerant ourselves? How could we protest against the dire persecutions of which our brethren at various epochs and in various countries have been the victims, were not our principles humanity and benevolence?

The sanguinary Tribunals of the Inquisition have kept immured and led to the slaughter many an unfortunate Freemason, for daring to seek Light, Science, and Truth, where Darkness, Ignorance, and Falsehood held an arbitrary sway! The *auto da fe*, which, under Philip the Second, was almost quotidian, was instituted to indulge the fanaticism of a barbarous populace, or the capricious ambition of despotic rulers.

Not many years ago a Freemason of the name of Almodovar was burnt in Seville, along with a young woman who had been convicted by the Holy Office of having carried on an *intercourse* with an *evil spirit*, and of *knowing the future by heart*. Both these hapless victims of Ignorance and Fanaticism breathed in every feature the most perfect health, so that the hands of the executioner who threw them on the pile trembled all the while.

It was in a square destined to those horrible assassinations, that at the end of a pathetic sermon the two unfortunate beings were conveyed on assback. "*Ite missa est,*" was the sign given to throw the wretched creatures on the burning pile.

Nothing was more iniquitous, or more abominably mysterious, than the mode in which the judgment was pronounced against that martyred Brother, the ill-fated Almodovar. Without examination, without witnesses, without any other evidence than that of the base informer, the wretched victim never knew why or wherefore he was thrown into a dreary dungeon, and then condemned to be burned, until he was on the pile! No friend or relative was permitted to see him, or even so much as to communicate with him in any way whatsoever during his confinement. His sentence

was passed on him, but never revealed to him till it was put into execution. Like the Mutes of the Grand Signior, the Inquisitors condemned and executed him without speaking.

O Almodovar, heaven knew the purity of thy sentiments, heaven will reward thee! Thy brethren have paid to thy manes that homage which was due to thy firmness and to thy virtue: our regrets will be eternal.

My pen recoils at this appalling subject, on which I would relate many other authenticated facts, which, like the tale of the murdered Dane,

“ Would harrow up thy soul, freeze thy young blood,
 Make thy twin eyes, like stars, start from their spheres,
 Thy knotted and combined locks to part,
 And each particular hair to stand on end
 Like quills upon the fretful porcupine.”

Far from our philanthropic Craft are those criminal errors, the bane of the human species! In Freemasonry brutal force and violence did never dictate the law: to worship the Grand Geometrician of the Universe; to love all His creatures with fraternal affection; to serve to the uttermost of our power our brethren, their widows, and orphans, will ever be the chief care and duty of every Freemason.

In the profane world there are modern creeds and ancient creeds, old systems and new systems.

In Freemasonry there are only men and brethren, who vowed before the Father of all to remain always brothers, and act by each other as such.

The creeds of Morea, Geneva, Rome, and Jerusalem, are blended in one universal feeling—TOLERATION; and the opinions of different politicians into another universal feeling—HUMANITY.

A fundamental duty traced in Masonry is to respect all religious worship, be they what they will, but we never make them the subject of our discussions. In what would TOLERATION be found, if it were not to constitute one of the most essential precepts, and one of the most powerful means of our Order to produce efficient good, and become eminently useful to the whole society of mankind.

Freemasonry also prescribes to respect and uphold the laws and government of the country where it is respectively established;

The exclusion of *political and religious subjects from our programs*, and the adherence to strictly moral and scientific matters, proved to be a wise and highly prudent plan, which prevents dissention from creeping in amongst us, and to which our Order owes, at least in a great measure, its long preservation; whereas we have had to lament the fatal effects which a deviation from this plan has produced in various continental Lodges. Fanatics and perverted minds have, at all times, invented sufficient motives to calumniate and persecute us; what would they not do were we to arm them with so dangerous a pretext,—the very rock against which all profane institutions are constantly dashing themselves to pieces?

History shows us that the Equality and Fraternity of the profane world are misery and slavery on one side, riches and tyranny on the other; to some, privileges for every enjoyment and every vice; to others grief, tears, dungeons, tortures, excommunications, funeral piles, and death. What Fraternity, good God! was that which actuated Torquemada, of execrable memory—the wretch who invented and established the horrid, the vile, the infamous Tribunal of the Inquisition! What fraternity was that which was practised therein?

Thus the world, swayed by worldly passions, and lost in a maze of jarring doctrines in diametrical discordance with those passions, is obliged to betake itself to latent means, to subterfuges, cunning, perfidy, baseness, and cruelty, to gratify them and to accomplish its designs. Hence the continual terror, the incessant anxiety that besiege and confound the human mind, and which make the world itself the victim of its own malice, of its own guiles.

Well may the world boast of its grand secrets, of its high conceptions! Alas! all its genius and secret springs consist in contriving and deceiving, and of being, in its turn, deceived.

The secret of FREEMASONRY—that grand secret so much renowned, so much sought after by the profane, is precisely the contrary: our secret consists in the exercise of every social and moral virtue, not only in the ostensible actions of our conduct, but also in private life; our latent springs are science and truth; our craft is reason and good sense; our cunning is justice and humanity; our plots and contrivances are sincerity and benevolence; our revenge against our enemies is, as Pythagoras tells us, by “labouring to convert them into friends.”

The world complains, moreover, that our institution, notwithstanding its moral tendency, is overflowed with discrepancies and inconsistencies in its practices, ceremonies, and mysteries, which seem to have sprung from the magic schools of the idolaters, and from the Cimmerian cells of superstition.

All institutions have had their inexplicable practices, their lamps, tapers, embroidered robes, gestures and movements of hands, arms, and legs, cabalistic words, mysteries, symbols, degrees, hierarchy, and every description of ceremonies, all of which, without exception, have been copied and imitated from that wise Antiquity we are bound to respect—from the Indians, the Greeks, the Romans, and other nations far more estimable than our critics, who assert as positive facts and real truths what the ancients offered merely as symbols and emblems, with this difference, that never did Antiquity any more than Masonry persecute and exterminate whole nations that did not adopt their ceremonies, their traditions, or their mysteries.

Men have in all ages appeared, who, shaking off the shackles of Prejudice and Ignorance which degraded their fellow-men, have dared to lift up before their eyes the light of Truth and Knowledge. But what would their feeble voice effect against errors imbibed at the breast, confirmed by habit, authorised by example, and fortified by a policy which too often became the accomplisher of its own ruin. The stentorian clamours of Ambition and Fanaticism soon overwhelmed the calm exhortations of the advocates of Truth, who finding themselves surrounded by institutions subversive of justice and reason—being persecuted and terrified by extravagant and cruel tyrants, whose unjust and chimerical rules, the dogmas of Truth would have overturned—were compelled to fly from those places where their lives, as well as their virtue, stood in imminent danger; and they sought a refuge in deserts, or amidst craggy rocks or inaccessible mountains—yea, in the very bowels of the earth.

There they lived in the same fears and in the same hopes; they ate the same bread, which they soaked in their tears; they called each other brothers—and really so they were; for it is in the school of adversity that virtuous men unite themselves with indissoluble ties. There they assembled to pray the God of Truth to enlighten their persecutors, and consulted, at the same time, on the means of alleviating the sufferings under which they were labouring, and of realizing their hopes for the ultimate cessation

thereof, that they might again re-enter into the bosom of their respective families, free from those apprehensions that induced them to expatriate themselves. Great secrecy and certain emblematic signs became indispensable for their own safety; for they found that Prejudice, Indolence, and Passion, render the major part of mankind accomplices to those who strive to eternize their ignorance, in order to keep their necks beneath the yoke imposed on them, and profit by their abjection. Hence nations groan under hereditary evils, thoughtless of a remedy, being either ignorant of the cause, or so long accustomed to disease, that they have lost even the desire of health. Men are like hypochondriacs whom interested doctors keep in their splenetic fits, that their attendance should be required and their fees increased.

The primitive Freemasons were placed in a similar conjuncture as those persecuted men; and, being virtuous men, whose object was to elicit Truth and Knowledge, and propagate them, they did not fail having enemies directly; for,

Improbis aliena virtus semper formidabile fuit.

They were, therefore, compelled to constitute themselves into secret societies, not to give umbrage to their persecutors; and in order to practice their vocation in peace and tranquillity, they found it necessary to introduce mysterious ceremonies and a variety of emblematic and symbolic signs in their communications as well as in their meetings; which ceremonies and signs were transmitted to us, and which we scrupulously preserve and revere in commemoration of those critical times when they were first adopted.

As the fundamental aim of Freemasonry is the practice of Virtue, so its set forms, its symbols, and its emblems, have been instituted to recall to our minds our chief obligations. They are a living book always open, containing the text of our code—a silent language, yet sublime, which touches the heart in an infallible manner, and warms the soul—a language which the experienced Masons, who alone are conversant in it, apply themselves to put, imperceptibly and with a wise circumspection, within the reach of the newly initiated members, measuring the light they propound according to the strength of their sight and the progress of their faculties, so as not to dazzle or confuse them. Every change to be permanent, whether physical or moral, must be progressive; for, as “*Nemo repente fuit turpissimus*,” so nobody from a state of ignorance or wickedness, can, all of a sudden, become

very wise, or quite faultless. Masonic symbols and emblems, by that ingenious means, serve as typical lines for the conduct of the wise, and as envelopes to the rules of our morals and obligations. At the same time that they remain hidden from the inquisitive eye of the vulgar they become perspicacious and palpable to those who are animated by real zeal, and are endowed with the requisite happy disposition to read that sort of mystic writing to minds capable of embracing its extent, and of penetrating its profundity.

The Virtue which Freemasonry is bound to practise the most, is **BENEFACTENCE**, that which brings man most near to Providence. A Freemason will extend his charity to all those who claim his assistance, without inquiring about their country, their tenets, or their opinions: it suffices to him that the claimants are deserving men and unfortunate, they are entitled to his sympathy, to his solicitude, and to his regard.

I have limited myself to the principal dogmas and duties of the Order. For the enlightened portion of Freemasons I need not to have been more explicit or more diffuse; while the ordinary sagacity of the uninitiated world, as well as that of those who have only been initiated in *simple Masonry*, will not fail to discern the useful ideas which its symbolic figures express. I shall merely add, therefore, that the essence of the Craft, throughout its various ramifications up to the higher degrees, is to exclude, in its respective sessions, all those distinctions which are in use among profane societies, without, however, deviating from those rules of urbanity and decorum which are always to be observed everywhere. We assemble like brothers, and call each other by that sweet name, that we may constantly bear in mind our obligations. Moderation, indulgence, regard, and charity, enter essentially in our Masonic habits; fraternity, humanity, and toleration, constitute our sacred device.

Behold, then, the principles of Freemasonry—behold what it professes and what it practises, and the difference that passes between this institution and all the other institutions that ever existed.

Such being, therefore, the actual state of Masonry—such being the spirit which animates its members, and the scope of their labours, I shall ask the candid and unbiassed reader whether there can exist a more philanthropic as well as strictly moral institution, calculated to alleviate the human race from the existing evils, and

more conducive to procure to them that happiness which they strive in vain to find among the turbulence of the profane world.

It is at a moment when Freemasonry is, in several countries of Europe, calumniated and persecuted, that I have deemed it a duty incumbent upon me, who have seen it in all its stages throughout the European Continent, to exhibit to the world the real part which it acts therein; and shall not allow the earliest opportunity to elapse without showing the high esteem and veneration in which this noble institution is now held by all virtuous and enlightened men over both hemispheres; and in so doing I feel confident that I could not proffer to my Brethren a more agreeable picture of the Order, and more adapted to vindicate it from the malignant aspersions which ignorance and prejudice have at all times, and in all ages, endeavoured to stigmatise its principles.

In the interim, if I did not succeed in confuting *all* the sophistry of the ignorant and prejudiced world, I think at least I have shown what our institution has been, and what other institutions have been. Vice and Fanaticism are our only enemies: they agitate and torment themselves incessantly to disturb our peace. But VIRTUE is too formidable for them: God himself ingrafted her in our hearts—God, who gave us Truth and Reason for Guides, that order and justice should reign over the earth—HE will protect us as HE has done hitherto, and thus accomplish his work.

THE REDEEMED.

PART I.

NATURE in all her gorgeous imagery presents few objects of greater beauty than the setting of the sun. In our northern latitude this sublime spectacle is frequently obscured by the mists and dense vapours his genial warmth has exhaled; but in the east, the land of his birth, he sinks to rest in undiminished beauty, his last ray, clear and brilliant as his meridian splendour, skirts the horizon with a ring of gold, which, gradually becoming fainter and fainter, blends with the less dazzling light of the pale moon. The sun, from its universal beneficence, has ever been considered as an appropriate emblem of the Deity, and worshipped as such by the Egyptians, under the name of Osiris: it was the chief object of veneration in the Mithraic rites and those invented by the magi of Persia. Without, however, entering into the mysteries of the ancients, the most uninformed mind may draw a moral beauty from his

course. His rising represents man in his birth, an immortal soul, pure, and destined for a high career ; his meridian, quickening the earth with vegetable life, ripening the fruits and grain, may be considered as a type of what he should be in his manhood—useful to his fellow-creatures, beneficent, and an ornament to the social system ; sunset reminds us of the parting hour, when the religious man, his task accomplished, sinks to rest, surrounded by the glorious halo of a virtuous life.

The lengthened shadows of the great pyramid fell on the plains of Gaza, and the last ray of the sun gilding its lofty apex, proclaimed that the hour had arrived for man to cease from his labour, and recruit his exhausted strength by nature's sovereign balm, sweet sleep. Already had the captive children of Israel availed themselves of the permission of their relentless task-masters, and retired from their disgusting toil : many had reached the wretched huts that served them for shelter ; the aged and weak were slowly dragging their worn limbs across the sandy plain, while a few, even more hopeless, without the ties of parent, wife, or child, to cheer them in their misery, lay stretched upon the earth by the huge pile their labour had erected. At a short distance from the scene a Hebrew maiden sat beneath the shelter of a palm tree ; the expression of her keen dark eye, that glanced from east to west, as if in search of some object, expressed the utmost anxiety and disappointment ; wiping away the bitter tears that, in spite of her endeavours to suppress them, traced each other down her cheek,—the fair Israelite murmured aloud,

“ Yet he comes not—this is the third evening I have kept the watch. Oh ! Reuben, Reuben, hast thou fallen beneath the hands of the oppressors ! or art thou false to thy betrothed bride ! Never till this hour have I felt such sad forebodings. I know—I feel that I shall never see thee more. Fool !” continued the girl, hastily, “ ever to dream—to think of happiness—a captive in a cruel land, thy nation bondsmen—love is only for the free. Mourn, mourn for Israel, her pride hath fallen !” Passing her fingers rapidly through the strings of a small harp, she awoke a mournful prelude, and accompanied it by her voice.

Beneath the palm tree shade
The Hebrew maiden pray'd,
GOD of my fathers, stretch thy hand,
Lead us from Egypt's hostile land ;
Break THOU each chain
And heathen thrall :
Let not in vain
Thy children call ;
Their trust, their only hope is THEE,
Speak THOU the word, and Israel's free.

Her daughter's harp is mute,
 Silent their songs and lute,
 With solemn sacrifice no more
 Her sons thy awful name adore :
 In thy strong might
 Thy love display,
 Change our dark night
 To freedom's day ;
 Our trust, our only hope is **THEE**,
 Speak **THOU** the word, and Israel's free.

As the last words of the simple melody died upon her lips, a figure was seen to issue from the pyramid, and approach the spot where the maiden still remained kneeling ; his free and graceful carriage gave token of a frame unsubdued by toil.

"He is not of our nation," sighed the watcher, "such, alas, is no longer the proud bearing of her children! his white robes, and the acanthus wreath—the detested lotus symbol in his hand, speak him an Egyptian. 'Twere not wise in Israel's daughter to remain unveiled to his licentious gaze."

Drawing her ombre veil hastily round her countenance, she bent her forehead to the earth in prayer.

"Rachael!" exclaimed the intruder, "look up, I have braved much to meet thee."

"Pass on," replied the Hebrew girl, not recognising in her terror his well-known voice ; "let not my lord oppress his slave, she is unworthy of his favour."

"Worthy a purer crown than Pharaoh's," interrupted Reuben ; "hast thou forgotten me, thy affianced husband?"

Assured by his voice, the maiden sprang lightly from the ground, and casting back her veil, sank into his arms. Nothing is more beautiful, more holy, than the confidence of virtuous love. The bashful maiden that would have blushed and trembled at the gaze of a stranger, threw herself upon the breast of the man she loved—the heart, unconscious of guile, feareth it not in others.

"Rachael!" exclaimed the youth, imprinting a kiss on her fair brow, "I have been absent from thee, but my heart—my soul—hath hovered round thee—in our minds' communion we have been ever present—canst thou forgive me?"

"It is forgotten, Reuben," she replied, "in the happiness of again beholding thee ; our daughters have long been used to sorrow and disappointment, and bear it lightly. But," she continued, gazing upon his altered appearance, "why do I find thee in the garb of an Egyptian, an idolator, an oppressor of our people? those white robes, peculiar to

their priesthood, and the lotus flower? Reuben, is this wise? Should they discover thee, thy life might pay the penalty of this disguise; nor is it good for one of our peculiar race to sport with things profane."

Reuben evidently appeared uneasy at the observation the change in his dress excited—the deep blush of shame rushed to his brow—the maiden still continued to gaze on him.

"Thou knowest Arphax, Rachael," replied the youth, "the priest of the Pyramid?"

"Well," answered the maiden, "Israel long shall mourn the vices of that dangerous man! How many of her sons hath he deluded from their father's God! How many of her daughters led to shame! Arphax—thy absence! that hateful dress! Reuben, thou hast not, daredst not, become an apostate?"

"To save thee, Rachael," exclaimed the abashed Israelite, "to screen thee from toil and degradation have I become a minister of Egypt's worship. Thou canst not dream the wonders of their wisdom, the vastness of their power. No longer shall a hut shelter thy fragile form, or this coarse garb envelop thee. Admitted of their order, their power, their wealth is mine, and thou shalt share it."

"Rachael share it," replied the indignant girl, "and with thee! My nation's grave I would prefer to the proud throne of Pharaoh. There is not an Hebrew, crushed and toil-worn whose ragged garments are not more precious in my sight than all thy heathen vanities. Reuben," she continued, bursting into a passion of tears, "why hast thou fallen? Down on thy knees—tear from thy form those badges of pollution—strew ashes on thy head—confess thy sin before thy father's God! I will watch with thee, pray with thee, die with thee, but never live the bride of an apostate!"

"Rachael, recall those words! I love thee as man hath seldom loved; I live but in thy sight—wilt thou, from a weak prejudice, consign me to despair? Rather share my happiness. Thou art a visionary, and misled by the fables of our promised deliverance."

"Fable!" exclaimed the virtuous maid, "no, Reuben; a champion hath arisen—the trumpet yet shall sound, and the banner of our nation be unfurled; but thou wilt not be found ranged beneath it. The war-cry will startle an Egyptian slave, not rouse a Jewish warrior: thou art hardened as the rock; tears cannot melt thee, but the indignant thunders may crush thee in thy pride. Farewell! the slave bends in the presence of her taskmaster."

With a proud step the Israelitish maiden turned from the spot and sought the habitation of her people.

"I have lost her!" exclaimed Reuben, wildly, "lost her by the very means I took to gain her. Fool, fool! how hath thy pride, thy in-

satiate thirst of knowledge punished thee ! Eager for fancied good, like a child, I have cast down my cup of happiness, scattering its rich contents. Accursed emblem !” he continued, snatching from his brow the acanthus wreath, and treading it beneath his feet, “ I do renounce and curse thee : I am free from thy pollution ; again I will seek Rachael—implore her forgiveness—seek pardon from the offended God, whateer the penalty.”

“ Death !” exclaimed a stern voice near him.

The neophite started at the word, and turning hastily round, beheld Arphax standing near him. The appearance of the Egyptian was cold and passionless ; his countenance, fixed as a marble statue, gave no index to the workings of the mind. The long robes of his office fell gracefully round him, confined by a golden zone set with hieroglyphics. As Reuben gazed upon him his terror vanished : Arphax was his friend—the confidant of his every thought ; long before his conversion, the cunning Egyptian had obtained his unlimited confidence by the kindness he had exercised in lightening his labour ; and hence, by gradually perverting his judgment, working on his imagination, and appealing to his passions, the triumph of his apostacy was gained. Arphax anticipated great reward from Pharaoh for the success of his scheme, but the few words he had overheard alarmed him for the faith of his convertite.

“ I have seen her, Arphax,” exclaimed Reuben ; “ she rejects—scorns me ! Where now are all your promises ? I have sacrificed religion—my nation’s esteem ; and the prize for which I have endangered thus my soul escapes me !”

“ Patience,” replied the priest, “ she is a woman ; ere the wind shall change or the lotus wither, she will relent.”

“ Never !” answered the apostate. “ Priest, thou art wise—hast scanned nature with a curious eye, and, far as human wisdom may, traced her secret workings ; but the heart is a mystery beyond thy skill : its strength, its weakness, its qualities are as various as the flowers of the oasis : the bright, glaring ones that gild its surface thou hast seen ; the small, stern germ of resolution has escaped thy search—it hath unfolded in my Rachael’s heart. I must regain her, though the cost be life.”

“ Is this thy reason ?” answered Arphax, unmoved by his apparent misery ; “ behold what it is thou lovest : “ he stooped, and raised a handful of the earth beneath their feet : “ dust—yet it hath enslaved thee ; earth—yet, moulded by the caprice of nature in a pleasing form, thou wouldst sacrifice to the lust of thy sight, the independence and dignity of thy mind !——But, come, the assembled priests await thee ; the mysteries of this night complete thy initiation. I am thy friend—thy sworn brother ; if human means can aid thee, rely upon my power,

my friendship; but the times are full of danger to thy nation. The insolent traitor, Moses, hath returned, and in the presence of our dreaded king demanded Israel's freedom—but of that no more."

Reuben, unconvinced, but still under the influence of the priest, followed him across the plain, till they gained the west side of the pyramid. At a signal from Arphax, a huge stone slowly revolving on a pivot, disclosed the entrance: as they descended its winding labyrinth, they encountered a band of the priests ready robed for the coming ceremonies. His conductor pointed to the Israelite, who was instantly surrounded and secured.

"He is an apostate!" exclaimed Arphax; "to the deepest cell hence with him, till the Hierarch's dread pleasure shall be known."

Reuben passed that night in a loathsome dungeon.

PART II.

THE SOJOURN IN THE DESERT.

"Now morn her rosy steps in the eastern cline
Advancing, sow'd the earth with orient pearl."

MILTON.

Morning, like youth, is the season of gladness: earth, refreshed from sleep, smiles in her dewy mantle, and like a vast altar reeking with incense, offers up her praise to the Great Architect of all. Ere the sun had dispelled the mists of the young day or gilded with his golden beams the tents of the Israelites, that, ranged in their peculiar order, appeared like a city in the Desert, the Hebrew mothers and daughters came forth to perform their allotted task of gathering the Heaven-sent bread. Some cheered their labour with light songs; others, more deeply embued with a sense of the miracle before them, sang His praise whose hands had spread the Desert with their daily food. At a short distance from her companions, filling a vessel of silver that contained the appointed omer, a maiden pursued her task; her form, fragile to attenuation, still retained the wreck of its fair proportions; but the light, elastic step of youth had vanished, and the melancholy expression of her countenance told that her heart had been seared by the brand of misery till every hope had withered—it was Rachael, once the betrothed bride of the apostate Reuben. As the strains of her companions fell upon her ear, she would shrink as in distaste, and wander yet farther from their side.

"Strange," she murmured, "that the hymns of our deliverance sound not so sweetly as the songs of our captivity. Defend me from the sin of an unthankful heart; but in my thoughts—my dreams, visions of the far Nile will rise, and the murmurs of its waters fall like music on my soul. Again I wander in the bright oasis, and listen to the voice of Reuben—again that name, repining spirit! I must forget him! he

hath forgotten me—worse, his God ; and yet I love him. Egypt ! thy fetters are upon my heart. Pray, Rachael, to resist the snare—for peace of mind—pray for thy lost content.”

The maiden’s reverie was broken by loud exclamations from the Hebrew women, who with evident signs of wonder and interest had gathered round some object stretched upon the earth. Urged by the eager impulse of humanity, Rachael hastened to the spot, and beheld what at first appeared the miserable corpse of some wretched wanderer who had perished in the Desert ; his ragged cloak bound closely round him, bore evident signs of toil, privation, and sore travel ; his lips, shrivelled and bleeding from long thirst, were convulsively compressed together, and long resisted the efforts of those who found him to pour the grateful cordial.

“ Unhappy wanderer !” exclaimed Rachael, gazing on him with a look of pity, “ he seems of our nation ; his complexion is too fair for an Egyptian.”

At that moment the sufferer gave the first symptom of returning animation by a long-drawn sigh, and murmuring the name of Rachael. A voice from the dead could not more have startled the affrighted maiden : eagerly breaking through those who surrounded the stranger, she sank upon her knees beside him, and parted with a trembling hand the long, matted hair that obscured his features : they were altered more even than her own ; the eye of hate had failed to discover its victim—the mother had not known her child ; nothing but the enduring constancy of woman’s love had recognised him.

“ Reuben !” she exclaimed ; “ praise unto Israel’s God, the lost son hath returned !”

A flood of joyous tears impeded her farther utterance, and almost as helpless as the wretched wanderer, Rachael was borne by her companions to the tents of her people.

So severe had been the sufferings of the wanderer that for days his life was despaired of ; the wise men of Israel ministered unto his disease, her holy ones prayed for him, and Rachael, restored to her former energy of character, like a guardian angel, hovered around his couch. One sad doubt still haunted her imagination—had he renounced the idolatry of Egypt—had he reconciled himself unto the God of Abraham ? One night, while kneeling in the outer tent in prayer, a voice fell upon her ear ; with returning strength the apostate prayed, confessed aloud the iniquity of his heart, and called for mercy ! Then only did the last doubt pass from the soul of Rachael—he had sinned, he had repented, and there was mercy yet in Israel.

If there be a heart that hath fondly loved, been slighted, and felt again the happiness of returning tenderness, or a soul that after the

full gush of penitence hath felt its miseries relieved, they may imagine the feelings of the repentant Reuben, and the virtuous Rachael, when she pronounced the pardon he so earnestly implored. Night and morning their prayers were offered up in gratitude for his deliverance—in solicitations of mercy for the past. His renewed strength soon permitted him to wander from the tents—Rachael his companion, his guide, his support.

His health being restored, the wanderer, soon afterwards, with the blessing of the prophet, and the rejoicings of the people, was united to his faithful Rachael. Time rolled on, and the birth of a son confirmed their happiness: he was called after his father, Reuben. Shortly after his birth, the fond parents were seated at the entrance of the tent watching the slumbers of their young charge, who, nestled in a covering of the softest fleece, enjoyed the refreshing breeze. The songs of the captivity no longer haunted her memory, and, at the request of her husband, Rachael awoke from her harp tones descriptive of calm and matron happiness.

With pleasure, o'er her sleeping child,
The Hebrew mother gently smiled ;
Her eye with transport seem'd to trace
Each feature of her infant's face,
And thus, while o'er the couch she hung,
The Hebrew matron softly sung :
 The wind is sighing
 Like music dying.
Rest, child of hope, sweet infant, rest !
 Thy God be still
 Thy guard from ill,
And in His name thy slumbers blest.
 When thy last breath
 Hath sunk in death,
And earth reclaim'd the soulless clod,
 Mayst thou from dust
 Rise with the just,
And wake, as thou hast slept, in God !

“Great are indeed his mercies ! Reuben,” she continued, after a pause, “I have never yet heard the means of thy deliverance—it must be a lesson precious to the soul's advantage.”

“May it prove so to our child, Rachael,” replied her husband. “The night is calm :—listen, and I will tell it thee. From youth, the bane, the curse of my existence, was the thirst of knowledge. I longed—presumptuous and vain in my desires—to penetrate the mysteries of

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 Mayst thou from dust
 Rise with the just,
And wake, as thou hast slept, in God !

“Great are indeed his mercies! Reuben,” she continued, after a pause, “I have never yet heard the means of thy deliverance—it must be a lesson precious to the soul's advantage.”

“May it prove so to our child, Rachael,” replied her husband. “The night is calm:—listen, and I will tell it thee. From youth, the bane, the curse of my existence, was the thirst of knowledge. I longed—presumptuous and vain in my desires—to penetrate the mysteries of

creation, to understand that Being whose essence it is not given to man to comprehend. Had I walked humbly much guilt would have been spared me. The captivity of our nation prayed upon my spirit; the desire to see thee free from the insolence of the oppressor—for even in my pride and sin I loved thee—engrossed my every thought. Thus half inclined to fall, the tempter, Arphax, found me: like the parent of all evil, he proffered knowledge, spoke of wisdom to the world unknown, roused the innate passions of my nature, and I became an apostate.” Here the repentant Israelite bowed his head to the dust, and remained absorbed for awhile in prayer. “You remember the bitter hour in which we parted; the next saw me a prisoner, immured within the pyramid. Arphax had overheard my remorse, and denounced me to the Hierarchy. The miracles that our inspired leader wrought, the destruction of Pharaoh and his army, the deliverance of Israel, inflamed the priesthood. Nature had given way before the cruelties, the tortures, I endured, had not His power sustained me, in my dark dungeon. He heard my groans, beheld by tears of penitence, and gave me strength. Arphax finding that the severities I had endured, and my damp prison, had robbed me of all strength—for my limbs were as a child’s, my loins weak as a new-born babe’s—obtained from the chief priest permission to remove me to the plain; not from compassion, but that I might regain my strength to endure fresh tortures. Once again I breathed the air of heaven pure and free; my limbs trembled beneath the weight of my worn frame; my first act was to offer homage to the God of Israel. The idolator, the scoffing Arphax, struck me; when, in an instant, my former strength returned, he fell beneath my blows, and, like a startled deer, I bounded o’er the plain: how upheld, He only knows. I traversed dreary wilds, gained the desert, and found thee, Rachael.”

“But Arphax, the idolator,” exclaimed his bride, “did he perish?”

“Doubtless; either beneath my blows or by the vengeance of the enraged priesthood.”

“Neither,” exclaimed the Egyptian, who, with the keen appetite of a bloodhound, had traced his victim, and now stood before him, “he hath arrived in time for vengeance.” The broad blade of the Egyptian’s sword was raised over the breast of Reuben, when, at that instant, the storm which had been gradually gathering burst over their heads; the electric fluid, attracted by the blade of the Egyptian’s weapon, struck it from his hand—Arphax lay a heap of ashes at the feet of him so wonderously redeemed.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

ON THE FREEMASONRY OF HOMER.

“ *Misce stultitiam, &c.*”

SIR AND BROTHER.—That the great father of epic poetry was intimately acquainted with the principles and practices of Freemasonry, is a fact which must be very obvious to the eye of the initiated. Both the *Iliad* and *Odyssey* are full of this truth. The latter poem, in particular, seems to have been written with no other view than to illustrate and show forth the great objects of our Order; namely, the extension of our sympathies and assistance to the relief of the distressed, and the inculcating of morality and virtue under every trial and temptation. Nothing can be easier than to produce proofs of those positions, only that in doing so at large we should have to quote almost every page of the *Odyssey*.

To give a single instance to satisfy the incredulous, only look at the unfortunate Ulysses, when he has been shipwrecked on the coast of the Phœnicians, and behold how powerful is the efficacy of the universal secret and sign, in obtaining for him the most hospitable reception. True it is that a lady first clothed him, (bless the dear creatures! for *they* require no masonifying to make them kind,) and pointed to him the way to the palace of her father,

“ To Good Alcinous' hospitable dome.”

But mark the manner of his reception there. With manly mien, in accents slow and sad, he addressed himself to the royal court, shortly and feelingly setting forth his luckless lot, and entreating the king and queen, and each assembled guest, to have compassion on him; only begging that they would

“ But deign convey to his paternal soil
A wanderer worn with unrelaxing toil.”

And what does he, “the good Alcinous,” upon the presentation of this very humble petition? He gazes on him for a moment with mixed admiration and compassion—perhaps doubt. An aged office-bearer who sat near to him, whom long experience doubtless had made sage, then whispered something in the royal ear. An idea seems to flash across his mind; he instantly descends from his throne, and shaking the suppliant stranger by the hand, welcomes him to his house and board, with demonstrations of cordiality and joy, which astonished the whole court.

“ The monarch clasped Ulysses' hand, and raised
The suppliant from his hearth.”

In that mysterious moment the king had *found in him a brother*; and from that time till his departure he was loaded with every kindness and every honour, receiving a vessel from the Phœnician Lords of the Admiralty to carry him home to his much loved Ithaca.

Such is a specimen from the adventures of "the much enduring man." We shall next quote a sample from the Iliad, of the Masonic spirit and science of Mæonides.

Perhaps some worthy people may stare when we point out Achilles as a Freemason. What, we hear them exclaim is it possible that that fierce and ferocious man-slayer, nay, man-eater at heart, for he exhibited a strong propensity to cannibalism, in longing to have devoured the dead body of Hector,—is it possible that he could have been one of our philanthropic society! Yes, we reply such is the actual fact; and Buonaparte was one too, even in the highest degree. But if you will not believe Homer or us, believe your own eyes, if indeed you are a Mason. *Ecce signum!* Behold Achilles giving Priam THE HAND, when the latter is supplicating for the body of his slain son.

" Thus having spoken, the old man's right hand at the wrist
He grasped, that he might not in any respect be alarmed in mind."

Such is the Masonic and literal translation of the text, by that illustrious Grecian and Brother, Christopher North; and who will say now that Achilles was not a Mason among men, and among Myrmidons?

" Impiger, iracundus, inexorabilis, acer,"

as the son of Peleus has been characterized, he nevertheless possessed the finer feelings of a Brother.

"The heart of Homer," says Brother Christopher on the subject, "could not rest till he had reconciled the destroyer and the bereaved. Such was the nobility of his nature, and such the congenial grandeur of his genius, that he felt a high and holy duty imposed on him by the Muse [i. e. of Masonry] of which he was the voice, to conquer and overcome all mortal horror, repulsion, and repugnance in the hearts of his heroes, and to vindicate in them the laws that bind together the Brotherhood of the human race." To which beautiful comment we would be permitted to add, that the scene between Priam and Achilles is unquestionably the grand and principle pivot and point upon which the whole plot and poem turns; and the regeneration of the wrath-king into a rational and religious, a benevolent and beneficent being, is the finest triumph of poetry and of principle. Never does the fierce fleet-foot become a man till he becomes a Mason; never does he appear as a true hero till, having ceased to slay his hecatombs, he offers up at the shrine of charity and of brotherly love the incense of a feeling

heart. Yes, it is only when the holy spirit of Masonry has taken possession of his whole soul, that the man-destroyer becomes indeed a divinity—a hero worthy of the denomination of “the god-like Achilles.”

JANUS.

SOLOMON'S APE.

BY BROTHER DOUGLAS JERROLD.

“For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold and silver, ivory, and apes and peacocks.” — *Kings*.

A LEARNED rabbi, Ben Eli, has filled three thick MS. folios with the adventures of a certain ape, a sojourner at the court of the wisest of kings. Though the work has hitherto been withheld from the world, it seems not unlikely that it has long been the unacknowledged model of very many biographies. We conceive there is internal evidence in the histories of thousands of courtiers, that the writers were aware how much the erudite Ben Eli could make of an ape. They who have gravely registered the slightest formality, the most evanescent word or gesture of certain heroes, must have had in their memory the first chronicler of monkey-tricks. There was a time when it would have been the simplest and safest course to publish the folio entire: in former days, readers were like hogs, whose master had the right of pannage: they were turned into the literary forest to root, and grub up, and become fat as they might. Now, it is not enough to show them the trees of knowledge; but it is compulsory on those who drive the “dreadful trade,” to clamber the branches, and gather the fruit. Nay, and when gathered, the apple serves not the epicure of our day, if it be not carefully pared and sliced; and, in some instances, presented on a fork of standard gold or silver. Moreover, cases have happened wherein the quality of the fork hath been cavilled for more than that of the apple: thus, an embossed implement hath at times passed off a sorry crab. Once it was enough for wisdom to point out the wood where grew the nuts: now, must she gather and crack them.

Thus much by way of feeble apology for the licence we have taken with the folios of the venerable Ben Eli. We have wandered through their forest of leaves; we have picked all we could lay our hands upon; we have torn away the husk—have broken the shell—and for the few kernels—gentle feeder, some of them are before you.

“And the ape became a favourite with the servants of Solomon. And the women smiled upon him, and the men laughed at his grimace; and the ape was puffed with pride, and became a proverb to the wise. And the ape forgot the mother that bore him, and the father that begat him,

and the wood which, in the days of his youth, did give him shadow. And—brief be the words—the ape forgot he was an ape.

“There was a strange woman in the court of King Solomon. She was beautiful as the light: and many men did strive for the love of the strange woman; for she was a princess in her own country.

“And it fell, that the woman looked from her window, and beheld in the court below, the ape stretched, sleeping in the sun: for it was high noon and there was silence on all things. But in the heart of the strange woman there was no peace, for she thought of her father's tents.

“And the ape awoke, and looking upward, beheld the strange woman. And there was vanity in his heart, and he still looked upward. And the captive woman had compassion on the creature, and believing that he hungered, cast him down a ripe pomegranate. And the ape did eat the pomegranate, and did lick his lips, and did say in his heart—‘Of a truth, the strange woman doth love me.’

“And the next day, at the same hour, the ape watched under the window of the strange woman, and again she did throw him fruit, which he did eat, and again did cry—‘Nay, it is certain she doth love me.’

“And the same thing came to pass on the third and fourth day.

“And in the stillness of the fifth day, when sleep lay upon the lids of the household, the ape did clamber the wall which did shut in the strange woman. And as he clomb, a voice still cried in his heart—‘She doth love me.’

“And the ape clambered up to the window of the strange woman; and when she saw the monster, she filled the chamber with her screams, and shrieked for help. And the servants of the chamber came to her aid; and the court was filled with a multitude.

“And the woman intreated to be saved from the ape; but the ape understood not her words, for still he said to himself—‘She doth love me.’

“And the men took staves, and did beat and bruise the ape, but the ape was not convinced; for yet he said—‘It is plain she doth love me.’ And the ape fell wounded into the court beneath.

“And when they enquired of the matter, the woman said—I thought the ape did hunger, and I took compassion on his misery, and threw to him a pomegranate.

“Then a wise man said to the woman;—‘Daughter, let not beauty give gifts unto fools: for out of the kindness of her heart do they misinterpret; and in the very offerings of her compassion do they breed an ill report.’

“And even as the wise man said these things—the ape lay in the court beneath, and did lick his sores, and did blow the pouches of his cheeks, and cried—‘It is manifest, the strange woman doth love me.’”

“There were two jugglers in the train of the Queen of Sheba. And they played each with a serpent before King Solomon.

“Now the queen sought to prove the knowledge of the king, and said—‘O, Solomon, thou who hast spoken of trees, from the cedar to the hyssop—also of beasts, and of fowls and of creeping things, and of fishes ;

“‘Declare unto thy servant, which of the two is the true serpent, (for one was cunningly fashioned like unto a living snake, and did move and writhe in the hands of the juggler) ; for, of a truth, there is but one of the two that hath life.’

“And the jugglers played with the snakes before the seat of King Solomon.

“Then the king did privily send for the ape ; and when he was brought in, the king caused him to be led near unto the jugglers.

“And the ape passed one of the men who played with a snake, and took no note thereof ; but as he approached the fellow who held the second snake, the ape did shake, and his hair did rise upon his skin, and he trembled exceedingly : wherefore King Solomon discovered the true snake, and all men praised the wisdom of the king*.

“Now the ape discovered that he had been made the judge between the true and the false snake ; and his heart did swell with the shouting ; and he was puffed up with vain-glory.

“And after some days, a multitude stood before the judgement porch. And a strife had arisen between two carvers—skilful workmen were they both.

“Palm trees, and open flowers, and every manner of curious carving had they carved.

“And they both claimed certain carvings of cherubim. And when they had spoken, and called their witnesses, King Solomon paused to consider before he delivered judgement.

“It so chanced that the ape had crept among the multitude, and had listened to the story of the carvers ; and when he saw the king pause, he said to himself, ‘Solomon is perplexed.’

“And the ape brake through the multitude, and ran to the porch, and did motion that he would judge between the carvers.

“And the ape did leap upon the shoulders of the one, and did caress him ; but at the other he did scream, and grind his teeth. And Solomon understood the folly of the ape, and cried—

“‘It is ever so with the fool. Allow him the wisdom that perceiveth and shunneth a serpent, and straightway he will believe he hath understanding to judge even between the cherubim.’”

* See Rabbinical stories for a parallel case.

At present we must end our extracts from the pages of Ben Eli : though we cannot close without appending the final reflection of the learned rabbi, who, having narrated a thousand other instances of the folly of the ape—how he pilfered from the treasury, how he stole jewels to hang about him, and how he plucked bare divers peacocks to make himself a glory from their plumes—observes, “AN APE WILL EVER BE AN APE, THOUGH COMPASSED WITH GOLD, AND SILVER, AND IVORY, AND THOUGH HIS DWELLING-PLACE BE EVEN THE COURT OF KING SOLOMON.”

THE GILKES' TRIBUTE.

ON the 25th of September a numerous party of the Subscribers and the Committee associated for the purpose of carrying into effect the erection of a monument to commemorate the truly Masonic character and general worth of the deceased Brother, Peter Gilkes, celebrated the successful termination of their labours by an excellent dinner at the Freemasons' Tavern, BROTHER R. T. CRUCEFIX, *M. D.*, supported by several distinguished members of the fraternity, in the Chair. The tablet, from the elegant and gratuitous design of Brother S. Wilson, was, previous to its final erection in St. James's Church, placed on this occasion at the extreme end of the room, and elicited the warmest approbation of the friends of the undertaking. A square base supports a well executed group of Charity, surrounded by the helpless objects of her bounty; at the back of the figure rises a pyramid of grey marble, its apex crowned by the Masonic emblem. As a work of art it is honourable to the genius of the sculptor. The drapery of the principal figure displays the freedom and lightness of a master of his art. The inscription is as follows :

Sacred
to the Memory
of Brother PETER WILLIAM GILKES, P. M.,
a zealous, active, and distinguished Freemason,
who departed this life December 11, 1833,
in the 69th year of his age.
This monument was erected by several of the Brethren
of the Masonic Order, to commemorate
their high estimation of the character and talents
of their departed Friend.
1834.

After the usual toasts had been given, Brother Crucefix rose and called the attention of the Brethren to the peculiar object of their meeting. As Chairman to their Committee he begged leave to Jay

before them the result of their labours, the amount of subscriptions collected, together with the names of the Grand Officers and other Brethren, with a list of the Lodges who had subscribed. If, he observed, they had had difficulties to contend with, those difficulties had been overcome by the firmness and zeal with which each Brother had pursued the division of duty laid down for him; that they had done so he trusted the Brethren would agree with him when he proceeded to inform them that they had already received a sum sufficient to defray the expense of the undertaking; and as the lists were not yet closed, there was every reason to hope that a surplus would remain to present to the Masonic charities. He further observed, that nothing whatever had been expended at any of their meetings except for the purposes of printing, &c. &c.

The Chairman next proceeded to allude to the character, moral excellence, and Masonic attainments of their departed Brother, whose life had been devoted to the Craft, and the disseminating of those principles which are the guide of every Mason, and should be the unerring standard of his practice. From his extraordinary devotion and zeal the speaker proceeded to draw strong proof of the moral as well as scientific excellence of the Institution; their deceased friend, he continued, had given up the ordinary pursuits of life in order to advance the interests of Masonry, and this from a pure conviction of its utility, charity, and moral beauty. The pride of being the exclusive possessor of knowledge could not have influenced him, for he freely imparted of his mental store to all who sought his hospitable home. The thirst of gain was equally abhorrent to his heart, for he invariably rejected all offers of remuneration, feeling himself repaid in the conscious approval of having performed his duty. To ambition he was no less a stranger, for he declined from a modesty peculiar to his character, the honour of becoming Grand Officer.

“In losing him,” continued Dr. C., “a light hath been removed from our earthly Lodge, whose loss time only can restore; for although I can point out in the Order many Brothers justly esteemed for their Masonic knowledge and discipline, I know not one on whom I can assert the Prophet’s mantle to have fallen. I shall conclude by giving the memory of our departed Brother.”

During his address Brother Crucefix was listened to with marked interest and attention; the toast was received in solemn silence.

* * * * *

Several of the Brethren present contributed by their musical talent to the gratification of the meeting. We were especially delighted with several songs by a young friend of the Chairman, about eleven years of age. He sung with considerable taste and power; and the great attention he evidently paid to the proceedings of the day, was a characteristic tribute to the moral power of the Order. After several excellent

addresses, Brother Pitt rose to present the Chairman an address, voted to him by the Subscribers and Committee, for his great zeal in promoting the object for which they had subscribed, and an acknowledgment of the estimation in which they held his Masonic character. Humble as the tribute was, he knew that their Chairman would prize it as emanating from the esteem of those with whom he was associated in Masonry, and the proof that his talent and worth was appreciated by those who knew him. The speaker concluded by giving the health of the worthy Chairman, which was drank with much applause.

The address, which is handsomely emblazoned and framed, is as follows, under a drawing of the Gilkes' monument :

“ At a Meeting of the Provisional Committee associated for the purpose of erecting a monument to commemorate ‘ the Masonic talents and virtues of the late Brother Peter William Gilkes,’ it was unanimously resolved, ‘ That the thanks of the Committee be presented to Brother Robert Thomas Crucefix, *M. D.*, as a sincere mark of respect, and a deep sense of the gratitude entertained by them for his praiseworthy and unremitting exertions in forwarding the above laudable design, while acting in the capacity of Chairman.’ ”

In returning thanks Brother Crucefix observed, that if there was a sunny spot in the existence of man, it was to be found in the intercourse of friendship, and the kind appreciation of those whom we esteem. The late Brother Gilkes had observed, that men seldom made progress in any new relations of life after they had reached the period of forty. He begged, however, to consider himself as an exception to the rule ; he had passed that period of his life ere his initiation into Masonry, and could confidently aver that he was devoted to its pursuits, felt grateful to it for the delightful brotherhood into which it had admitted him, and towards whom he entertained sentiments as sincere as those who had been honoured by an earlier participation of their union. After alluding to the natural attachment he felt towards the Lodge in whose bosom he had first been received into Masonry, he concluded by proposing prosperity and perpetuity to the Burlington, his Mother Lodge.

Brother Palmer, Past Master of the Burlington, returned thanks. He said, that if their esteemed Brother felt attached to their Lodge, the Lodge felt proud that it had been the means of introducing him to the Order ; and he was convinced that they would always support him, from personal estimation, and the conviction that his views were pure and just. The peculiar and forcible language of Brother Palmer must have been heard to have justice done to it ; his illustration of the Masonic principles were clear and beautiful.

The health of the Committee and Subscribers to the Gilkes tribute was next given, when Brother Key, executor to the late Brother and Treasurer to the Committee, returned thanks.

Brother Palmer again rose to propose the health of a Brother whose services in the cause of charity were well known to the Order, he alluded to Brother Lythgoe, who, notwithstanding his numerous avocations, gave a great portion of his valuable time to promote the interests of the Boys School.

Brother Lythgoe acknowledged the compliment with that singular propriety which always characterizes his address. In promoting the cause of the orphan children, he gratified the best feelings of his own heart. The manner, he observed, in which they had received the compliment was doubly gratifying to him, for he could not but feel that he had been marked with displeasure in a high quarter. Why, he knew not:—his motives were pure; his anxious wish was to preserve the integrity of the Order, promote the interests of its excellent charities, and perform conscientiously the duties of the office that he had undertaken.

The worthy and talented Brother was listened to with deep attention, and his address produced a great sensation on the company.

“Prosperity to the roof we are under,” and many thanks for the liberal manner in which Bros. Cuff and Bacon have met our wishes, was the concluding toast, which was gratefully acknowledged by Br. Bacon.

After an evening spent in delightful and rational intercourse, the brethren separated, highly satisfied with the proceedings of the day.

The monument has been since erected in Saint James's Church, Piccadilly.

LIST OF SUBSCRIBERS AND SUBSCRIBING LODGES.

		GRAND OFFICERS.	l.	s.	d.
Brother Ramsbottom, <i>M. P.</i> ,	Prov. G. M.	.	1	1	0
“	Levis, Prov. G. M.	.	1	1	0
“	Lord H. J. S. Churchill, P. G. W.	.	1	0	0
“	Geo. Stone, Jun., J. G. W.	.	1	1	0
“	W. W. Prescott, G. T.	.	1	1	0
“	W. Clarkson, P. G. T.	.	1	0	0
“	W. Meyrick, G. Reg.	.	1	0	0
“	W. H. White, G. Sec.	.	1	1	0
“	T. F. Savory, P. G. D.	.	1	0	0
“	Thos. Moore, P. G. D.	.	1	1	0
“	J. Henderson, P. G. D.	.	1	1	0
“	Sylvester, P. G. D.	.	1	1	0
<hr/>					
G. S. L. Brother Acklam	.	.	1	0	0
No. 1. Brother Graeffe	.	.	0	10	6
No. 2. Brother A. Keightley	.	.	1	1	0
“	Thisleton, A. U.	.	0	10	0
No. 7. Brother Key, P. M. (TREASURER)	.	.	1	1	0
“	Grimston	.	0	10	0
“	Geo. Smith	.	0	10	0
“	Harris	.	0	2	6
“	Robottom	.	0	5	0
No. 8. Brother Hawley	.	.	1	0	0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 11. Brother Charles Brown, P. M.	0	10	0
" Hodges	1	0	0
" Smith	0	5	0
No. 12. Brother Gibbs	0	5	0
No. 14. Brother H. S. Cafe	1	0	0
" Hall	1	0	0
No. 19. Brother Wilson, ARCHITECT	1	0	0
" Honey	0	2	6
" Jenkinson	0	2	6
" Wrightson	0	2	6
" Piccardt	0	2	6
" Boothby	0	5	0
" Grosch	0	2	6
" Webster	0	2	6
" Fellows	0	2	6
" Hord	0	2	6
" Gale	0	2	6
" Woolcott	0	2	6
" Brandon	0	2	6
" Birch	0	2	6
" Wright	0	2	6
No. 21. Brother Bolus, P. M.	0	10	0
No. 22. Brother Sansum, P. M.	0	10	0
No. 25. Brother William Tombleson	0	10	0
" Smith	0	2	6
" Street	0	2	6
" Speight	0	2	6
" Allen	0	2	6
" Burton	0	2	6
" Burlingham	0	2	6
" Davis	0	2	6
" Gortz	0	2	6
No. 27. Brother Lythgoe, P. M.	0	10	0
No. 29. Brother Hindmarch, S. W.	0	10	0
No. 30. Brother W. F. Hope, P. M.	0	5	0
No. 32. Brother Tate, P. M.	1	0	0
No. 49. Brother Broom, P. M.	0	2	6
" John C. Crucefix	0	5	0
" Hughes	0	2	6
" Waiter	0	2	6
" Witten	0	2	6
No. 53. Brother Targett	0	2	6
No. 63. Brother Farnfield, P. M.	0	10	6
" Cooper, P. M.	0	10	6
No. 79. Brother Colville Brown, P. M.	1	1	0
" J. Dowley, P. M.	0	10	6
No. 82. Brother Wheatley, W. M.	1	1	0
" Ghele, S. W.	0	10	0
" Tucker	0	5	0
No. 108. Brothers Cuff and Bacon	1	1	0
" Andrew	0	5	0
No. 113. Brother R. T. Crucefix, M. D., W. M. (CHAIRMAN of the Committee)	1	1	0
" Palmer, P. M.	0	10	0
" Briggs, P. M.	1	1	0

	l.	s.	d.
No. 113. Brother Halton, P. M.	1	1	0
" Hodgkinson	1	1	0
" Partridge	0	10	0
" Churchill	0	10	6
No. 167. Brother A. L. Thiselton, SECRETARY	0	10	0
No. 183. Brother Thrupp	0	10	6
" A. Thrupp	0	10	6
" Wallis	0	2	6
No. 194. Brother John Canham	0	2	6
No. 201. Brother Dickenson	0	2	6
No. 215. Brother Ratton	0	10	0
No. 219. Brother Panting, S. W.	1	0	0
No. 227. Brother Peter Thompson, P. M.	0	10	0
No. 229. Brother L. Chandler, P. M.	0	10	0
" Simons	0	10	0
No. 234. Brother Gibbons, W. M.	1	1	0
" Longfoot	0	5	0
" Underton	0	10	0
" Dymes	0	5	0
" J. Wood	0	5	0
" Scott	0	2	6
No. 255. Brother Edgar, W. M.	0	5	0
" Pitt, S. W.	0	10	6
" Muggeridge, J. W.	0	10	6
" Sheldon	0	5	0
No. 264. Brother P. Broadfoot	0	10	0
No. 318. Brother Wilcockson	0	5	0
No. 329. Brother Smith, W. M.	1	1	0
" Dickenson	0	5	0
" Field, P. M.	0	10	6
" Watkins, J. W.	1	1	0
No. 350. Brother Baldwin, D. C. L.	1	1	0
" Foxcroft	1	1	0
No. 521. Brother Mills, Prov. P. G. R.	0	10	0
No. 580. Brother Beattie	0	10	6
No. 593. Brother Knott	0	5	0
" Pennington	0	5	0

LODGES.

No. 11. Enoch Lodge	1	1	0
No. 19. Royal Althestan Lodge	1	1	0
No. 23. The Globe Lodge	5	5	0
No. 25. Robert Burns' Lodge	0	10	0
No. 49. Lodge of Concord	1	1	0
No. 72. Lodge of Peace and Harmony	1	1	0
No. 79. Grenadiers' Lodge	2	2	0
No. 82. Lodge of Unity	1	1	0
No. 103. The Vitruvian Lodge	1	1	0
No. 113. The Burlington Lodge	1	1	0
No. 114. Palatine Lodge	1	1	0
No. 165. Lodge of Faith	2	2	0
No. 168. St. Luke's Lodge	1	1	0
No. 183. The Bedford Lodge	1	0	0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
No. 196. The St. John's Lodge, Hampstead	1	1	0
No. 201. The Old Concord Lodge	1	1	0
No. 215. The Lodge of Unity	1	1	0
No. 229. St. Paul's Lodge	1	1	0
No. 234. Percy Lodge	2	2	0
No. 255. St Michael's Lodge	1	1	0
No. 318. Lodge of Unions	1	1	0
No. 329. Bank of England Lodge	2	2	0
No. 350. Lodge of Fortitude	1	2	0
No. 395. Lodge of Truth	2	2	0
No. 435. Noah's Ark Lodge	1	0	0
<hr/>			
Emulation Lodge of Improvement	1	1	0
Faith Lodge of Instruction	1	1	0
Percy Lodge of Instruction	1	1	0
Royal York Lodge of Instruction	1	1	0
<hr/>			
Sundry Contributions	3	9	0

THE FREE VINTNERS.

BY A. U. T.

"Thou hast the odds of me—therefore no more."—*Titus Andronicus*.

THE tale which we are about to relate to our Masonic and other readers, is founded on points which are in the main correct, although it may appear that several of the situations are unfeasible. Be this, however, as it may, our intentions are good, and therefore, without any hesitation, we commence our task, and throw ourselves upon the mercy of our Brethren and the uninitiated.

We have, in our wisdom, chosen two heroes for our tale, for two excellent reasons: in the first place, it is universally acknowledged that two heads are generally speaking, better than one; and, in the second place, the old custom is to have only one hero; and we, by way of variety, conceived it would better answer our purpose to have "Measure for Measure."

John Cates and Richard Kates*, the first being tall and thin, and the latter stout and dapper, are two rival (in more instances than one, as will hereafter be shown) Free Vintners, or, in plain language, Licensed Victuallers: they reside in two corner houses in — street; the first keeping the Goat and Compasses, while the other owns the Lion and

* "A nominal accident. It is rather extraordinary, that of the two pork butchers in Clare Market, one of their names should be "Hum," the other "Shum." See for yourself; one is at the corner of Blackmore-street, the other in the street adjoining Clement's-inn."—*Hone's Table Book*, p. 511.

Lamb (at least his house was lately so called): and although it is said that two of a trade can never agree, yet in this instance the old adage was at fault—the best feelings of cordiality subsisted between them for several years, until the following event took place.

In the year 182—, Miss D. M., a fair milliner, came to reside in a house on the opposite side, and about midway to our two heroes. John Cates very soon felt the effect of the lady's charms, and being naturally possessed of a warm temper, he lost no time in expatiating, in the most eloquent terms, upon the beauties of this fair object of his adoration, and expressed to the votaries of his temple his fervent hope of being the happy man of her choice. There was, even to his own partial eyes, one small fault in her features, which would undoubtedly be considered by an impartial judge a defect, and detrimental to the recognised standard of beauty—still, after all, it was but a mere trifle—*she had at times a decided cast in her eyes!* It was, however, no eye-sore to John Cates or his optics—he was not at all particular on this score—all he required was that she should have a correct eye for business.

It is a strange matter of fact, that in this instance Cates was egregiously mistaken, for the eyes of the fair damsel were as perfect as they could possibly be—they were beautiful piercers; but it occurred, by an unfortunate chance, that very often, when he was smirking at her over the blinds of his bar window, and performing, as he conceived, the agreeable, she was making signals and telegraphing as far as glances can go, with one who was also devotedly attached to her, viz., the before-mentioned proprietor of the Lion and Lamb—Richard Kates, at the opposite corner!

A considerable period elapsed before the hero of the Goat and Compasses was made aware of his ill luck; he had marched too far into the mazes and intricacies of love to give up the lady easily, but his importunities were of no avail; and his wounded feelings can be more easily conceived than described on the morning, when a couple of hackney coaches, with their drivers decked out with white favours, stood at the portals of the Lion and Lamb, destined to bear the happy Kates and the beauteous sempstress to the altar of Hymen. It is needless for us to render an account of the interesting scene which took place when the marriage-knot was tied; suffice it to say that the ceremony was performed in the parochial church of St. John of Wapping, and mutual happiness was presaged to be certain fare for the happy couple.

“Like to a pair of loving turtle doves.”—1 *Hen. IV.*

The apparent joyous festivities of the day—the ball in the evening, the music of which was graced, as a matter of course, by an accompaniment from the worshipful club of marrow-bones and cleavers, was a bitter draught of gall to the unfortunate Cates. Poor, unhappy young

man! he formed a strange resolution to cover the defeat he had met with, by offering himself to the often-intimated advances of an elderly female, who thereon readily acquiesced in bestowing herself and cash on the suppliant.

The friendly connexion which had formerly existed between the parties ceased, and a very singular circumstance occurred which naturally tended to widen the breach, and excited the openly-expressed indignation of John Cates, and even raised the wonder of the immediate neighbourhood. The sign of Kates' house, which for many years bore the name of the Lion and Lamb, was changed, by permission (through the usual means) of his majesty's justices of the peace, on the licensing day, to "*the Square and Compasses!*"

Now, the "*Square and Compasses*" certainly encroached on Cates's sign, the "*Goat and Compasses*," and it was soon evident that the alteration which had been made caused an influx of company to Kates's house.

About two years after this, it happened that an agent connected with Cates's brewers influenced and induced him, much against the will of his better-half, or, technically speaking, his half-and-half, to be made a Freemason. The lady, as a matter of course, being in the precise situation of all females, excluded from a participation in our treasures, supposed the members of the Fraternity no better than they should be; but the agent at last so effectually convinced her, that it would, in the common course of events, increase the extent of her husband's connexions, that she granted the desired permission for his being initiated into the grand and awful mysteries of our ancient order.

The day on which John Cates was *scorched* was marked with every expression of anxiety on the part of his wife: his linen and a new suit of clothes were placed on the clean counterpane of their bed, in apple-pie order. The first thing in the morning, she herself assisted him to dress; and, when putting on his braces, she expressed her hope "that he would brace up his courage to the sticking point, and bear with manly fortitude the inflictions and the etceteras he was about to undergo."—John took all this in good part, and he also took so considerable a drop of his own good things, that it almost became a question whether he had not gone too far.

* When every shopkeeper had a sign hanging out before his door, a dealer in snuff and tobacco, on Fish-street-hill, carried on a large trade, especially in tobacco; for his shop was greatly frequented by sailors from the ships in the river. In the course of time, a person of the name of Farr opened a shop nearly opposite, and hung out his sign, inscribed, "The best Tobacco by Farr." This, like the shoemaker's inscription, "Adam Strong Shoemaker," attracted the attention of the sailors, who left the old shop to buy "The best Tobacco by far." The old shopkeeper observing that his opponent obtained much custom by his sign, had a new one put up at his door, inscribed, "Far better Tobacco than the best Tobacco by Farr." [This had its effect—his trade returned, and finally his opponent was obliged to give up business.]

Without detaining our readers, we can only state that John Cates was duly admitted into Freemasonry :—

“ And let him ne'er see joy that breaks that oath.”—Rich. II.

and what with one circumstance and another, and the certain some- things upon which we dare not linger or venture to hint upon, he was not aware for some time who were his companions, until he found him- self at the banquet table, when, strange to relate, the first person who caught his eye, being placed exactly opposite to him, was his brother victualler, RICHARD KATES!

“The devil!—you here?” cried out John Cates, with a remarkable queer expression of countenance.

“No,” answered Richard Kates, with a good humoured smile, “nor am I any relative, I hope, of his Satanic majesty; but this I can tell you, that I am fraternally your brother, both in heart and soul, and I sin- cerely trust that the bond of amity will exist as formerly between us.” Thus saying, amidst the plaudits of every Mason in the room, he held out his hand to his brother John Cates, who, exerting his good sense, at once gave up all feelings of animosity, and returned his brother's pressure with perfect cordiality, making use of, at the same time, the following quotation :

“ I as free forgive you, as I would be forgiven—I forgive all.”—Hen. VIII.

The mist with respect to the reason why Kates had changed the sign of his house, was soon cleared away; the influx of strangers thereto was occasioned by the circumstance of a Lodge of Instruction being held there, which was presided over by Freemasons of the highest repute, and who were respected for the abilities they possessed in disseminating our Masonic lore.

NOTITIÆ TEMPLARIÆ, No. 2.

GRAND MASTERS OF THE ORDER OF THE TEMPLE.

Hugo de Payens, the first Grand Master of the order of Knights Templars, was a scion of the illustrious family of the Counts of Cham- pagne. His command may be considered coeval with the origin of the institution in 1118. Hugo died about the year 1134. He had a son named Thibaud, who was abbot of St. Columb in Sens, and who died in 1147.

Robert of Burgundy was elected Grand Master at Jerusalem in 1134. He was born at Eraon, near Angers, in the Compté of Anjou, and was third son of Renard the 2nd, of Eraon. Robert had originally been betrothed to a lady named Jourdain Eskirat, daughter and heiress

of the lord of Chabanes. A certain Aumer de Rochefoucault, however, laid claim to her inheritance and estates, and by the aid and favour of William, ninth Duke of Aquitaine, succeeded in making good his title to the same. Upon the death of that Duke, Robert had hopes of having the title reversed, but in this he was doomed to be disappointed; and, disgusted with the world, he renounced all its attractions, and took refuge in the house of the Brotherhood of the Temple.

Gerard de Bar, the third Grand Master, was elected in 1147, having previously filled the high office of Prior of France. He was one of 150 mantled Knights who constituted the famous chapter at Paris, held by desire of Louis VII. of France and Pope Eugene III., at which these potentates were present, and which was distinguished by the devotion of a certain knight, named Bernard de Baliol, who made a presentation of his possessions and lands in England to the religious and military order.

Bernard de Tremelay was appointed to the magisterial office in 1151. He was son of Humbert, Lord of Tremelay, in the territory of Lyons.

Bertrand de Blanchfort attained to the magistracy in 1154. He was the son of Godfrey, Lord of Guienne.

Andrew de Montbar succeeded the latter in 1165. He was the son of Bernard de Montbar and Humberga, who was a relative of the famous St. Bernard. He was one of the oldest servants of the Order, having been one of the seven who first collected under the founder, Hugo de Payens.

Philip, surnamed of Naplus, was born at Naplus in Syria, but was descended from a family of Picardy. He was chosen Grand Master in 1166, and was a Templar at the time of the siege of Damascus, in 1148. Philip was an intimate and confidential friend and adviser of Almeric, King of Jerusalem.

Odo de St. Amand wielded the magisterial *abacus*, or rod of office, in 1170. He was at one time Mareschal to King Almeric, by whom he was also commissioned along with Hernesius, Archbishop of Cesarea, to proceed to Constantinople, and treat with the Emperor Manuel concerning a wife for the king. As a Templar he is described as of a fierce disposition.

Arnold de Toroga first bore the staff of power in 1179. He was Preceptor of Spain in 1167, and died at Verona in 1184.

Gerard de Ridgefort was raised to the supremacy in 1185. His reasons of joining the Templars were somewhat similar to those related of Robert of Burgundy, the second Grand Master.

Having been desirous of obtaining in marriage the hand of the heiress of Chateau Botrou, it was necessary to obtain for that end the consent of Raymond, Count of Tripoli, whose feudal vassal she happened to be. The Count refused his consent to the match; and

Gerard in despair and indignation rushed into the arms of the equestrian Brotherhood. Nor did he ever forgive or forget the injury done him by the Count of Tripoli, but on his arriving at power, by every means he could, opposed that potent nobleman in a manner so strong as frequently to have brought great scandal to the cross.

A succession of chivalrous chiefs governed the Order till the time of *Jacques de Molay*. That illustrious leader was descended of a noble family of Burgundy, and was the last Grand Master recognized by the rulers of Christendom. History recounts his persecution and cruel death, and the political dissolution of his chivalric Order. Nevertheless, though abolished and disowned, this extraordinary society still contrived to exist, under every persecution and proscription, and to be perpetuated even to this day, as will appear from the following extract from an unpublished Memoir of the Templars, drawn up by the late Charles Mills, author of the "History of the Crusades," &c.

"Jacques de Molay, in anticipation of his own fate, appointed as his successor in power and dignity Johannes Marcus Larmenius, of Jerusalem; and from those days to the present there has been a regular and uninterrupted succession of Grand Masters. The charter by which the supreme power has been transmitted is judicial and conclusive evidence of the continued existence of the Order. This charter of transmission, with the signatures of the various chiefs of the Temple, is preserved at Paris, with the ancient statutes of the Order, the rituals, the records, the seals, the standards, and other memorials of the ancient Templars."

"The Brotherhood has been headed by the bravest cavaliers of France; by men who, jealous of the dignity of Knighthood, would admit no corruption—no base copies of the orders of Chivalry; and who thought that the shield of their nobility was enriched by the impression of the Red Cross of the Templars.

"*Bertrand de Guesclin* was the Grand Master from 1357 till his death, in 1380, and he was the only French commander who prevailed over the chivalry of Edward III.

"From 1478 to 1497, we may mark *Robert Lenoncourt*, a cavalier of one of the most ancient families of Lorraine.

"*Philip Chabot*, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543.

"The illustrious family of *Montmorency* appear as Knights Templars; and Harry, the first duke, was chief of the Order from 1574 to 1614.

"At the close of the seventeenth century, the Grand Master was *James Henry de Duras*, a marshal of France, and one of the most skilful soldiers of Louis XIV.

"The Grand Masters from 1734 to 1776 were three of the princes of the *Bourbon* race.

“The successor of these princes in the Grand Mastership of the Temple was *Louis Hercules Timoleon*, Duke de *Casse-Brissac*, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted office in 1776.”

About the commencement of the French revolution, the order was under the regency of *Claude Mathieu Radix de Chevillon*, which continued till 1804, in which year *Bernard de Raymund Fabrè Palaprat*, the present Grand Master, was elected.

Many distinguished noblemen and cavaliers of France belong to the actual order. In 1826, a Templar troop was sent out to Greece to fight against the Turks as in the days of yore.

PILGRIM.

A CHRISTMAS CHAUNT FOR THE CRAFT.

BY BROTHER W. PRINGLE.

LET Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights is to circle the toast
 With a band of true social Brothers.

There heart joins with heart, as hand does with hand,
 In the sacred and mystical tie,
 That unites them in one indivisible band—
 One brotherhood holy and high.

For spurning the cares and the passions of earth,
 Each heart beats with fervour and love ;
 No feelings of base or contemptible birth
 Draw their thoughts from that Grand Lodge above.

And if in that moment of pure flow of soul,
 The wine-cup should sparkle awhile ;
 Could the demon of evil invade then the bowl ?
 In that goblet, say, could there be guile ?

No ! let Worldlings their clubs and their coteries boast,
 I leave such enjoyment to others ;
 For the best of delights are the song and the toast,
 With a band of true social Brothers.

MASONIC SONG.

AIR—"Poor Mary Ann."

DEDICATED TO THE LATE JUNIOR WARDEN OF THE LODGE OF
EMULATION.

LET wine, and mirth, and song prevail
 Within these walls;
 Be banish'd far complaint and wail
 From out these walls;
 We meet together to have pleasure,
 Contentment is our chiefest treasure,
 And here 'tis boundless without measure
 Within these walls.

Let the merry catch go round
 Within these walls;
 In gen'rous wine let grief be drown'd
 Within these walls;
 From pleasure now we well may borrow,
 For should we here give way to sorrow,
 Brothers! there may not come a morrow
 Within these walls.

Now to dear woman fill the toast
 Within these walls;
 For she 's our truest, greatest boast
 Within these walls;
 But, oh! this wish who can refrain?
 That we may often meet again,
 And never may we feel more pain
 Than in these walls.

F. CLIO. R.

MORALITY OF THE TALMUD.

It is prohibited to live in the neighbourhood of tale-bearers and slanderers, much less should we hold any intercourse with them. The decree of punishment against our fathers in the wilderness was not sealed or made irrevocable for any other sin than that of calumny.—*Hebrew Review.*

TO THE MOON.

BY BROTHER JOHN BIGG, W. M. OF THE MOIRA LODGE.

MYSTERIOUS Planet! as I gaze on thee,
 And view thy modest lustre with delight,
 And fancy in thy orb I plainly see
 Masses of silver, pure and dazzling bright :
 Or changing now, thy face I next behold
 Of varied forms—a but imperfect view—
 A sea of lava, waving molten gold,
 Or mountains capp'd with clouds of heavenly blue.
 Creative fancy shadows out thy sphere,
 Instinct with life, and busy moving scene ;
 And oft illusion brings each object near,
 Till stern reality destroys the dream !
 Anon, perchance the mind may humbly think
 Thy orb as destined for that place of bliss,
 Where happy souls from fountains pure may drink,
 And interchange the sweet seraphic kiss !
 Where those we loved are gone—and from that sphere
 Look down in pity on our toilsome state,
 Or throw around our path a spirit's care,
 And for our soul in heav'nly patience wait !
 To me, 'tis earthly bliss to speculate
 On thy full form so lovely and so bright,
 Till wrapt in wonder at thy beautiful state,
 I bid adieu to thee thou "Queen of Night."

TO THE EDITOR.

"SIR AND BROTHER.—In a late number of the Cambridge Chronicle, I find it stated that the tale of 'The Mason' was taken from an anecdote originally related by the member of one of the oldest families in Cambridge, and that the parties were a Moor and an Englishman.

"The editor has, I am happy to state, only confirmed another instance of the value of our Order, by the fact alluded to. The tale of the 'Mason,' however, was founded on an anecdote related nearly two years since by Brother Sheridan Knowles, at a dinner-party during his visit to the University, the parties really being a Russian and Frenchman.

"Yours fraternally,

"THE AUTHOR OF THE TALE OF 'THE MASON.'"

"1st Dec., 1834."

LODGES OF INSTRUCTION.

THE importance of meetings under this title is sufficiently apparent by the provision made for their government and regulation in pages 65 and 94 of the Book of Constitutions; indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, inasmuch as it frequently happens that business of a general nature which engages the attention of a Lodge, prevents a regular practice in the ceremonials of the Order, and the members would require a longer time to become proficient but for the Lodges of Instruction, whose business being confined to the discipline required in the ceremonials, lectures, &c., gives a more ample opportunity to those who seek information, as well as a greater scope to those who are emulous of preferment.

There are several Lodges of Instruction in London, all of which are attended by Brethren distinguished by their Masonic attainments, the benefits of which all are desirous to impart.

For the information of those who are unacquainted with the advantages they may obtain, we shall subjoin the numbers of the Lodges by which they are sanctioned, with the names of such Brethren as may be said to take the lead in their government; should we be incorrect in our statement, or if we shall have omitted any, we beg to be set right.

318. EMULATION LODGE OF IMPROVEMENT, Blue Posts, Charlotte-street, Rathbone-place; Friday, at 7 in the winter and 8 in the summer. Brothers Dowley, Cooper, Wilson, Knott, Pitt, &c.

7. ROYAL YORK LODGE DITTO, Tuesday at 7, at the George and Blue Boar, Holborn. Brothers Key, Smith, Aarons, Humphreys, &c.

82. UNITY DITTO, Bedford Head, Maiden-lane, Covent-garden, Tuesday, at 7. Brothers Aarons, Wheatley, &c.

165. FAITH DITTO, Chelsea Water-works, Pimlico, Sunday at 7, from September to June. Brothers Sarjeant, Key, &c.

168. ST. LUKE'S DITTO, White Hart, King's-road, Chelsea, Sunday at 3, from September to June. Brothers Rackstraw, Walkley, &c.

198. TEMPERANCE DITTO, King's Arms, Aldersgate-street, Thursday at 7. Brothers Geary, Bickford, Lambert, Rowe, Brooks, &c.

201. OLD CONCORD DITTO, Albion, Duke-street, Manchester-square, Monday at 7, from September till May. Brother Wilson, &c.

234. PERCY DITTO, Union, Air-street, Piccadilly, Thursday at 8. Brothers Gibbon, Key, &c.

19. ROYAL ATHLETIC DITTO, Sunday at 7, Museum-street, Bloomsbury. Brother Dowley, &c.

33. UNITED MARINERS' DITTO, Dial, Long-alley, Finsbury.

200. STABILITY DITTO, Crown and Cushion, London-wall, Friday at 7. Brothers Broadfoot, Thompson, Carpenter, &c.

22. NEPTUNE DITTO, Black Boy, Wapping.

Besides the above, many Lodges hold private Lodges of Instruction for their individual members, as the Antiquity, Old Union, and others.

There are also a few Chapters of Promulgation to assist Royal Arch-Masons; the following are those of which we are at present apprized:—

BULL'S HEAD, Leadenhall-street, Thursday at 7, from May to September. Comps. Thompson, Broadfoot, Maccallum, &c.

GEORGE AND BLUE BOAR, Holborn, Saturday at 7, from May to September. Comps. Broadfoot, Cooper, Key, Wilson, &c.

TO THE EDITOR OF THE FREEMASONS' REVIEW.

SIR,—I have taken the liberty of sending the inclosed communication, which I trust will prove beneficial to the Brethren, which will become generally known to them, by being inserted in your Masonic Review.

Brother George Aarons, P. M., of the Lodge of Unity, 82, with a feeling truly patriotic for the welfare of the Craft, intends giving instruction in Masonry every day between the hours of ten and one o'clock, and also in Arch Masonry, at his house, No. 38, King-street, Covent-garden, where he has appropriated a room for that purpose. Brother A. has no mercenary views in giving instruction, it being quite gratuitously, similar to the late Brother Gilkes, solely for the good of Masonry, and through your medium the country Brethren will be made acquainted with it, which will be a great acquisition to them when they come to town to obtain instruction. Brother A. has given private instruction for some time past, but it has not been generally known.

Should you think this communication worthy of your insertion, I beg you will not give my name as your informant, and be assured any information that I may become acquainted with (in order to forward a work which I regard with such interest as the Masonic Quarterly Review,) will be punctually attended to by yours

Most obediently,

A MEMBER OF THE LODGE OF UNITY, No. 82.

Dec. 7, 1834.

We have much pleasure in giving publicity to our Brother Aarons' address, and can bear testimony to his talent and abilities. Such as seek him will be highly gratified by his attention. Brother Aarons labours under a heavy affliction in being deprived of sight; but his natural cheerfulness never deserts him; indeed he is an example to others of the inestimable value of a good temper, and a well regulated mind to grace it. What powerful resources under so severe a dispensation!

MASONIC INTELLIGENCE.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, NOVEMBER 5.

E. COMPS.: RAMSBOTTOM, GOFF, and PRESCOTT as Z. H. J.

After the confirmation of the minutes of the last Convocation, a report was read from the Committee of Inquiry into the Ceremonies, &c., on the subject of their labours, which it appeared had terminated, and the result had met with the perfect approval of his Royal Highness, the M. E. Z.

The result, however, could not be communicated to the Grand Chapter, inasmuch as its members consisted of several classes. The report, therefore, stated that it was on the recommendation of the Committee suggested that the subdivisions of the general report should be communicated to the several classes; the first communication to be made at seven o'clock in the evening, on the 21st of the present month, November.

The report further recommended that such committee should be extended in number, and then be a standing committee to make such amendments in the laws and regulations of the Grand Chapter as might be found expedient, to which an additional clause was unanimously agreed to, that one half at least of such extended number should consist of companions who are not grand officers.

Companion Dr. Carwithen, through Companion Harper, inquired how country principals were to obtain the benefit of installation, which Companion Broadfoot very satisfactorily explained, as provided for by the laws.

A Report from the Committee of General Purposes was received, and the prayer of some R. A. Masons for a Chapter to be held at Malta, and to be attached to the Union Lodge, No. 588, was granted, and the Grand Chapter closed with the usual formalities.

Nov. 21st. In pursuance of the following circular, the Grand Chapter assembled this evening at seven o'clock:

SUPREME GRAND CHAPTER OF ROYAL ARCH MASONS OF ENGLAND.

E. COMPANION,—The Special Committee appointed by the Grand Chapter to consider the subject of the various ceremonies of the Order, being prepared to report the result of their labours, but, in the first instance, to those E. Companions only who are members of the Grand Chapter of the rank of the *First Chair*, and who also have been regularly installed as actual presiding Masters of Warranted Lodges, a

meeting of the members of the Grand Chapter, so qualified, will be held at Freemasons's Hall, on Friday next, the 21st instant, at seven o'clock in the evening punctually, for the purpose of receiving from the Committee the requisite communication, at which meeting your attendance is desired, provided you are duly qualified as specified above.

By command of the M. E. Z.,

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

William H. White, E. }
Edwards Harper, N. } G. Scribes.

Freemasons' Hall,

17th November, 1834.

(A second circular was addressed to the other members of the Grand Chapter, to meet on the 25th of November, for the second promulgation.)

E. COMPS. : RAMSBOTTOM, G. A. BROWN, and GOFF as Z. H. J.

The Chapter was not opened, nor did the members appear in the regalia of the Order. The qualifications to attend were present and past first principals who had been regularly installed as Masters of a Craft Lodge.

The Committee appointed June 13, 1833, then explained the alterations that had been thought advisable.

First—As respected the installation of principals in the several chairs, and

Secondly—Such alterations as were necessary on the introduction of a M. M. to this supreme Order.

Nov. 25.—The Committee sat again this evening at seven o'clock; the members of the Grand Chapter attended in full regalia, and the Chapter was regularly opened.

E. COMPS. : G. A. BROWN, GOFF, and BUCKHART as Z. H. J.

Some parts of the report were read.

At half-past seven the third class of R. A. Masons were admitted, when, with some slight alterations, the report of the Committee was agreed to.

The Rev. G. A. Brown then illustrated the jewel worn by the Order, in a manner most pleasing and instructive. The Chapter was then closed.

[We cannot omit to state, that the credit of having drawn the attention of the Grand Chapter which led to the formation of the Committee is due to E. Comp., A. L. Thiselton, whose information, as stated by the Committee, was both useful and important. It is also our duty to state that Comp. Thiselton has expressed himself highly gratified by the kind manner in which his suggestions were received and appreciated. ED.]

QUARTERLY COMMUNICATION.

Dec. 3.—Present Rt. Hon. and R. W. the Earl of Durham, D. G. M.
as G. M.

R. W. D. Pollock, Esq. S. G. W.

R. W. H. R. Willett, Esq., J. G. W. as J. G.

R. W. John Ramsbottom, Esq., M. P.

R. W. Rt. Hon. C. Tennyson, M. P.

And a great number of Grand Officers. There was also a very numerous attendance of Masters, Past Masters, and Wardens of the various Lodges. After the confirmation of the minutes of the preceeding Grand Lodge, the nomination of His Royal Highness the Duke of Sussex, as Grand Master for the ensuing year, was very ably and eloquently proposed by Brother Palmer, and seconded by Brother Dr. Crucefix; which nomination was hailed with unanimous acclamation. The Earl of Durham acknowledged the compliment on the part of His Royal Highness, and stated that he had it in command from the Royal Grand Master, in case of his being proposed for re-election, to express his readiness, and, indeed, his desire, to accept of the dignified office;—that the M. W. G. Master had travelled from Norfolk for the express purpose of presiding, but he had to regret his absence, caused by the demise of his relative, H. R. H. the Duke of Gloucester, which prevented his making a personal acknowledgment of the kindness of the Grand Lodge. The general business was then proceeded in, and addresses of condolence to His Majesty the King, Grand Patron of the Order, to H. R. H. the Duke of Sussex, and to H. R. H. the Duchess of Gloucester, were agreed to, and the Grand Lodge closed.

 MASTERS' AND PAST MASTERS' CLUB.

Dec. 3.—It is our pleasing office to state that the accession of Members to this Club promises to increase its means of utility. In addition to London Brethren, the names of several country Brethren have been proposed. We should be exceeding our duty were we to report at length what was intended to be merely of a conversational nature; but we should be guilty of a dereliction of that duty did we not declare our conviction that the club is founded upon no other principle whatever than the furtherance of the interests of the Order. Any London Brother properly qualified, may visit the club once through the introduction of a member, and Provincial Masters and Past Masters who are eligible to a seat in a Grand Lodge, may, (under its regulations,) visit the club as often as they please.

The facility which is thus afforded to the Brethren from the provinces of associating on the days of Quarterly Communication, must in time be productive of considerable advantage; it will not only tend to insure a fuller attendance there, but all subjects of any interest or importance, can and will be more maturely considered.

This club differs essentially in these very material points from the Grand Officers' Club, which is held on the same day, at the Freemasons' Tavern, to which none but Grand Officers have access, as subscribers; whereas the Past Masters and Masters' Club courts the society and opinion of their provincial Brethren, to whom, more especially, it cannot fail to be advantageous.

ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN.

OCT. 9.—QUARTERLY GENERAL COURT.—Present, Mr. Shadbolt in the chair, and many other Governors.

An inspection of the premises took place. It appeared that the repairs, under the judicious arrangements of Mr. S. Staples, jun., were going on to the entire satisfaction of the House Committee. A memorial to His Royal Highness the M. W. G. M. was read, setting forth the calamitous state of the building, with the inadequacy of the funds of the Institution to meet the necessary expences of repair. The memorial prayed the gracious interference of His Royal Highness (as Grand Master) with the Grand Lodge for some pecuniary aid. The memorial was unanimously approved.

Mary Jardine and Mary Ramsay were elected into the school.

Mr. H. Rowe proposed, and Mr. W. H. White seconded, a vote of thanks to the Editor of the Freemason's Quarterly Review, for his advocacy in favour of the charity, which the secretary has duly announced in the following very flattering manner:—

— “*Royal Freemason's School for Girls.*”

“At a Quarterly General Court, holden at the School-house in Westminster-road, October 9th, 1834,

“*Resolved*—That the thanks of this Court be, and they are hereby offered, to the Editor of ‘The Freemason's Quarterly Review,’ for the powerful manner in which he advocated the cause of this Masonic charity by an article in the last number of that work, ‘On the Necessity of a Building Fund in aid of Masonic Asylums.’

“W. M. FLETCHER HOPE, Sec.”

[The Editor has great pleasure in acknowledging the courtesy of the General Court.]

ROYAL MASONIC INSTITUTION FOR BOYS.

OCT. 13.—QUARTERLY GENERAL COURT.—Present, T. Moore, Esq., Treasurer, in the chair; also the following Governors and Subscribers, viz. Messrs. Begbie, Broadfoot, Black, Cabbell, Coe, Gilbert G., Giraud, Henderson, Lythgoe, Rowe H., Savory T. F., Sweatman, Smith T. R., Stone, jun., White W. H.

The business commenced at seven o'clock, when the minutes of the last Quarterly General Court, and the subsequent proceedings of the Committee, were read and confirmed; after which Mr. Lythgoe rose and stated, that having understood His Royal Highness the President had entertained an opinion that a conditional promise had been made at the extraordinary meeting in May last, to expunge at the July meeting all those minutes which had a reference to His Royal Highness, but in which promise he (Mr. L.) not only disclaimed any participation, but could not even challenge his memory with the recollection of any other governor having so promised; still, as His Royal Highness had so interpreted the general discussion, he bowed with deference to the difficulties of the case, and considered it was most incumbent upon the patrons and well-wishers of the charity to pay a respectful attention to the illustrious President and Grand Master; and actuated by such sentiments, he proposed the following resolution:—

“That so much of the minutes of the general meeting of the 14th day of April last, and of the subsequent meetings, as relates to the orders issued by the M. W. G. M. for the regulation of the festivals of this charity, be expunged from, and no longer form part of those minutes respectively.”

Mr. T. R. Smith expressed his surprise that, impressed as it appeared His Royal Highness was with such given promise, that Mr. White, his Grand Secretary and personal friend, with other Grand officers, who were present at the last General Court, should have made no allusion whatever to the subject, and permitted the minutes to be unanimously confirmed.

Mr. White exonerated himself, by expressing, very warmly, his opinion that he had been improperly called upon, as he had no conversation with His Royal Highness upon the subject.

The discussion becoming more animated than congenial, the worthy Chairman proceeded to the business of the Court. Upon which Mr. Smith observed, that, as Mr. Lythgoe, whom he considered to be so vitally connected with the peculiar circumstances of the case, having thought it expedient to move the Resolution, he, Mr. S., felt it to be his duty to second it, as the best means of averting what otherwise might prove seriously detrimental to the interests of the charity.

Mr. Rowe did not consider that the present Court possessed the

power to expunge or to annul minutes which had been regularly confirmed.

Mr. Cabbell was of opinion that it was competent in any General Court to expunge the minutes of a previous meeting, at whatever distant date—a course pursued by the House of Commons.

Mr. Henderson coincided with Mr. Cabbell.

Mr. Lythgoe then stated that there was really no occasion for discussion upon the merits of the case, inasmuch as the object of the meeting in May was virtually to dismiss the subject altogether. Mr. Lythgoe's motion was then put and carried, and the Court adjourned.

Nov. 3rd.—At the Committee held this evening, it was announced by a Governor, that a Sermon had been preached at Prescott, in Lancashire by the Rev. Brother Robinson, in aid of the Masonic Charities, and that the proceeds had been divided between the Girls' and Boys' Schools. The Rev. Brother G. Gilbert most kindly expressed his wish to advocate the two institutions from the pulpit, and stated his opinion, that at St. George's Church in the Borough, both minister and congregation would also become willing agents in the great cause of our charities.

Oct. 3rd.—The anniversary of the Master Masons Lodge of Instruction, Charlotte Street, Rathbone Place, was celebrated this evening, with even more than its usual eclat. Brother Dowley, W. M., in the Chair. Several members of the Lodge of Unions, No. 318, under whose sanction this Lodge of Instruction is held, attended to testify the pleasure they felt in its prosperity, and the high sense they entertained of its value and importance to the Craft. The Master was also supported by a great number of the Fraternity from different Lodges. Bro. Dowley was unanimously re-elected Treasurer; and Bro. France Secretary. They severally returned thanks. Brother Quintan, of Lodge No. 2, Dublin, distinguished himself equally by an eloquent address, as by the sweetness and delicacy with which he sung two songs, and the evening passed to the entire satisfaction of all present.

OCT. 19th.—ASYLUM FOR FEMALE ORPHANS. A vacancy having occurred by the retirement of the Rev. Mr. Robins as morning preacher to this institution, several candidates have addressed the Governors from the pulpit, all giving evidence of considerable talent, and the happiest illustrations of doctrinal and devotional character. It is our pride to state, that among the energetic, if not the most energetic of probationary addresses, was made by our Brother, the Rev. Thomas Tunstall Haverfield, B. D., chaplain to H. R. H. the Duke of Sussex, who this day preached to a most numerous congregation. He chose for his text Romans i. 16: "For I am not ashamed of the Gospel of

Christ: for it is the power of God unto salvation to every one that believeth; to the jew first, and also to the Greek."

The exordium of the discourse treated of the state of the jewish nation at the time the Apostle Paul's Epistle to the Romans was written. It adverted to the almost natural disinclination of a peculiar race, (who were wedded to the pomps and vanities of their own system,) to exchange the gorgeous splendour of the priestly power, for the simplicity and natural beauty of the creed of the "meek and lowly Jesus."

The preacher in a most eloquent manner treated upon the three leading virtues of Faith, Hope, and Charity; his inferences were drawn, if not with novelty, with at least a masterly deduction, and perfectly rivetted the attention of his hearers.

There was a peculiar moral beauty about the whole discourse, which was embellished by frequent draughts from the streams of the Gospel; but in none was its excellence more powerfully shewn than in a rapid but splendid view of the life of Jesus, from his birth to the crucifixion; the chorus of angels, and the shepherds' worship at the birth of the Holy One of Israel, being beautifully contrasted with the awful renderings of the very firmament, when the Redeemer died for man.

Brother Haverfield, in a most emphatic manner, declared his matured belief in the articles which he subscribed at his ordination and concluded his discourse by addressing the children on the advantages they possessed in having kind friends to supply the loss of their parents; who would direct them in the path leading to heaven, at the gates of which they had only to knock, and they would open for their admission to everlasting happiness.

We would almost apologize to our esteemed friend and brother for having ventured to touch upon the solemnity of his address; but having been present, and forcibly struck with the subject matter, we have felt ourselves irresistibly impelled to trespass, and we know him too well not to anticipate an acquittal at his hands.

We have much satisfaction to hear that Brother Haverfield has since been appointed alternate morning preacher to St. Ann's, Soho; and that a volume of Sermons by him is now in the course of the press.

DEC. 8.—THE LATE MARQUIS OF HASTINGS.—The birthday of this truly distinguished Freemason was commemorated by the Members of the Moira Lodge, of which, when living, he was the zealous and active patron. This tribute to departed worth is most estimable; it not only displays a feeling of gratitude for services rendered, but brings before the rising generation of Freemasons the noble example set them by their predecessors. His lordship's estimable character may be said to belong to the Craft, by whom his virtuous and honourable career will be ever held sacred in their recollection.

On the above occasion, Brother John Bigg was installed as W.M. by Brother Laurence Thompson; after which the Brethren adjourned to

a splendid banquet arranged and prepared by Brother Bleaden, of the London Tavern, in his very best style; and Brothers Jolly and Fitzwilliam enlivened the evening with their well-known powers of harmony.

THE GRAND STEWARD'S LODGE.—The year 1835 will be distinguished, we understand, by the enlightened Members of this Lodge—not merely in commemoration of its centenary, but as an auspicious opportunity of still further proving to the Craft at large the deep interest they take in its utility and importance. We refrain from further comment at present, as we hope in our next Number to prove that we have been the harbinger of good tidings.

DEC. 18.—The public night. On this occasion, about 120 Members of the Society attended, and were highly gratified by the manner in which the second and third lectures were given. The Grand Stewards' Lodge is entitled to the thanks of the Order for the example they set in this peculiar portion of its utility. It will be our pleasing duty hereafter to dwell more at large upon the subject.

The elegant chairs used on the occasion, belong to the Grand Masters' Lodge, No. 1: they were the objects of general admiration, and are beautiful specimens of workmanship:—we are promised a description of them. It will be remembered, that the late Peter Gilkes usually returned thanks to the Master and Brethren of the Grand Stewards' Lodge for their attention; on this evening the compliment was forgotten, but we are certain the omission was merely one of inadvertence.

OPENING OF THE SOUTH AUSTRALIAN LODGE OF FRIENDSHIP, No. 613.—His Royal Highness the Duke of Sussex, M. W. G. M., having granted a warrant for a Masonic Lodge for the new colony, with permission for the members to hold their meetings in this country previous to their departure, the ceremony of opening the Lodge and installing the Master, took place, last month, at the rooms of the Association, in the Adelphi, on which occasion the Grand Secretaries, Brothers White and Harper, Brother Giraud, W. M. of the Grand Stewards' Lodge; Brother Crew, P. M., of the Grand Masters' Lodge; Brother Aarons, and several other Brothers assisted.

The various charges were most impressively given by Brother White; and the Master, Brother Taylor, late of the Grand Masters', Old King's Arms and Hertford Lodges, was duly installed into the chair. Three gentlemen about to proceed to the new colony were initiated, and the Members and their friends afterwards partook of an excellent dinner at the Freemasons' Tavern.

The usual loyal and Masonic toasts were drank with due honours.

The Worshipful Master, in proposing the health of the Grand Secretaries, expressed the deep sense of gratitude felt by himself and the Members of the Lodge, for the great interest that had been evinced by them in the formation of the Lodge.

Brother White, in a neat and appropriate speech, proposed the health

of Brother Taylor, the first Master, which was duly acknowledged; and afterwards in proposing "Prosperity to the South Australian Lodge of Friendship," complimented the Officers on the excellent manner in which the duties had been performed, and expressed the gratification he felt in its formation. After entering most fully into the principles of Masonry, and expatiating on the great moral advantages that would accrue to the colony from its formation, he suggested that the visiting Brothers then present, and such other Members of the Fraternity as may be interested in the success of the colony, should have an anniversary meeting to celebrate the opening of the Lodge, which was most warmly received.

We need hardly state how peculiarly interesting were the proceedings of the day:—an association formed to extend the benefits of colonization and carrying with them, from the mother country, the high moral advantages of Freemasonry. May the Great Architect bless them with a speedy voyage, a safe landing, and a prosperous and happy conclusion of their labours!

DEC. 19.—KNIGHTS TEMPLARS. The encampment No. 20, held their Quarterly Meeting this evening. After the general business, and the installation of a candidate, the E. C. Baumer, and the other officers were unanimously re-elected for the ensuing year.

MASONIC CHIT CHAT.—It is with unmixed satisfaction that we are informed of the liberality of the Earl of Durham, who has erected a very handsome dining-room for the Lodge in Chester-le-street; it is also very confidently reported that his lordship contemplates the addition thereto of a provincial hall for the more perfect arrangement of Masonic meetings.

A Dispensation for initiation has been lately granted in favour of a very talented youth under age, whose father has proved himself an active and zealous member of the Craft in Lincolnshire.

Our attention has been drawn to some simple railings against our Order, which appeared in an ephemeral publication: the public having expressed their opinion pretty decisively upon the merits of the periodical, by allowing it to die quietly, we shall not further advert to the subject, otherwise than by stating, that "we guess" the writer to be a *certain* person of a violent temper, and one not over scrupulous in adhering to the truth. We sufficiently esteem our informant, not to feel regret that he should have wasted his time to so little purpose, in holding communion with a party whose disposition is so uncongenial with his own.—We know the man, and would therefore avoid him.

GRENADIER'S LODGE.—The Brethren of this Lodge have done themselves equal credit and honour, by the presentation of a very handsome

piece of plate to their exemplary Past Master and Secretary, Brother Neate, whose conduct for many years has been beyond all praise.

The late Board of Stewards for the celebration of the Girls' Festival have, we learn, associated themselves as a body, to perpetuate the circumstance which called them together. They have held social meetings, which have proved so agreeable to themselves and so consonant with Masonic principle, that they hope the advantages they have themselves derived may not be lost in future, but by being diffused may very considerably aid the charity. We also hear with no small feelings of exultation, that these Brethren have a wish to become embodied *officially*, and for that purpose they contemplate a memorial to the M. W. G. M. to grant them a warrant to hold a Lodge as Past Stewards of the Girls' School. In this auspicious hope we rejoice, and suggest to the Brethren how greatly increased in value will their society or Lodge become, by its members being composed of Past Stewards who shall have served *both* charities.

While on this subject, we must reiterate our confident expectation that ere long the views of our esteemed Brethren will be brightened by the erection of an Asylum for the "*Old Mason*," whose cause will add another wreath to the dignity of their contemplated Lodge, by increasing the necessary qualification as a Past Steward of the "*Asylum*."

BURY ST. EDMUNDS.—It is generally rumoured throughout the county of Suffolk, that Colonel Rushbrooke, of Rushbrooke Hall, will be appointed Provincial Grand Master for the county: we most sincerely hope the rumour is correct. Colonel R. is justly esteemed for his urbanity and independence. The appointment will prove gratifying and advantageous to the Fraternity.

Masonic Obituary.

DEATH OF H. R. H. THE DUKE OF GLOUCESTER.

Intelligence of this melancholy event, which occurred at Bagshot-park, a little before seven o'clock on Sunday evening, the 30th Nov., was on Monday officially transmitted to the Lord Mayor by his Grace the Duke of Wellington.

The announcement occasioned but little surprise, the public mind being fully prepared to receive it, owing to the daily bulletins, which but too plainly told the fatal progress which the disorder had made.

His Royal Highness, William Frederick Duke of Gloucester, was in his 58th year, being born in January 1776, at Rome, whither his father went shortly after his private marriage, on the 6th of Sept. 1766, with Maria, the Countess Dowager of Waldegrave—a match which so highly incensed his brother, George III., that he refused to receive the bride

at court, and was also the cause of bringing in and passing the Royal Marriage Act. Their union was not generally known until 1772, when, in consequence of the Bill just named, the duke thought proper publicly to acknowledge the duchess as his wife, and in 1776 returned to England, when soon afterwards a reconciliation took place between His Royal Highness and the King, and his children by the duchess were acknowledged as his legal heirs. Of these but two survived, the late duke, and his sister the Princess Sophia of Gloucester.

The duke completed his education at Cambridge, under Dr. Beadon, and had scarcely quitted college before he entered the army.

In 1805, on the death of his father, he succeeded to the title, and on the motion of Lord Henry Petty (the present Lord Lansdowne), who was then Chancellor of the Exchequer, his allowance was increased to 14,000*l.* a-year; and, greatly to his credit, His Royal Highness has always kept within the bounds of his income.

In politics, until within these few years, the duke generally voted with the Whigs; and whilst the Bill of Pains and Penalties against Queen Caroline was pending, he uniformly acted in Her Majesty's favour.

In 1816 the duke married his first cousin, the Princess Mary, the fourth daughter of George III., and is said to have stipulated that it should by no means be expected to influence his political conduct.

His Royal Highness, notwithstanding his limited fortune, was a munificent patron of many of the public charities, which happily abound in this vast metropolis. To the African Institution and St. Patrick's Charity he was particularly attentive; of the former he was president, as he was also, we believe, of the London Hospital.

Besides being a Knight of the Garter, and a Knight Grand Cross of the Bath, His Royal Highness was Ranger of Bagshot Park, and Chancellor of the University of Cambridge.

The military career of the duke was as follows: the first commission of His Royal Highness was that of captain in the 1st Foot-Guards, with the rank of colonel, and dated the 11th March, 1788. In March, 1794, his Royal Highness, then Prince William, went to Flanders to join his company in the 1st battalion, and on the 16th April was appointed to the command of a brigade, consisting of the 14th, 37th, and 53rd regiments. On the 17th he was employed in the column under Sir W. Erskine, who ordered his Royal Highness to attack the village of Vremont, in which he succeeded, and received the general's thanks in the field. His Royal Highness was immediately after appointed to the command of the 115th regiment (3rd May, 1794), and had a letter of service as colonel on the staff and to do the duty of general officer in the army, in which capacity he served the whole of the campaign. On Feb. 16, 1795, his Royal Highness received the rank of major-general. Nov. 8, same year, he was appointed colonel of the 6th regiment of foot.

While major-general, he was appointed (1799) to the command of a brigade comprising two battalions of the 5th and two of the 35th, forming part of the Duke of York's army. On the 19th this brigade was attached to the column commanded by Lieutenant-general Dundas. In the course of the morning the whole of it was, by degrees, detached, excepting the 1st bat. 35th, with which, only 600 strong, his Royal Highness was called on to support the Russians. Finding that Lieut.-general Geripsdorf was killed, and that the command had devolved upon himself, the duke determined to attack the village of Schorel, from which he found Major-general Manners's brigade was retreating, closely pursued by the enemy in great force. Prince William, covering the major-general's retreat, ordered him to form in his rear, and with this reinforcement his Royal Highness advanced to the attack, carried the village and the wood skirting it, and, pursuing the enemy up the sand-hills, drove him back upon Bergen. His Royal Highness, on the 4th October, made a rapid advance to Schermerhorn, Daendals having retired to Viemerut, with the main Dutch army, 8000 strong, abandoning three guns, which were consequently taken by his Royal Highness's brigade. On the 6th October the duke received orders to retreat, and falling back, took up his former position, in which he was attacked by General Daendals with a force of 6000 men. General Dumenceau supporting General Bonhome, was repulsed by six companies of the 35th, under Colonel Massey, directed by his Royal Highness. At this moment, Daendals with 5000 men advanced upon the left towards a small work which had been cut across to the depth of nine feet; his Royal Highness had scarcely 600 men to oppose to this corps, and being ordered to retire, effected his retreat without the loss of a single man, carrying off his guns, baggage, &c.

November 13, 1799, his Royal Highness received the rank of lieutenant-general; April 25, 1808, that of general; May 26, 1809, appointed to the colonelcy of the 3rd Guards, now the Scots Fusileers; in 1816 his late Majesty, by special warrant, conferred on the duke the title of Prince of the Blood Royal, on the occasion of the marriage of his Royal Highness with his cousin, the Princess Mary. The late duke was also Governor of Portsmouth.

THE FUNERAL.—*11th Dec.*—Soon after seven o'clock, the people in the neighbourhood of Bagshot began to assemble, and in a short time afterwards there was a large muster of the carriages of the neighbouring nobility and gentry, amounting to forty-five. The children of a charity-school, of which his Royal Highness was a patron, also attended. At a quarter to nine, the hearse with the usual number of mourning coaches proceeded towards Windsor.

At the entrance of the great gate of Windsor-park the private carriages dropped off. At a little before nine o'clock a detachment of the

King's Own Light Dragoons was drawn up for the purpose of escorting the funeral procession towards Windsor.

Everything being in readiness, the troops presented arms and the procession proceeded.

At Windsor Great Park the procession was met by the Scotch Fusilier Guards, of which his late Royal Highness was colonel (Lieutenant-colonel Drummond commanding).

As the procession moved on, it was followed by the boys of another charity-school, who joined in singing a hymn as a tribute of respectful gratitude to the memory of their late benefactor. The body remained in state at Cumberland Lodge.

At the entrance of St. George's Chapel, the dean and prebendaries, attended by the choir, received the body, the procession (attended, as before, by the Guards bearing flambeaux), moved down the south aisle, and up the nave into the choir.

The part of the burial service before interment having been concluded, the coffin was lowered down, and deposited in the vault. This is not the royal vault in which George the Fourth was buried, but that which had been constructed for the late Duke and Duchess of Gloucester, the father and mother of his late Royal Highness. The body was placed in a recess between those of his illustrious parents, and the entrance will be closed up by a plain marble slab, with the inscription, "Frederick William, Duke of Gloucester, 1834."

ST. GEORGE'S CHAPEL.—The preparations in the chapel were on a much less extensive scale (as far as mourning decorations were concerned) than at any of the royal funerals for some years. The chapel, by its castle approaches from the yard, were hung with black, and a boarded passage, by which the coffin was to be brought into the choir, was also similarly covered.

The body being placed on the tressels, the chief mourner, the Duke of Sussex, took his place at the head of the corpse. Among the persons in attendance in the choir we noticed the Duke of Wellington, the Duke of Devonshire (who officiated as Lord Chamberlain), Lord Hill, Lord Rosslyn, Lord Verulam, Lord Jersey, Lord Maryborough, Sir James Scarlett, and several other distinguished individuals. We should have mentioned that the body was borne into the church by two parties of the Scots Fusiliers, who were selected as the most deserving men of the regiment.

The chief mourner having taken his seat, the choir, accompanied by the organ, chaunted a hymn, after which the Dean read the first part of the burial service. When that was done the choir chaunted another hymn, after which the Dean came from the communion table into the body of the chapel. The coffin was then lifted from its tressels and placed alongside of the vault, and after the rest of the burial service was

concluded, the King at Arms then read the style and titles of the late Prince, after which the ceremony concluded, and the company in the chapel, which was select and numerous, departed.

His Royal Highness died wealthy. Col. Higgins and his aides-du-camp have been liberally remembered. The bulk of the property is bequeathed to the Duchess. Sir James Scarlett is the executor.

His late Royal Highness was initiated into Masonry in the Britanic Lodge, No. 38 (then No. 27), by the late Marquis of Hastings, when Earl of Moira, in the year 1795, and was dignified by the rank of P. G. M., as appears by the following record of the Grand Lodge, April 13, 1796.

“Resolved unanimously, That in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the Society by the initiation of PRINCE WILLIAM OF GLOUCESTER, His Royal Highness be presented with an apron lined with blue silk, and that on all future occasions His Royal Highness shall take rank as a Past Grand Master.”

His late Royal Highness was a Royal Arch Mason, and also a Masonic Knight Templar.

Brother Lieut. WILLIAM CROW, R. N. This gallant officer and distinguished Freemason entered the service when very young (about ten years of age), and bore a part in the actions of the Nile, Copenhagen, &c. under the immortal Nelson, and in most of the other great naval engagements fought during the late war. His meritorious conduct procured him a Lieutenancy in 1800, and afterwards the command of the Gallant, gun brig, in which he continued until the peace in 1814. He was initiated into Masonry in the Scilly Islands in the year 1797. In 1816 he came to reside in Hull and joined the Minerva Lodge No. 467, of which he was twice elected the Worshipful Master. In the year 1823 he attached himself to the Humber Lodge No. 73, now 65, and twice served the office of Worshipful Master, and continued a member thereof until the time of his death. Having adopted the motto of his illustrious commander, “England expects every man to do his duty,” he determined to leave nothing undone which could promote the welfare of the Lodge to which he belonged, and the true interests of Freemasonry in general, contributing by both his wealth and talents to promote the liberal arts and sciences. Indeed the welfare of Freemasonry appeared to be interwoven with his very existence; for the space of eight years he was a Provincial Grand Officer for the North and East Ridings of Yorkshire. As a friend and a Mason, he was steady and affectionate, affable and sociable, of inflexible integrity, sincere in his attachments, and much esteemed by all who had the honour of his acquaintance.

This excellent man departed this life on the 7th of September, 1834, aged sixty-three years, and his remains were deposited in a vault in the choir of the Holy Trinity Church, which he had prepared during his life-time. He was followed to the grave by upwards of fifty of the brethren, besides a great concourse of spectators who had assembled to witness his funeral.

PROVINCIAL.

HERTS.—HOOKERILL.—*Nov. 15.*—The Mount Lebanon Chapter held their convocation in this town for the purpose of installing the Most Honourable the MARQUIS OF SALISBURY, Prov. G. M. for this county, as the third principal of the Chapter.

Comp. W. G. R. Key was installed second; and Comp. Cocks, of Hatfield, as the first principal.

The grand ceremony of installation was most ably conducted by E. Comp. G. P. Philipe, P. Z., assisted by the E. Comp. Grimstone and other rulers.

On the same day, Brother Cocks installed Brother Alstone, as his successor to the dignified office of W. M. of the Hertford Lodge. The Marquis of Salisbury and a great number of Brethren attended the banquet. Among them we observed Brother R. Alstone, W. M. of the Apollo Lodge, Oxford; Thomas, Prov. G. Sec.; Lovell, Goldsmith, &c. &c.

The presence of their distinguished guest, the Marquis, highly gratified the company. They appreciated by their enthusiasm the interest he takes in his provincial duties. Indeed the zeal he manifests creates among the Lodges in his district the most grateful and affectionate feeling. Masonry flourishes in Hertfordshire; there are now four Lodges and a Chapter, all of which may be said to have arisen under the protective auspices of the Noble Brother.

CAMBRIDGE.—“*To the Editor.*—Our Craft is prospering greatly in this University; and your exertions are appreciated in every quarter, especially by the Rev. G. A. Brown, our Prov. G. M. The Masonic Review is taken in by both Lodges; and Mr. Stevenson, the University bookseller, has received the names of several subscribers. It may be agreeable to report the following from the Editor of the Cambridge Chronicle, who thus comments upon the Quarterly:

“ We feel assured that this periodical will meet with a hearty welcome from all the members of the ‘ Craft ;’ not only affording them the means of vindicating the Order from the aspersions of those whom, in their wisdom, affect to despise the ‘ light’ of Masonry, but as a medium by which Masonic intelligence may be more widely and more speedily diffused. The numbers which have already appeared exhibit considerable talent, and telling all that may be told of Masonry, the papers will be as highly interesting to the public as to the Craft. We mention in particular those on the origin and early history of Masonry, and the graphic tale of ‘ The Mason.’ The latter is founded on a fact communicated at Cambridge by a scion of one of the oldest families in the county ; and though the parties to the fact were a Moor and an Englishman, it has lost little in the tale in appearing as a Russian and a Frenchman.’

“ I hope to forward some interesting gleanings for your next Number, and am, Sir and Brother,

“ Your obedient servant,

“ CANTAB.”

“ P. S. As a matter of news only I have to state the Scientific Lodge and the Chapter of Pythagoras bespoke a play and other entertainments on the 29th of September. The house was admirably attended ; and a Masonic address, taken from your first number, with local additions, was admirably spoken by Mrs. Hield.”

COLCHESTER.—Our town and neighbourhood have been somewhat excited by circumstances which the following details will sufficiently explain.

To the Editor of the Colchester Gazette.—As a sincere and ardent well-wisher to Mechanics’ Institutes, I deplore that the one in this town has been appropriated to an illiberal and unjust attack upon the oldest charitable society in existence ; indeed every friend to the Colchester Mechanics’ Institute must regret that a lecturer should be invited from a distant town to sow the seeds of dissension amongst its members, as well as array them in hostility to many of their neighbours. It is not my intention to travel over the arguments which were mainly directed against the writings of those who support the antiquity of Freemasonry, for upon all such subjects every Mason forms his own opinions, from the facts as they may be established ; but when the lecturer charges Masons with “ swearing to conceal each other’s villainy,” he either shows an entire disregard of truth, or extreme ignorance. Although I attach but slight importance to great names, yet I may reasonably ask, is it probable that his present Majesty, or his brother, the Duke of Sussex, or noblemen of such rank as the Marquis of Salisbury or Lord Durham, would countenance or support principles at

variance with every moral obligation, as well as in direct violation of the laws of the land? Yet such was the deliberate declaration of this indiscreet lecturer.

To whatever distant period the history of Freemasonry may be traced is a matter of trifling importance; it is not because an institution is old or young that it is to be supported or condemned. Masonry will rise or fall according as it is in unison with or in opposition to the feelings of mankind. As a charitable society it ranks first in the world, both in point of time and in universal application. No difference in points of human belief, nor conscientious opinion upon the best forms or administrations of government can stop the full tide of universal charity as practised amongst the Masons. During the latter part of the late war, the writer had many opportunities of witnessing the powerful influence of its principles, in mitigating the horrors of this "scourge of the human race," and had the lecturer felt the anguish experienced by thousands, of having a father, a brother, or a friend thrown into a foreign prison, there to remain for years without a single relative to console or assist in the deepest affliction, he would have blessed that institution which directed its greatest efforts to alleviate the condition of the unfortunate prisoner of war, of every country and religion. And may ridicule be directed against a society that has for one of its objects the relief of the shipwrecked mariner? Your paper, Sir, might soon be filled with the enumeration of the cases in which the British seaman has owed the means of existence in a foreign and hostile nation to Freemasonry. I ask, Sir, if such actions as these are fit matters for vulgar abuse or senseless derision, or can the institution which enjoins them as positive duties be at variance with the holiest and purest principles of our nature? But I have not yet mentioned the admirable schools supported by Masons for the instruction of the children of the poor members, and the destitute orphans of the deceased Brethren. Amongst those poor children the lecturer might be shown those of men who have occupied higher rank in society and literature than (judging by his display on Monday night) he is ever likely to occupy.

In conclusion, I must again express my deep regret that a rising Mechanics' Institute should have allowed a stranger to deliver a lecture upon a subject of which he is profoundly ignorant, and utterly incapable of grasping its enlightened principles.

I am, Sir, yours respectfully,

A MASON.

Colchester, Oct. 28.

To the Editor of the Colchester Gazette.—You inserted in your paper of last week some remarks of the Editor of the Chelmsford Chronicle on my lecture, which you were pleased to style "judicious." To these remarks I have sent a reply, and shall feel obliged if you will transfer it

to the columns of your paper. You likewise admitted a letter signed "A Mason," on which I beg to make a few observations.

You know, Sir, that in the present advanced state of society, when the light of truth is "gone forth into all lands, and her word unto the ends of the world," great names and great pretensions must succumb to *stubborn facts* and solid arguments. If your correspondent (who contents himself with mere abuse instead of criticism) possess moral courage enough to come boldly forward, avowing his name and maintaining his allegations, the calumniated individual from whom he hides himself, is willing to confront him, though backed by the imposing names of Lord Durham, the Marquis of Salisbury, the Duke of Sussex, and His Gracious Majesty. Yes, Sir, I am ready not only to make, but to *prove* my assertions, namely, that the History of Masonry is a tissue of falsehood, its pretensions absurd, and its ceremonies ridiculous, or expose my "profound ignorance and utter incapability of grasping such enlightened principles;" but I shall ever avoid anonymous correspondence, having no inclination to combat with shadows, or "fight as one that beateth the air."

I am, Sir, yours, &c.

Ipswich, Nov. 4.

S. PIPER.

(ADVERTISEMENT.)—*To the Editor of the Chelmsford Chronicle.*—Sir, —Having observed in your columns a most illiberal and ungentlemanly attack on the "Lecture on Freemasonry," which I delivered at Colchester last week, an attack which contains assertions as futile and baseless as they are libellous and malevolent, you will scarcely deny me the privilege of a brief reply. Let me first observe, that you ought to have suspended your judgment till I had finished my subject, and not have gratuitously assumed that I take my "ground on supposition," when every statement has been backed by arguments to which no reply has been offered; and secondly, that if you chose to adopt the above coarse language, less vituperative would have better become the gravity of a censor, than malicious imputations and degrading epithets, which so far from imparting strength to any cause, affects only the character of him that utters them.

I am, Sir, yours, &c. &c.

Ipswich.

S. PIPER.

To the Editor of the Colchester Gazette.—A lecture on Masonry delivered at the Mechanic's Institute in this town a fortnight since, and the letters which have subsequently appeared in reference to the subject, have given rise to the following observations, which, if you deem worthy a place in your columns, you are at liberty to insert.

Permit me "*in limine*" to observe, that I am not one of the initiated into the mysteries of Freemasonry, therefore my remarks have not been influenced by an irrational partiality for, or any connexion with, the craft.

It should be the ruling motive of every man to endeavour to do impartial justice to his neighbours, not only with respect to their individual conduct, but in regard to their general transactions, associations, and societies,

" Nothing to extenuate,
Nor ought set down in malice."

And Sir, if such had been the object of the lecturer on the above occasion, I doubt not but that we should have had a much more temperate, just, and fair disquisition of Freemasonry. You will, I think, agree with me, that every institution which is established for the inculcation of principle among its members, decidedly benevolent, social, and philanthropic, must be productive of good, and merits at least the approval of every honest mind.

It is a fact generally admitted, and too "stubborn" to be controverted by the assertions of any ephemeral lecturer, that the fundamental principle of Masonry is the preservation of a bond of social and brotherly union between man and man; which tends to restrain the fierce passions of anger and resentment; to correct the all-absorbing feelings of self-interest and avarice, so inimical to the exercise of every social virtue; and to encourage the kindly sentiments of an extended charity. It removes the land-marks of national hostility, and causes the hand of friendship to be extended between men of adverse countries and distant climes. It brings men of all creeds, castes, and gradations, into immediate acquaintance, and enables them to distinguish in the face of a stranger, the lineaments and the feelings of a friend. In poverty and affliction it enjoins the tender sympathy and relief of the Samaritan of old, and in situations of difficulty the assistance of a neighbour and a friend. In a word, it cherishes the best sentiments of humanity, and imposes the conscientious discharge of those universal duties which promote the highest degree of happiness in this state of existence.

But, Sir, it has been urged that men may observe all such virtues without the aid and existence of Masonry. That Christianity offers a more solemn and imperative reason for their observance than any human institution or code of laws. I admit it without hesitation. But man, to quote the words of the lecturer, "is a microcosm." (This is a truism, notwithstanding the lecturer with his characteristic complacency and evident self satisfaction vainly attempted to ridicule the comparison, it being part of a quotation from some Masonic author). Man in the common intercourse of society is a compound of inconsistencies and anomalies. Incessantly actuated by different passions or propensities, subjected to different causes of excitement, physical and moral, and alternately governed by both. It too frequently happens that neither Christianity nor reason can constrain mankind to act wisely, and promote their own temporal happiness. Is there anything therefore absurd

or objectionable in the establishment of human institutions, to assist and forward "this consummation so devoutly to be wished?" Christianity and every sacred law forbid the commission of crime, but even severe and sanguinary punishment cannot prevent it. Men therefore are benefited by some external, voluntary, and as it were palpable form of bond or obligation to urge them to practise a broad and extended benevolence which may injure their individual interests, but which collectively must be productive of the happiest results. If Masonry, constituted as it now is, promotes in any degree such laudable ends, we must admit it to be a precious boon to society. In the sensible and judicious letter signed a Mason, and published in your paper, are mentioned instances of the happy advantages which were enjoyed by families of Masons during the late war, which proves that the charitable principles of Masonry are practised as well as professed by its members.

That it is of ancient origin is beyond doubt, for the fact of its being as universal over the globe as civilized society itself, must, in the opinion of most men, be considered evidence of its antiquity. But, Sir, I will not intrude upon your valuable pages by offering any historical account of its progress, as from its unrevealed character much doubt and uncertainty must necessarily attach to it, particularly with those, who like myself, have never been admitted to an acquaintance with its archives, laws and regulations. The attempt would be vain as presumptuous, and I might display my ignorance by resting on uncertain data, and drawing erroneous inferences; as I fear did our lecturer in his boasted exposé of the (what he modestly terms) "absurdities of Freemasonry." Suffice it to observe, that in England it may be traced back by historical records to a very early period; and that much later, Henry VII. is mentioned as having presided at a Masonic Lodge. During the reign of James II., who was a warm patron of Masonry, the Lodges, which until that period consisted for the most part of architects, became thrown open to men of all professions and avocations, and were much increased in talent, wealth, and consequence. The most illustrious men of this country have also connected themselves with Masonic Institutions, not only in former but in modern times. At the present period, individuals who are the brightest ornaments of intellectual society; public men of the highest mental endowments, and filling some of the most important offices of the State;—private characters, renowned for their moral virtues and retiring worth, as well as those benefactors of their species who instruct and improve mankind by their writings, while they are acquiring for themselves the praise of posterity, have not hesitated to identify themselves with masonry, and to support its establishment. This, Sir, surely is some guarantee for the respectability and honour of the craft, notwithstanding the mighty mind of the lecturer may affect to despise any opinion which may be derived

from this circumstance. Though the world may become learned, and little men philosophize until an artificial state of things shall prevail: yet, "great names and great pretensions," when a proportionate greatness of mind accompanies them, must ever exercise that powerful influence which properly belongs to them; while their distinction renders them above the desire of gaining a notoriety by the exhibition of learning and spurious philosophy. The loyalty of Freemasonry, and its freedom from all disaffection to the laws and government of the country, has also been satisfactorily established, by investigations at different periods by royal authority; especially, an enquiry that took place during the reign of George III.; and therefore, I can but consider the comparison made by the lecturer of "Free and Accepted Masonry" to the Trades Unions, a most unfair and libellous assertion; and, to say the least of it, alike discreditable to his head and to his heart: as soon might you compare the "life infusing sun" which affords us general light and warmth, to the *ignis fatuus* composed of noxious vapours and shining with delusive splendour, as the moral principles of the one to the dangerous and destructive tendency of the other.

The last objection raised against Masonry by the lecturer was the exclusion of the favourite portion of Creation's works, from participation in the mysteries of the Craft. This was denounced as a fault of such magnitude, that it was deemed sufficient to condemn *in toto* the Institution to which it was attached. The appeal against the exclusion of ladies was pathetic, and no doubt well calculated to gain the admiration of those present; but, methinks, that the majority of our fair countrywomen would not thank the lecturer for wishing them to leave the bosom of their families, the proper sphere of their existence, where their virtues shine conspicuous, and diffuse around a halo of peaceful happiness, to participate in the proceedings of public establishments.

In conclusion, Sir, I trust that it comes not within the range of probability, that the declamatory assertions of any man can, in the estimation of the sensible part of the community, detract from the merits of any Institution which has afforded, and still offers advantages to mankind;—or that all the charges of "falsehood and absurdity" which ignorance or calumny can advance, will subvert that which has received the sanction of the most enlightened men, and stood the test of ages.

I am, Sir, yours, &c.

CANDIDUS.

Colchester, Nov. 11, 1834.

November 24th.—Pursuant to a notice pretty extensively circulated in handbills throughout Colchester and its neighbourhood, Mr. S. Piper made his second appearance this evening at the Mechanics' Institute; the room was well filled, and among those near the table, we observed

three or four ladies and also eight or ten good-looking, intelligent youths, all, we should say, under fifteen years of age. This circumstance is merely adverted to in connexion with some vulgar allusions made by the lecturer to the evil effects which Freemasonry was calculated to produce upon *women* and *boys*. The young rogues were evidently prepared for a *funny* exhibition, and sincerely we pitied their evident disappointment. Mere abuse could not please them, neither did absurdity gratify their minds, fitted for nobler purposes; true, they could not but laugh now and then, but the decorous silence they observed at the too palpable allusions to the Supreme Being, as well as to the freedom of language in which the name of Jesus Christ was most irreverently adverted to, must have impressed the unfortunate man, who had attempted to mislead them, with a great moral lesson, if, indeed, his mind was capable of receiving such an impression.

It was refreshing to observe that upon the ear of youth his malediction fell but as a coarse raving from the demented, and that the boy could pity, what as a man his stronger reason would have prevented. The assertion that the behaviour of Freemasons in Lodge was too revolting and——(we dare not for decency's sake repeat another term the *lecturer* employed) to be mentioned in the presence of ladies, was met, we are pleased to say, with a contemptuous silence, for no applause could be *conceded to a violation of decency if true, and his audience felt that the nobility of nature can always protect itself.* That the man failed in making his expected hit, arose from the nausea of his own venom.

The ministers of religion came in for an honourable mark of his execration; liars and deceivers were they called in good set terms; and even the arrest of the sword in piercing the breast of an enemy, or the relief given to an imprisoned captive Brother, afforded to this bright expounder of the *evils* of Freemasonry an opportunity to characterize the Fraternity as the protectors of MURDERERS and the abettors of SWINDLING, LYING, BLASPHEMY, and SEDITION!! The very words, in this very sense, were used, and distinguished divines of the brightest reputation were by name thus publicly slandered. Is it too much to say of this unhappy reviler,

“QUEM DEUS VULT PERDERE, PRIUS DEMENTAT.”

* * * * *

Let it, however, be recorded of him, that as an intended contrast to the list of bright names he thus accused, he unconsciously invoked a blessing upon the immortal memory of Jenner, the discoverer of vaccination, and other worthies; that his audience fully went with him; and when the applause had subsided, on the meeting being informed by an individual present well known in the Masonic Order that these glorious

men were FREEMASONS, that applause was renewed in a manner most creditable to their better judgment. The lecturer alone was dissatisfied, but it was with himself. The individual alluded to had occasionally by a word or two noticed his absurdities, but the last remark was fatal to the false prophet.

At length, after about three hours tedious reading of notes apparently not very intelligible, even to himself, and pretty foreign to the subject, the lecturer concluded his wonderful effort.

* * * * *

A short pause ensued, when a young man, short in stature and of humble appearance, presented himself. One in authority demanded his name, which he mildly stated. The audience, probably somewhat disappointed in their expectations, inadvertently, let us hope not intentionally, ridiculed him; but nothing daunted, the young man ascended the platform, and gave the lecturer and his more especial party the *coup de grace* in very nearly the following terms:—

“Mr. Piper, I am not a Freemason; would I were such, for then I should follow my dear father’s example, who for forty years professed, and I have no doubt practised, the tenets of the Craft. When I was very young, my father, owing to losses, removed to Yorkshire, where, however, greater difficulties attended him—he became insolvent and died. Who, sir, were the first to succour the widow and her helpless orphans?—Two ministers of God’s holy order—FREEMASONS were they—two of the blessed number of men whom you have so bitterly reviled; they came and poured the word of comfort in the widow’s ear, and placed the bread of charity in her lap.—Did they stop here? No; they wrote to the Grand Lodge in London—their letter was addressed to FREEMASONS, and the sum of TWENTY POUNDS was returned, with such expressions of condolence as made my widowed mother weep with gratitude. Young as I was at the time, I felt the noble act, and cannot now forget it—Would you wish me to do so?—That, sir, is all I know against Freemasonry.”

How beautiful a conclusion.

* * * * *

On leaving the room, it was whispered that Cambridge was to be the next scene of the lecturer’s exploits. Should he precede this statement of his Colchester pranks, he may gather a few sixpences; that is, if the Vice-chancellor shall allow the imposition: should, however, his walk thitherward be delayed, this account of himself may save him the bootless experiment.

LOUTH.—A Provincial Grand Lodge was holden in the town of Louth on the 23rd of October last, by the Right Honourable Charles Tennyson, M. P., Provincial Grand Master for Lincolnshire, which

was attended by a numerous and respectable assemblage of Brethren. A new set of jewels and regalia had been provided for the occasion; and as a public procession had been announced, the town was filled with visitors from the neighbourhood at an early hour, whose curiosity had been excited by the preliminary preparations, and many of them doubtless expected to catch a glimmering knowledge of those mysterious institutes which distinguish the Order, when, as they supposed, the mantle of secrecy should be partially removed. The Grand Lodge was opened in the Mansion-house, by the Rev. George Oliver, Provincial Deputy Grand Master, and the usual routine of business being disposed of, the Prov. G. M. proceeded to deliver his annual charge to the Brethren, which this year embraced many points of considerable utility. He took a review of the progress of Masonry in the province during the last year, and congratulated the Brethren on its increasing influence, evinced by the fact that three new Lodges had been instituted since the last annual Grand Lodge. He recommended the utmost regularity in their proceedings, and a strict compliance with the requisitions of the Grand Lodge, as set forth in the Book of Constitutions; and he concluded his most interesting address with an earnest exhortation to **ECONOMY** and **EARLY HOURS**; and to practise in the world the precepts which were inculcated in the tyled recesses of the Lodge.

The Officers for the ensuing year were then installed, and a Procession was formed to church in the following order:—

A Marshal with a baton—Union Flag—Band of Music—Union Flag—Visiting Brethren two and two—Rough Ashler borne on a Pedestal—

BAYON'S LODGE.

Banner—Tyler with a sword—Brethren two and two—
Inner Guard with a sword—Two Deacons—Stewards—Secretary—
Treasurer—Chaplain—Past Master—Two Wardens—Master.

The following Lodges in the same order as above:—

TRENT LODGE—LINDSEY LODGE—
OLIVE UNION LODGE—DORIC LODGE—
LODGE OF HARMONY—WITHAM LODGE—
ST. MATTHEW'S LODGE.

The Perfect Ashler borne on a Pedestal before the W. Master of the senior Lodge, by a Brother of his own Company.

PROVINCIAL GRAND LODGE.

P. G. Tyler with a sword—Union Flag—
The two Junior P. G. Stewards with wands—Past P. G. Stewards two
and two without wands—Floor Cloth of the First Degree.
P. G. Stewards two and two with wands—
Floor Cloth of the Second Degree—Inner Guard with a sword—

Past P. G. Deacons two and two—Past P. G. Organist—

Past P. G. Architect—

The two P. G. Deacons bearing the Warden's Pillars on Pedestals—

Cornucopia borne by a Brother—P. G. Organist—

The Tracing Board borne on a Pedestal.—P. G. Architect—

P. G. Director of Ceremonies—Floor Cloth of the Third Degree—

Past P. G. Treasurer and Secretary—The Book of Constitutions on a Pedestal—P. G. Secretary—

The Ark of the Covenant and Veil borne by Four Master Masons—

P. G. Treasurer—The Holy Bible in Black letter, Square and Compass, borne by four Master Masons' Sons ; open at NUMB. x.

P. G. Chaplain—Past P. G. Wardens two and two—The Three Lights placed triangularly on a Pedestal—P. G. Junior Warden with a gavel—

P. G. Senior Warden with a gavel—P. G. Standard—

The Globes on a Pedestal—Deputy Provincial Grand Master—

Provincial Grand Master's Banner—P. G. Sword Bearer—

Marshal
with a
Sword.

Provincial Grand Master, under a Canopy of blue purple and crimson, borne by Six Master Masons.

Marshal
with a
Sword.

P. G. Tyler with a sword—Union Flag—

The two P. G. Stewards of the oldest Lodge with wands—

A Marshal with a baton.

On arriving at the door of the church, the Brethren opened on each side to admit the P. G. Master, followed by the Brethren according to seniority, and on their entering the Lodge the same order was observed.

A sermon was preached by the Rev Geo. Oliver, D. P. G. M., from 1 Cor. xiv. 40, "Let all things be done decently and in order." From these words the preacher took occasion to illustrate some of our peculiar observances, viz.—the situation of the Lodge—the cloudy canopy—and processional movements. The sermon, however, we understand, is to be printed, and we hope to be able shortly to lay it before our readers.

The Brethren returned to the Mansion House in the same order as before, and the P. G. M. addressed to them a most beautiful and energetic oration on the morality of the Order ; embracing particularly illustrations of the Four Cardinal and the Three Theological Virtues. After which the Lodge was closed by the D. Prov. G. M. with solemn prayer.

The Brethren dined together in the large hall at the Mansion-house, and ample accommodations were provided in the ante-room for the ladies. A band of music and a party of glee singers were stationed in the orchestra. After dinner the healths of His Most Gracious Majesty, the Patron of Masonry ; H. R. H. the Duke of Sussex, G. M. ; and other Masonic dignitaries, were eloquently prefaced by the P. G. M.,

each of which was succeeded by an air from the band, and an appropriate glce from the vocalists.

The D. Prov. G. M. then rose and said, "Brethren, I rise to propose a toast which I am sure you will receive with the highest gratification. The Right Honourable Charles Tennyson, our worthy and respected P. G. M. (*Cheers.*) It is unnecessary for me to expatiate on his excellence or activity as a Mason, because the former has been fully evidenced this day, in whose splendid specimens of oratory which have elicited so many expressions of enthusiastic approbation; and the latter by the fact that three new Lodges have been established within his province since the last annual meeting. The personal sacrifices which he has made to the welfare of the Craft, entitle him to our highest regard; and I can affirm, from a long and personal friendship, that such is his zeal in the cause, that if called on to make any sacrifice for the benefit, not merely of Masonry, but of an individual Brother, he would not only do it without a sigh, but with the utmost cheerfulness and alacrity. And this, considering the high station which he at present occupies in the political world as a heavy tax upon his leisure, is no small recommendation to our most unbounded esteem. I do not introduce politics in this place with any other view than to intimate my firm conviction, that when engaged in Masonic pursuits they are entirely dismissed from his bosom, leaving his heart open to the full exercise of universal benevolence. (*Applause.*) These observations, M. W. Provincial Grand Master, are not made because I have enjoyed the honour of a personal friendship with you, uninterrupted for so many years; but because they are the sentiments of every brother present (*Cheers*), because they are the result of an estimation arising from the services which you have rendered to Freemasonry within the province. Masonry, as you so well know, is a system of benevolence and brotherly love, embracing in an ample bond the whole Fraternity of every clime and nation. Do we meet with a worthy Brother in distress, we stop not to enquire what are his religious principles, or his political opinions. We inquire not where he was born, or to whom he is related: though his skin be dark as the raven's wing, or fair as the unsullied flower, we extend to him the hand of relief and consolation. We greet him with the embrace of fraternal kindness, because he is a Brother and a Mason. (*Cheers*). To disseminate these principles in the province where we are now assembled you have exerted yourself faithfully and effectually; and the results are before you. R. W. Sir, we owe you much. When you first undertook the superintendence of our Order in Lincolnshire, Masonry was declining; but under your fostering care it has not merely revived, but has re-assumed a triumphant influence of an increasing and we hope of a permanent character. Such, Brethren, are the genial fruits which have been produced by the

Masonic assiduity and science of our Right Honourable Friend. Let me recommend to you, therefore, to emulate his example, and study the true principles of Masonry as a legitimate science. Be not satisfied merely with the mechanical knowledge of a few hieroglyphics, or the simple routine of ceremonies, but dive into the pure fountain of Masonic philosophy. Then will you enjoy a rich repast of intelligence—you will reap the full glory of the Masonic harvest, not the wretched glean- ing of the grapes after the vintage is done. But I will no longer restrain your impatience to greet our Right Honourable Brother with the highest honours Masonry can bestow." (*Enthusiastic cheers.*)

The P. G. M., after the customary Masonic preface, spoke as follows: "My worthy and reverend friend, the Prov. D. G. M., has been pleased to compliment me on the sacrifices which I am presumed to have made for the interests of Masonry in general, and of the province in particular over which I have the honour to preside. I cannot, how- ever, consent to term that a sacrifice which emanates from a prescribed duty, and conveys unaffected pleasure to the mind. Whatever engage- ments I may have, or whatever pursuits inclination or business may impose upon me, still the calls of Freemasonry are a relief which I am ever inclined to hail with pleasure and satisfaction, for I consider Masonry and virtue to be synonymous. In executing the high office with which it has pleased H. R. H. the Grand Master to invest me, I am not stimulated by the considerations of duty merely but delight; and I can sincerely assure you, Brethren, that though the interests of Masonry are interwoven with that great system of mental amelioration and public virtue, which I trust will at all times characterize my con- duct, both in the world and on my own domestic hearth; yet my per- sonal attentions are more particularly required amongst the Lodges and Brethren which have been placed more immediately under my own guardian care. To your interests and welfare I am devoted; and no exer- tions will ever be considered by me as a sacrifice which can in any manner conduce to the advancement of either; for I am persuaded that the moral improvement of man's mind is the certain and inevitable result of reducing to practice the pure and unsophisticated principles of Masonry, the foundation of which is brotherly love and charity. This is the social bond which distinguishes Masonry from every other human institution; but it must be practised in its glorious and native purity, or it will be inefficient. We must not only do good, but we must have a pleasure in its performance. It must be the work of a pure heart, or it will have more of self-love and ostentation than cha- rity. Such a grade of virtue may be denominated prudence or wisdom, but it is not goodness. An act of the most exalted beneficence pro- ceeding from self-love may be proper—may be laudable—but cannot be generous. It may be faith—it may be hope—but it is not charity.

These three are distinct virtues ; the Scriptures as well as Masonry have enumerated them distinctly ; and you all know which of the three both have pronounced to be the greatest. It is by the practice of this virtue that Masonry promises to advance the happiness and improve the social condition of man.

“ I must now revert to a topic of a more personal nature, as I cannot refrain from expressing my gratification at the very complimentary manner in which my health has been received on the present occasion. I have been honoured with especial notice at many public meetings, but never have I been received with more unequivocal marks of attention and kindness. I hope I shall be able to evince, by a constant attention to your Masonic interests, that I am duly sensible of the value of your good opinion ; and while I thank you for the honest expression of it, I sit down with the consciousness that we have but one end in view, the study of science, and the improvement of our hearts by the practice of benevolence and good will to our fellow-creatures.” The right honourable gentleman sat down amidst much cheering and applause.

Some other Masonic toasts were drank, when the Prov. G. M. proposed the health of the Rev. G. Oliver, D. P. G. M., in an able speech, in which he congratulated the county and himself in possessing a Deputy who had so eminently distinguished himself by his publications on the subject of Masonry. The toast was drank with the highest honours, and replied to by the reverend gentleman in a speech of great interest.

The Prov. G. M. then offered an address to the ladies, in which with much gallantry he complimented them on the attendance with which they had honoured the Masons of Lincolnshire, and gave “ The female friends of Freemasonry,” which was drank with enthusiasm ; after which the ladies retired, and expressed themselves highly gratified with the treat they had enjoyed.

NOTTINGHAM.—*Accident to Lord Rancliffe, Prov. G. M. for Leicestershire.*—The Marquis of Hastings’s hounds met lately at Bunny, and while following them, the horse on which Lord Rancliffe rode, in attempting to leap over a deep and difficult ditch between Flawforth and Bradmore, slipped, and in consequence could not clear it without falling, and his lordship came to the ground and hurt his right shoulder severely, which soon became considerably swollen. The animal, it seems, in regaining its feet, trod upon his lordship, who is going on as well as can be expected. This accident to his lordship is further to be regretted, as, having consented to preside at the festival in honour of the birthday of His Royal Highness the Duke of Sussex, the stewards will have to provide another chairman, which at this late moment may be attended with some difficulty.

HULL, *November 17.*—The Humber Warrant, formerly No. 73, now 65, having for some time lain dormant, a few Brethren, animated by an ardent and sincere desire to promote the prosperity of the Craft, determined to use their utmost exertions to accomplish so desirable an object; they accordingly re-opened the Humber Lodge at the Turk's Head in Mytongate, on the 5th November, 1823, resolving to conduct its affairs upon purely Masonic principles. At this house the Lodge continued to be held until the year 1827, when the number of members having increased to upwards of forty, and the room appropriated for their meetings being considered too small for their comfortable accommodation, they unanimously undertook to build a new Masonic Hall. To accomplish their intended object a subscription was immediately entered into, Bro. Lieut. William Crow (whose name appears in your Masonic obituary) beginning it with a sum of 200*l.*, the S. W. 100*l.* and the rest of the members followed the example according to the best of their respective abilities; a suitable plot of freehold ground was purchased, and the members being unremitting in their exertions, the foundation stone was laid on the 7th of May, 1827, by Brother Robert Mackenzie Beverley, G. S. and D. P. G. M. for the North and East Ridings of the county of York, assisted by Brother the Rev. George Oliver, P. G. S. for Lincolnshire, and dedicated by him for the purposes of Freemasonry only, and to be used for no other purpose so long as three Brethren can be found to attach themselves to the Warrant. This Masonic Hall was completed on the 3d of October, 1827, and opened in solemn form. It is 46 feet long, 25 feet wide, and 21 feet high, substantially built and tastefully decorated, and lighted by eleven gas lamps. The entrance hall though small is neat, having on one side of it the preparing room, and on the other the kitchen. At the west end of the Masonic Hall a gallery is erected, on which is placed a very fine-toned organ, built by Robert Wheatley, a member of the Lodge; the cost of the building with the furniture amounted to upwards of 1100*l.*, the whole of which has in the short space of seven years been provided for. The regular meetings of the Craft are the first and third Tuesday, and the Chapter the last Friday in every month. Attached to the Lodge is a Masonic Fund of Benevolence for the relief of its own members only, upon the principle of a Benefit Society. A Library has also been established for the use of the members and their families, which is open for the reception of all works instructive and useful. I must not omit to mention that we are subscribers to your valuable publication, which has received the unanimous approbation of the whole Lodge; that from the perusal of the first number we received great pleasure, and from every successive one we have derived additional satisfaction.

BRIDGEWATER, Oct. 7th.—The Lodge of Unanimity and Sincerity, No. 327, visited the Lodge of Perpetual Friendship in this town last evening, and witnessed the initiation of Mr., now Brother *Simon Fraser Campbell*, into the mysteries of the Craft. The worthy Brother is son-in-law to the respected R. W. P. G. M. for Somerset, Col. Tynte, and his admission into the Fraternity was hailed with considerable satisfaction, not more from the gratifying circumstance of the abovementioned connexion, than from the known worth and amiability of the esteemed candidate for the honours of Masonry. The P. G. M. attended during the ceremony of initiation, but departed immediately at its conclusion with his *son* and *Brother*. We were pained to witness the marks of affliction and anguish on his countenance consequent on the loss of a beloved daughter, and we hope for a speedy resumption of his usual spirits and appearance. The W. M. Brother *Eales White*, was accompanied by Brothers *Maher*, *Polhill*, *Macdonald*, *Greenhill*, *Gillam*, *Haselen*, *Ash*, and many others of his Lodge, who expressed themselves highly gratified by the cordial and truly fraternal feelings with which they were received, and after partaking of the bountiful hospitalities that were provided for them, and requesting the honour of a visit in return from the Lodge of Perpetual Friendship, the Brethren returned to Taunton, much delighted at the progress of Masonic feeling which they had witnessed, and which is so much increasing in the western provinces. Brother *Inman*, P. G. Secretary and W. M. of the Lodge, conducted the ceremonies of the evening with his accustomed ability.

WIVELISCOMBE.—*Loyal Vacation Lodge*, Oct. 14th, 1834.—Our Lodge was unexpectedly gratified yesterday by the honour of a fraternal visit from the W. M. and Brethren of the Lodge of Unanimity and Sincerity at Taunton. Our respected W. M., Brother *Hancock*, in expressing his deep sense of the kindness, alluded most forcibly to the benefits that would arise from reciprocal visits of this description, and in reply to the invitation of the W. M., Brother *Eales White*, he, in the name of his Lodge, promised to return the visit at the earliest opportunity. The work of the Lodge was ably effected by the W. M. and his officers, Brothers *Boucher*, *Edwards*, *Lean*, *Kersteman*, &c., and at its close an abundant dinner was provided. On the removal of the cloth, the Brethren were much delighted by the vocal efforts of Brothers *Lean*, *White*, *Carrow*, *Smith*, and *Collard*, in some exquisite glees and humorous catches. Among the visitors we noticed Bro. *Carrow*, Grand Steward, Brothers *White*, *Polhill*, *Maher*, *H. Sully*, *M. D.*, *Macdonald*, *Alford*, *Randolph*, *Gillam*, *Ball*, *Hunter*, and *Jeffery*. The evening was employed in reciprocal kindnesses and attentions, and the Brethren departed at an early hour, impressed with the beneficial

effects of occasional, nay, frequent visits; and since this is an important duty of the Fraternity enjoined by the Book of Constitutions, we confidently hope it may be adopted and acted up to by the Craft generally.

SOUTH MOLTON.—It is expected that a new Lodge will shortly be consecrated in this town.

SHEPTON MALLETT.—The Lodge has resumed its charter and warrant.

TAUNTON.—From “The Taunton Courier, October 1, 1834.”—*The Freemasons’ Quarterly Review.*—“Independently of the especial claim to patronage which this publication has on all worthy members of the Craft, it embraces many valuable points of recommendation deserving the attention of every friend to literature. Masonic intelligence from all quarters, and information of every description tending to advance the science and utility of Freemasonry, naturally occupy a considerable portion of the pages of this periodical, but a sufficiently ample space is nevertheless left for the diffusion of general literature. It is a well-edited miscellany, and will, no doubt, be cherished accordingly by the intelligent public.”

The Brethren of this town have held a meeting at their Lodge-room for the purpose of adopting an address of condolence to the R.W.P.G.M., Colonel Tynte, expressive of the deep sympathy with which the Lodge of Unanimity and Sincerity is impressed on the late domestic affliction that has visited the house of Halswell. The Lodge was attended by an unusual number of Masons, all appearing anxious to testify their respect for their esteemed chief. The Lodge was honoured by the presence of many visitors on the occasion, and among them Brother James Murray Macdonald, of the Lodge of Antiquity, and a member of several Lodges in India. The fact of his being the grandson of the celebrated Flora Macdonald, was additionally interesting to the Brethren, from the romantic associations which the very name calls together. The following address was voted amid the unanimous approbation of the assembled Brethren, and a deputation selected for its presentation. The Brethren, with a consideration which does them much honour, conceived that a single personal friend to wait on Col. Tynte, would be more congenial to the present state of the feelings of the P. G. M. than such a deputation as the Lodge would, in any other case, appoint; consequently, Brother Maher was requested to favour the Lodge by acting as their deputation for the purpose. The worthy Brother, with his usual kindness and desire to oblige, acceded to the request of the Lodge, and on the 11th presented it.

*To the Right Worshipful Charles Kemey's Kemey's Tynte, M. P.,
Grand Master of the Province of Somerset, &c.*

Right Worshipful Sir and Brother,—It is with feelings of no common attachment that we (the Lodge of Unanimity and Sincerity) at this time desire to employ one of the noblest characteristics of our Craft, that of offering solace to a Brother in affliction; although we are most anxious at all opportunities to convey to you assurances of our profound respect, unfeigned gratitude, and warm personal regard, yet we would have supplicated the Almighty Architect of the Universe, and the Most High disposer of his creatures, to have averted so distressing an occasion for exercising this hallowed duty.

Permit us, Right Worshipful Sir, to assure you that we have witnessed with great emotion the affliction which has so long overwhelmed you, and we have offered our anxious prayers for your RELIEF in unsuspected TRUTH, in ardent BROTHERLY LOVE, in equal SINCERITY as UNANIMITY. We have deeply felt the manifest anguish that has wrung the kindest of hearts whilst discharging your fraternal and valued duties, and now as Brother Masons we crave the melancholy indulgence of mingling our heartfelt sympathies in a bereavement which no parent can have more acutely felt—few, with such abundant reason.

We can offer no subject of condolence that has not already presented itself to a mind long exercised in all the most exemplary duties of humanity, but we feel that it is at least some consolation in the severity of your affliction to turn to the blessings that surround you, which we trust will long be continued to you in progressive augmentation.

We would again repeat our assurances of affectionate interest and true fraternal regard, and in the best Masonic feeling we request you to accept the same from us, your brethren of the Lodge of Unanimity and Sincerity. Allow us soon again the advantage of your active energies, and the comfort of your acceptable presence in dispensing the manifold duties which are attached to the high office held by you, so much to the best interests of our invaluable institution, and the well doing of that portion of the Craft whose privilege it is to recognize you, Right Worshipful Sir, as their guardian and director.

Signed at the unanimous request, and on behalf of the

LODGE OF UNANIMITY AND SINCERITY, No. 327.

*Lodge Room,
Sweet's Hotel, Taunton.
October 10, 1834.*

EAL'S WHITE, W.M., Prov. J.G.W.

The following is the eloquent apply to the address, abounding in pious sentiment and truly Masonic feeling.

*To the Worshipful Master, Wardens, and Brethren of the Lodge of
Unanimity and Sincerity, No. 327.*

Worshipful Sir and Brethren.—I have the honour to acknowledge the receipt of your address of condolence on the severe affliction which has so long overwhelmed my family and myself, which was completed by the melancholy event that has called forth your sympathy.

In the bitterness of grief for the irreparable loss we have sustained, we have endeavoured to submit with all humility to the decree of the Almighty Creator of all mankind, and disposer of all events. To His mercy we look first for that comfort which He alone can give, and we have the consoling conviction, that as by His holy will and ordinance my late dearly beloved and lamented daughter has been released from the sorrows and sufferings of this world, her blessed spirit has found grace and glory in the presence of the God she adored, and the Saviour upon whose redemption she relied with unshaken confidence, and is now receiving the rewards of a blameless and religious life in joy everlasting.

The truly Masonic feeling and sympathy which has been so warmly and so very elegantly expressed in your address, has proved to me, indeed, that in the midst of affliction the greatest consolation we can receive (next to that derived from the Almighty Father of all mercies), is the knowledge that those friends and associates whom we respect and honour partake of our sorrows, and administer their aid in relief of them.

I beg you all to receive my unfeigned and grateful thanks for this fresh proof of that affectionate interest and fraternal regard with which you have always been pleased to honour me, and be assured that it is reciprocally felt on my part.

I pray the Grand Architect of the Universe to bless yourselves and your families with length of days, and every blessing that can attend you and them both hereafter, and I have the honour to remain,

Worshipful Sir and Brethren,

Your affectionate friend and Brother,

C. K. K. TYNTE, P. G. M. Somerset.

Hill Street, London,

Oct. 18, 1834.

EDINBURGH.

(From "The Edinburgh Evening Post.")—*The Freemasons' Quarterly Review.* London. 1834. "The third number of this new and spirited publication has just been put into our hands, and we are free to confess, that we have unexpectedly found in it more variety, more novelty, and original information of different kinds, than in some peri-

odicals with greater pretensions. Its principal object is stated to be, to open up a medium of Masonic communication among the Brethren, to promulgate the true principles of Freemasonry, and to disabuse the neutral world of the prejudices too often entertained against the Craft; besides which the work will comprehend much valuable information on subjects of general utility and interest. In the present Number we are presented, amongst others, with a curiously erudite article on Masonic Number, from the experienced pen of the Rev. George Oliver, author of various historical works; and with a paper exhibiting much ingenious research upon the antiquity and origin of the Round Tower of Brechin, in Angus, by Doctor Tytler, both of which productions would do honour to any antiquarian or literary journal extant. The Masonic department exceeds our expectations: it is managed with much skill and ability, and there is some good poetry intermingled. The proceedings of Lodges, &c., will be read with lively interest by every Brother, and the tales, or subjects of romance, will be pronounced by the general reader infinitely superior to the trash often met with in magazines. A tale, by Mr. Sheridan Knowles, is announced for the forthcoming number. The "Philosopher and his Pupil" is a classical conception, and the notices of the ancient Scottish Templars afford some curious information. Altogether we have not often met with a more interesting periodical."

[We re-publish the above flattering compliment to our zeal at the earnest request of our Edinburgh Correspondent.—Ed.]

GRAND LODGE OF SCOTLAND.

1834.—The festival of St. Andrew's day falling upon a Sunday, the Grand Lodge of Scotland met for their election of office-bearers on Monday, 1st December last, when the following noblemen and gentlemen were installed, agreeable to the election of the 3d November.

His Majesty King William IV. Patron of the Masonry of St. John.
 The Most Noble the Marquis of Douglas and Clydesdale, Grand Master.
 The Lord Viscount Fincastle, Grand Master elect.
 Right Hon. the Earl of Buchan, Past Grand Master.
 Sir John Hay, *Bart.*, *M.P.*, Substitute Grand Master.
 Ronald M'Donald, of Staffa, Senior Grand Warden.
 Sir Thomas Dick Lander, Junior Grand Warden.
 Reverend Alexander Stewart, of Douglas, Grand Chaplain.
 Sir William Forbes and Co., Bankers, Grand Treasurers.
 W. A. Lawrie, Esq., Grand Secretary.
 James Bartram, Esq., Grand Clerk. J. Maitland, Assistant Ditto.
 William Burn, Esq., Architect to the Order.
 William Cunningham, Esq., Grand Jeweller.
 Brother Lorimer, Grand Bible-bearer.
 Brothers Buchanan and Ross, Grand Tylers.

In the evening the representatives and visiting Brethren dined together, to the number of nearly 200, in the great room of the Waterloo Hotel, Sir John Hay in the chair; Ronald M'Donald, of Staffa, and Sir Thomas Dick Lander, officiating as croupiers. The splendid regimental band of the Scots Greys, all of them Brethren, enlivened the festivity with their performances. After dinner many excellent toasts and speeches were delivered, among which may be particularized, "The Holy Lodge of St. John;" "Our Royal Grand Patron, the King;" "The Queen, the Princess Victoria, and the rest of the Royal Family;" "The Memory of St. Clair, of Rosslyn, to whom the Grand Lodge of Scotland owes its institution;" "The Marquis of Douglas," and "Lord Fincastle;" all of which were admirably given from the chair.

Brother Alexander M'Neil, R. W. M. of the Lodge Canongate Kilwinning, No. 2, proposed a toast which, he said, he felt assured would meet with heartfelt and unqualified approbation from every Brother, as it was to the health of one then amongst them, who possessed, he might say, an hereditary claim upon their gratitude and affection—one whose excellent and most esteemed father long filled a post of peculiar trust and importance in the Grand Lodge, and who has left the mantle of his purity and worth to descend upon the shoulders of his no less worthy son; he meant their present Most Worshipful Chairman and Grand Master Substitute elect, and God grant that he may long hold that honourable station, to discharge its high and responsible duties in the same distinguished manner that he has hitherto done.—"Sir John Hay, our Substitute Grand Master."

The cheering and applause which followed this toast expressively marked the feelings of the meeting, and Sir John Hay, with characteristic modesty and talent, returned thanks for the compliment. He then called for a fraternal bumper to "The health of His Royal Highness the Duke of Sussex and the Grand Lodge of England," which was not the less heartily received from the chairman stating, that he had lately seen, by published records of the Grand Lodge of England (*The Masonic Quarterly Review**), in which it was stated to be the pleasure of His Royal Highness that the Grand Master of Scotland should always be remembered among their principal toasts.

"The Duke of Leinster and the Grand Lodge of Ireland" succeeded.

The health of "The Reverend Chaplain of the Grand Lodge" was also given, who, in a speech characterised by proud sense and good feeling, and just and enlarged views of the sacred objects of our institution, assured the Brethren that he felt indeed proud to occupy the station once filled by one of the ablest worthies of the church of Scotland—the late Sir Harry Moncrieff Wellwood.

* See page 152.

Brother Alexander Deuchar (the Grand Master of Knights Templars of Scotland) then significantly proposed, "Greater prosperity to the funds of the Grand Lodge;" and many other toasts, sentiments, and speeches were given and made ere the anniversary festival terminated.

It is but justice to add, that the vocal performances of Messrs. Kenward, Ebsworth, and Gleadhill elicited general applause throughout the evening, which was, indeed, one of the most unexceptionably harmonious meetings that ever took place in the Grand Lodge; and it is to be hoped that its influence and effects may be practically felt throughout the general system of the society in Scotland.

* * * * *
Till, however, the Freemasons' Review be in the hands of every Brother, much cannot be expected in Scotland from merely convivial meetings.

ARGUS.

OFFICE-BEARERS OF THE SUPREME GRAND ROYAL ARCH CHAPTER OF SCOTLAND.

Admiral Sir David Milne, <i>K. C. B.</i>	}	Grand Principals.
The Right Hon. the Earl of Moray, <i>K. T.</i>		
The Right Hon. the Earl of Aboyne, <i>K. T.</i>		
George Aitchison, Esq., Deputy Grand Principal.		
Robert Downie, Esq., of Appin, Substitute Grand Principal.		
Colonel M'Donald, of Dalchosnie, Grand Chancellor.		
Captain J. D. Boswall, of Wardie, <i>R. N.</i>	}	Grand Sojourners.
Sir William Molesworth, <i>Bart.</i>		
Robert Stewart, Esq., of Alderston.		
Lieutenant-colonel Harvey, of Castle Semple,	}	Grand Scribes.
John Maxton, Esq.		
M. Pringle, Grand Recorder.		
Hon. Fox Maule,	}	Grand Standard-bearers.
Hon. Adolphus Frederick Cathcart,		
Alexander Deuchar, Grand Jeweller.		
William Petrie, Grand Tyler.		

OFFICE-BEARERS OF THE ROYAL GRAND CONCLAVE OF THE KNIGHTS
TEMPLARS OF SCOTLAND.

Alexander Deuchar, Esq., Grand Master.
Admiral Sir David Milne, <i>K. C. B.</i> , Grand Prior.
Sir Patrick Walker, <i>Knt.</i> , Depute Grand Master.
John James Watts, Esq., of Hawkesdale, Grand Marischal.
Captain Stephen Briggs, <i>R. N.</i> , Grand Admiral.

- Major David Deuchar, Grand Turcopolier.
 William Burn Callender, Esq., of Preston,
 Geo. Lewis Augustus Douglas, Esq., of Tellewhilly, } Grand Captains.
 John Allen de Ballenhard, Esq.
 William Douglas, Esq., *W. S.*, Grand Chancellor.
 James Graham, Esq., of Leitchtown, *W. S.*, Grand Treasurer.
 David Deuchar, Esq., Grand Chamberlain.
 R. T. Crucefix, *M. D.* } Grand Standard-bearers.
 John Campbell, *M. D.* }
 Thomas Boog, Esq., Grand Armourer.
 W. H. Blackie, *H. P.*, Grand Secretary and Registrar.
 William Petrie, Grand Equerry.

PEEBLES BRIDGE.

August, 1834.—Friday, the 15th current, being the day appointed for placing the key-stone of the last arch of the New Bridge, the quiet and romantic town of Peebles displayed an unusual state of liveliness. At an early hour of the morning, gay groups of the peasantry from the surrounding country began to pour into the Vale of Tweed, and by twelve o'clock, the town was thronged with visitors anxious to take a part in the festivities of the day; so great, indeed, was the interest excited by the occasion in this district, that even the gay St. Ronan's was for a day the deserted village.

At one o'clock, the Provost, Magistrates, and Town Council, preceded by their officers, the Incorporated Trades with their banners, and Peebles Kilwinning Lodge, and the other visiting Brethren of the Masonic Craft, to the number of about 300, who had previously been marshalled in their respective halls, moved off in procession to the *Ton-tine Hotel*, where a provincial Grand Lodge had been opened by the Right Worshipful the Provincial Grand Master, Sir John Hay, of Hays-toun, Bart. *M. P.*, assisted by the other office-bearers.

The Provincial Grand Lodge took the rear of the procession, and walked to the town church, where an excellent, impressive, and appropriate discourse was preached by the Rev. Mr. Stewart, of Douglas, the Grand Chaplain, from Hebrews, xiii. 1, "Let Brotherly love continue." The service being concluded, the procession left the church in like order, and proceeded round the Old Town, up the High-street, to the bridge. The ceremony of keying the arch was performed with all Masonic pomp, and after a very impressive prayer from the Grand Chaplain, and a highly spirited address by the Provincial Grand Master to the Provost, Magistrates, and others present, upon the great public benefit and utility of the undertaking, the proceedings terminated with many hearty cheers from the assembled multitude.

The procession then walked to the Tontine, where upwards of 130 gentlemen sat down to an excellent dinner, provided by Mr. Cameron, in the ball-room, Sir John Hay, Bart. M. P., in the chair. After many loyal and patriotic speeches and toasts, enlivened with good songs and an excellent instrumental band in the orchestra, the company broke up at seven o'clock. The hall was now splendidly illuminated, and the Provincial Grand Master proceeded at eight o'clock to hold his Lodge, which was attended by all the visiting Brethren upon the occasion, and which filled the hall to an overflow. The Grand officers present were, Sir John M. Nasmyth, Bart., Depute Grand Master, Col. Hay, Substitute Master, Mr. Mackenzie, of Portmore, and Mr. Richardson, W. S., Senior and Junior Wardens, Mr. Campbell, of Calzie, Treasurer, Mr. W. A. Lawrie, Secretary, Rev. Mr. Stewart, Chaplain, Mr. Bartram, Clerk, Mr. Bathgate, Bible Master, &c.

'Twere common phrase to say that the evening was spent in the utmost hilarity and conviviality, but it is only justice to state, how much the amiable disposition, social feeling, and true amenity of temper of the Provincial Grand Master, shown by him upon all occasions, but particularly upon this so conspicuous, cast a halo of attachment and delight around his Brethren, which rendered it more than an ordinary exertion to sever the "mystic tie," and not until the pealing of "that hour o' night's dark arch the key-stane," announced from the church tower the signal for the bumper at parting and closing the Lodge, after a day and night spent in the greatest harmony, and which will long be remembered with pleasure by the quiet and pastoral inhabitants of Tweeddale.

DUBLIN.

[Our Correspondent has been rather tardy in his communication. We look for his next with much interest. He will please to bear in mind, that the earlier his letters reach our hands the more attention we can bestow upon them].

"To the Editor.—SIR AND BROTHER.—Many Brethren here are anxious you should be apprised that the Grand Lodge of Ireland subscribes to your Review: they also wish a general list of subscribers in Dublin should appear. The following Resolution I am also desired to make known to you.

'Dublin, Oct. 9, 1834.—At a meeting of the original Chapter of PRINCE MASONS OF IRELAND, Brother Thos. Wright, M. W. S., K. H. on the Throne.

'It was resolved unanimously, that the Chapter do subscribe to the Freemasons' Quarterly Review, and that our Secretary, Brother F.

Murphy, be directed to have this Chapter enrolled as subscribers thereto.

‘(Signed) Thos. Murphy, Sec.

‘*Chapter Room, Commercial Buildings, College Green.*’

“ I hope in my next to forward some interesting information, and meantime remain, Sir and Brother, yours obediently,

“ S. K. OVEREND.”

PARIS.

The Duc de Trevi se (Marshal Mortier) is re-elected Grand Master of the Order in France.

M. Dupin is re-elected Orator to the Lodge of Trinosophiers. The number of members in this Lodge, it is said, exceed two thousand.

BRAZIL.

Joz  Bonifacio de Andrada continues as Grand Master for the Brazils. DON PEDRO, the late ex-emper r, retired from that office in 1822.

MADRAS.

[The following Correspondence, although not recent, will be interesting to many, if not to all our readers.]

It is with much pleasure we comply with the request of a friend in publishing the following correspondence between the W. Master of one of the most zealous Lodges of Free and Accepted Masons on the coast of Coromandel, and the Rev. Brother Scudder.

The same genuine spirit of Freemasonry which has actuated the Lodge St. John, No. 13, to contribute towards the establishment and support of so excellent and laudable an institution, will, we fervently hope, be prominently displayed by the several Masonic Lodges at the Presidency, and that they will thus convince the world, that the principles of true Masonry lead the Craft to unite their efforts in support of all good works ; and by evincing their “ good will to men,” they entertain the hope that their humble endeavours may be deemed acceptable to the Great Architect of the Universe.

To the Rev. Brother Scudder.

“ DEAR BROTHER—Referring to a letter from you to Lodge No. 13, St. John at Secundrabad, transmitted by Brother Williams, accompanied with certain papers regarding the School at Jaffna, Ceylon, I have great pleasure in communicating to you that the Lodge has subscribed one hundred rupees in support of that institution ; an order for which you will find inclosed.

“ After the subject of the papers had been discussed in the Lodge, I forwarded them to the Reverend Brother Darrah, the Chaplain at this station, who assured me he would do all in his power to support and aid your object. I regret that so long a time should have elapsed before this reply, but the delay has arisen from circumstances which could not be controlled. W. Brother Meikle, now W. M. of Lodge No. 13, on my departure has kindly undertaken to forward this letter, and I am certain he will do all he can to support the very laudable and excellent institution over which you preside.

“ I remain, dear Brother,

“ In all truth, yours very fraternally,

“ E. L. SMYTHE,

“ W. M. of Lodge St. John, No. 13, at Secundrabad.

To Dr. G. Meikle.

“ DEAR BROTHER.—I am favoured with your letter of the 6th instant, inclosing one from Brother Smythe.

“ I will thank you to present my fraternal regards to each of the worthy Brethren of your Lodge, and thank them for the interest they have taken in the Jaffna Seminary.

“ It has been suggested, ‘ Whether we can better act in character as Freemasons, than to assist in erecting in this island of ignorance and darkness, a moral edifice, which will be more excellent in its nature, more beautiful in its proportions, and infinitely more durable and useful than the famed monuments of antiquity, which are now regarded as splendid evidences of the opulence, genius, taste, and public spirit of those who have preceded us in Masonry. The members of the Noble Lodge at Secundrabad have shown, by their late donation, that it is their delight to lend an assisting hand in the erection of such a building. They have demonstrated to the world, that the motto of our fraternity, ‘ Good will to men,’ is not an empty sound.

“ Your Lodge is not the only one which has helped us in our work, as you may learn from the following extract of a letter written by our Brethren of Jordan Lodge (Danvers) to our worthy Brother Poor. ‘ It was voted in Jordan Lodge, at a regular meeting held Jan. 1st, A.D. 1817, that a committee be appointed to collect, if practicable, by subscription, from the members of this Lodge, the sum of thirty dollars, to be transmitted in the name of the Lodge to our Reverend and worthy Brother Daniel Poor, missionary in the island of Ceylon, for the purpose of supporting and educating a youth of that country in the useful arts and sciences, and in the knowledge of the true God.’

“ It may not be irrelevant to remark, that not merely one, but two young men were educated for less than this sum. These young men

are now actively engaged in diffusing that light which is the joy of Freemasonry to impart.

“ That we may all be living stones in that glorious temple which the Great Master-Builder of the Universe is erecting at an infinite expense on the only sure foundation (JESUS CHRIST) which is elect and precious, is my most ardent wish.

“ I am, dear Brother, very fraternally, &c.

“ J. SCUDDER.”

☞ We refer our readers to a request made at page 320, and earnestly solicit their attention to it.

The Masters of all Lodges are reminded of the consequences attending their neglect of the orders of his Royal Highness, the M. W. G. M., as stated in full at page 149.

TO CORRESPONDENTS.

We acknowledge no less than *five* letters complaining of irregularities in the Masonic Calendar, *two* of them, we have ascertained, occur from the neglect in the members of Lodges who have omitted to report the changes to the Grand Secretaries, and thereby themselves incurring the penalty of censure. We shall be ready at any time to report whatever may be considered good for “ Freemasonry in general,” or of parties “ in particular,” but are clearly of opinion that the communications ought to have been sent in time to the Grand-Secretaries, who would have attended to them, whereas a twelvemonth must now elapse before the corrections can be made.

BRO. ROBT. FIELD is sincerely thanked for his frank communication and support—he will perceive we have acted upon his suggestion.

CLERICUS—1, 2, 3, and 4—Are most gratefully and sincerely thanked. We hope the time is not far distant when we shall with gladness accept their auspicious support in aid of the Masonic Asylums.

REV. H. R. SLADE. A press of matter compels us to postpone his obliging communication.

QUAST. Inadmissible—We have no objection to admonish with candor, but rudeness can please no one.

EARTWIG indulges in a morbid view of a very innocent party; he must know there are many who talk largely when safely housed, but are prudent of speech when the proper moment arrives—it is ever thus.—We think the D. G. M. had more reason to complain at the late Communication of the petty intrusions which certainly would not have been attempted with the Grand Master.

VIGIL is probably correct, but we notwithstanding entertain such an estimation of the Masonic integrity of the Brother, whose motion fell to the ground because he had not taken counsel—that we cannot but express our regret that it was not differently framed. It had the unintentional appearance of reflecting upon a high authority instead of promoting explanation upon charges, made by a party employed to carry the orders into effect, and who has thus escaped reproof.

MERCATOR's communication is very pleasingly written, but as he founds the leading interest upon a very simple fact—in itself not sufficiently important to the effect—we refrain from inserting it. If Mercator will attentively peruse the account which appeared in the Morning News of the 6th November, he will see we are correct. It is proper, however, to

state our belief that the badge which remained in the son's possession corroborated the general facts, by stating the name of his deceased parent and the Lodge to which he had belonged.

PILGRIM. We cannot sufficiently thank our esteemed correspondent.

A **PAST GRAND STEWARD** eulogizes the arrangements of the last Grand Festival!! and challenges us to prove the *possibility* of a hundred pounds being reserved even by that individual Board for the purposes of charity. Will the following facts *prove* that we were right?—Eighteen Brethren contribute 20*l.* each, the same eighteen Brethren receive back 6*l.* 4*s.* each. What is the *tottle* amount returned to the depositors? The late Brother Cocker would give the answer at something like 111*l.* 12*s.*

A **WARNING VOICE** reprehends us pretty sharply for some of our late comments, and positively says that the Grand Stewards have no powers whatever. We simply reply—first, We have hardly *as yet* touched upon the public duties of the Grand Stewards; and secondly, We *warn* the “voice” that the Grand Stewards should enforce the first article of their duty, see page 42 of the “Constitutions.” While, however, they shall be prevented from becoming a *Board* until their office is nearly expired, little good can be expected—*more anon.*

AN **ADMIRER** is respectfully informed that the subject of the appointment of Provincial Grand Masters has very frequently been discussed at the Board of General Purposes, and unanimously approved of, but that Board has no power even to recommend. Many provinces are most solicitous to be so governed, and there can be no doubt of the very great advantages that would be derivable from the immediate appointment to every County where there is a vacancy—but the appeal must be made to the highest quarter.

M. M. should address his Prov. Grand Master, Lord Combermere.

J. B. V. Many thanks for the letter, which he interdicts us from publishing.

SOME ARCH MATTERS.

P. Z. inquires the reason “Why the Grand Scribes address the invitation to the Grand Officers to ‘dinner on table at five o’clock exactly,’ on the days of Quarterly Convocation as ‘M. E. Companion,’ there being in the English Order but one individual entitled to be so addressed?” to which we reply, “we do not know,” but “*we guess*” that if the quantity of printed circulars on hand be not very great, the letter *M* may probably be omitted in the next edition.

P. Z. No. 2, inquires, “Would there be any objection to the principals of *Subordinate* Chapters indulging in the luxury of a cup of tea or coffee in the ante-room, before they shall be summoned to enter the Grand Chapter?” to which we reply, certainly not; indeed, such indulgence would beguile the time, which is too often wasted in conjecture and dissatisfaction at being kept in waiting for no purpose.

P. Z. No. 3, inquires, “Why all Past Principals are not admitted at the opening of the Grand Chapter?” to which we reply, we do not know, but “*we guess*” there must be a reason.

P. Z. No. 4, (we wish some other initials could be used) inquires, “How is it that on the Committee of General Purposes there should be placed a Companion of subordinate rank to decide upon cases referring frequently to Companions of a superior standing in the Order?” to which we reply, alter the law; but in so doing, amend it.

DELTA will learn with pleasure that his objections have been considerably met by the late Committee, and, in fact, they may be said to exist no longer.

PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

June 23.—Warwick Disfranchisement Bill—several witnesses examined. The Duke of HAMILTON presented a petition from Sir F. Johnstone, one of the claimants of the Annandale Peerage, praying for one month's delay, in order to make out his case. The noble Duke's motion was negatived.

The Marquess of WESTMINSTER moved the second reading of the Bill for removing the civil Disabilities of the Jews. Majority against the second reading 92.

24th.—The Bishop of LLANDAFF presented two petitions against the admission of Dissenters to the Universities. The Earl of WINCHILSEA presented a petition from Captain Aitchison, against the practice of compelling soldiers to pay respect to Roman Catholic ceremonies in foreign countries; and also praying for compensation for the loss of his commission by the sentence of a court martial at Malta.—The Warwick Borough Bill was further proceeded in.

25th.—Petitions presented in favour of the Established Church.—The proceedings in the Warwick Bill were resumed, and adjourned.

27th.—Petitions presented in favour of the established Church.—The Borough Justice's Bill was read a second time.—Royal Assent to several Bills.—Earl Grey gave notice, that on Tuesday he should move the renewal of the Coercion Bill.

30th.—The proceedings in the case of the breach of privilege complained of by the Lord Chancellor were resumed, and terminated in the committal of Mr. Bittleston (who admitted himself to be responsible for the article in question) to the custody of the Usher of the Black Rod.

July 1.—The breach of privilege came under discussion again, Lord WYNSFORD having presented a petition from the Editor of the *Morning Post*, praying their Lordships' forgiveness. Petition ordered to be taken into consideration on Wednesday.—Earl GREY introduced a Bill to renew the Irish Coercion Act until 1st August, 1835; the only alteration in the new Bill being the omission of the Court-Martial clause. Read a first time, and ordered for a second reading on Friday.

2d.—Petitions presented in favour of the Established Church, and for the better observance of the Sabbath.—Mr. Bittleston was brought to the bar, and reprimanded by the Lord Chancellor; after which he was discharged, on payment of the fees.—The Poor Laws Amendment Bill was brought up from the Commons, and read a first time, and ordered for a second reading on Tuesday.

3d.—The Warwick Borough Bill was proceeded in, and again adjourned.—The Duke of RICHMOND presented the Report of the Select Committee appointed to inquire into the expediency of substituting declarations for oaths in certain cases.—Several petitions were presented for the protection of the Established Church, and on other subjects.—

The Irish Securities Bill went through a committee.—The LORD CHANCELLOR presented a petition praying for the repeal of the stamps upon newspapers.

4th.—The Duke of CUMBERLAND presented ten petitions in favour of the Established Church.—Civil Officers' Compensation Bill read a third time and passed.

7th.—Petitions presented in favour of the Established Church.—Earl GREY, in reply to a remark of Lord Wicklow, censured the conduct of Cabinet Ministers disclosing what passed in the Cabinet. The Duke of RICHMOND said he had the King's permission to do so.—Earl Grey said as *he* had not the same permission, he could make no disclosures.

8th.—Petitions were presented in favour of the Established Church, and against the admission of Dissenters to the Universities.—Earl Grey took objections to a direct allusion to language used by himself, as contrary to the usages of Parliament.—The Earl of Winchelsea maintained the right of animadverting upon the conduct of public men.—The Lord Chancellor reminded the noble earl that there was a wide difference between commenting upon the public acts of the government and using the expressions of members of either house in petitions.

9th.—On the order of the day being called for to bring up the report of the Irish Coercion Bill, Earl GREY rose to make his expected statement on the subject of the ministerial resignations.—His Lordship was so much affected on proceeding to announce the fact of his retirement, that he was obliged to sit down, after an unavailing struggle with his feelings. In a few moments, however he again rose, and after expressing his astonishment that dispatches, not of a public, but of a private and confidential nature, from the Lord Lieutenant of Ireland should be required, he proceeded to observe, "I must say again that such a communication, so made, ought not to have been divulged; but the minister being charged with a breach of faith, in addition to a charge of vacillation as respected the measure itself, and the discussion which took place in the other House of Parliament on the subject, these things placed us in different circumstances, and the consequence was that my noble friend (the Chancellor of the Exchequer), feeling the ground thus slipping from under his feet—feeling the difficult situation in which he was placed in the House of Commons—concluded that he could not, with satisfaction to himself and advantage to the country, continue in his present situation. The being deprived of the assistance of my noble friend, the leading minister in the House of Commons, in whom the strength of ministers in that House lay as a leader, and in losing whom I lost my right arm, placed me in such a situation that I felt I could not continue longer in office with satisfaction to myself—with advantage to my sovereign and my country. Therefore, upon receiving the resignation of my noble friend, I felt an unavoidable necessity to tender my own resignation, and they have both been accepted; and I have only to discharge the duty of my office till such time as his majesty shall be able to appoint a successor."—The Duke of Wellington admitted that the noble earl had explained with great clearness the cause of his own resignation, but he had not explained the cause of the resignations which had led to his own. "That part had been left short of any explanation, at which he was the more surprised, because, if ever there were a set of ministers who, more than all others that had ever gone before them, were placed under the strongest necessity of con-

tinuing to serve their sovereign as long as it was possible for them to do so, the noble earl and his colleagues were those ministers." After taking a review of the acts of the noble earl's administration, his grace concluded by disclaiming all personal hostility, and declaring that he never had opposed the measures of the noble earl except with great pain to himself.—The Lord Chancellor entered into a review of the measures of ministers, and showed the difficulties they had to contend with. The conclusion of his Lordship's speech was an impressive eulogium upon the intellectual and moral qualities of the late premier.—The question, which was that the report of the Committee on the Irish Disturbances Bill should be received, was then agreed to.

10th.—Petitions presented in favour of the Established Church, in favour of the Observance of the Lord's day and against the Poor Laws Amendment Bill.—The Marquess of Londonderry wished to know whether there existed an administration in this country at present, or whether any steps had been taken for the construction of a new one? if not he should feel himself justified in moving an adjournment of the House.—The Lord Chancellor said he knew of no resignation up to that moment in the administration, except that of his noble friend, and his noble friend the Chancellor of the Exchequer. His Lordship declined answering the question whether any steps had been taken to form a new administration.

11th.—Earl Grey replied that the Poor Law Bill certainly involved great consideration, and that if their lordships considered that the incomplete state of the administration rendered it unadvisable to bring it before the House, he would bow to that decision.—It was agreed that the Bill be read a second time that day se'night.

14th.—Lord Melbourne said, that in obedience to his Majesty's commands, he had undertaken, with the assistance of Lord Althorp, and on the authority of Earl Grey, the formation of a new ministry.

16th.—The Lord Chancellor said that a government had been formed, and that Lord Melbourne would be in his place on Thursday.

17th.—The second reading of the Religious Assemblies' Bill was negatived without a division.—Lord Melbourne said it was not intended to proceed with the Bill on their lordships' table for the renewal of the Irish Coercion Act, but that a measure on that subject would be introduced in the House of Commons, which would not contain the three first clauses of the present Bill.—The County rates Bill read a third time.

21st.—The Earl of Limerick complained of Mis-statements to the disadvantage of his character by Mr. O'Connell. He felt that he was compelled to notice the matter.—The Marquess of Westmeath complained that he, too, had been most unwarrantably attacked, because he had ejected persons from whom he could get no rent.—The Lord Chancellor moved the second reading of the Poor Laws' Amendment Bill.—Carried on division by a majority of 76 to 13.

22d.—Lord Duncannon took the oath and his seat as a peer of the realm.—The Marquess of Westmeath, on rising to move for a copy of a portion of a letter addressed by him to the Lord Lieutenant of Ireland, in May last, asked the Lord Chancellor whether, if a bill were introduced into Parliament to punish slanderous attacks upon the characters of individuals made in either House, he would support such a bill?

After some discussion on the point of order the Lord Chancellor declared that he would not support it; but, on the contrary, he would oppose such a bill, as an infringement upon the Bill of Rights, and an invasion of the freedom of debate. The law, as it stood at present, was efficient for the protection of character; or if any improvement were to be wished, he hoped they might expect it from the propriety and taste of the audience addressed.

24th.—Several petitions were presented in favour of the Established Church.—The Marquess of Westmeath complained of the misrepresentations made against Irish landlords.—The Earl of Stradbroke, Viscount Clifden, and the Earl of Limerick bore testimony to their worth and humanity.

26th.—The Irish Coercion Bill was brought from the Commons, and read a first time.

28th.—The Irish Coercion Bill was read a second time, and ordered for a third reading.—The Duke of Sussex presented a petition in favour of the claims of Dissenters.

29th.—The Dissenters' Admission Bill was read a first time, and ordered for a second reading.—The Irish Coercion Bill was read a third time and passed.

30th.—Royal Assent was given by commission to the Disturbances Suppression (Ireland) Bill, and several others.

31st.—The Duke of Wellington presented 155 petitions against the admission of Dissenters to the Universities.

August 9th.—On the motion of the Lord Chancellor, it was agreed that the Attorney General should have precedence in all causes in that House, and in every other Court in England. This motion decides the dispute for precedence between the Attorney General and the Lord Advocate of Scotland.

11th.—Previously to the second reading of the Irish Tithe Bill, the Duke of Cumberland presented a petition from the Mayor and corporation of Dublin, in favour of the Protestant Church of Ireland. His royal highness commented on the inconsistency of the proceedings adopted towards that country; and said that the measures then before their lordships' House was intended to deprive the clergy of a large portion of their property.—The Lord Chancellor defended himself and the government in the course which they had pursued.—Lord Melbourne then rose to move the second reading of the Irish Tithe Bill. His lordship entered into a description of the state of the Protestant Church in Ireland, and the resistance opposed by the people to the collection of tithe. A very long debate ensued, which ended in the rejection of the Bill by a majority of 189 against 122.

12th.—Several petitions were presented in favour of the Established Church.—The Church Temporalities Bill went through committee, and the Report was brought up. The Earl of Warwick entered into some explanations of his conduct in respect to the election for the borough of Warwick, and the Lord Chancellor bore testimony to the disinterested conduct of his lordship during the discussion on the Reform Bill.

15th.—His Majesty entered the House at a quarter to three o'clock. The Speaker of the House of Commons was then summoned, and shortly after appeared, accompanied by several members. After the usual ceremonies, His Majesty delivered the following speech:—

“ MY LORDS AND GENTLEMEN,

“ The numerous and important questions which have in the present, as in the two preceding years, been submitted to your consideration, have imposed upon you the necessity of extraordinary exertions ; and it is with a deep sense of the care and labour which you have bestowed upon the public business, that I at length close this protracted session, and release you from your attendance.

“ I continue to receive from all foreign powers assurances of their friendly disposition.

“ The negociations, on account of which the Conferences in London upon the affairs of the Low Countries were suspended, have not yet been brought to a close : and I have still to lament the continual postponement of a final settlement between Holland and Belgium.

“ On the other hand, I have derived the most sincere and lively satisfaction from the termination of the civil war which had so long distracted the kingdom of Portugal ; and I rejoice to think that the Treaty which the state of affairs in Spain and in Portugal induced me to conclude with the King of the French, the Queen Regent of Spain, and the Regent of Portugal, and which has already been laid before you, contributed materially to produce this happy result.

“ Events have occurred in Spain to disappoint, for a time, the hopes of tranquility in that country, which the pacification of Portugal had inspired.

“ To these events, so important to Great Britain, I shall give my most serious attention, in concert with France and the other Powers who are parties to the Treaty of the 22nd of April ; and the good understanding which prevails between me and my Allies, encourages me to expect that our united endeavours will meet with success.

“ The peace of Turkey remains undisturbed, and trust that no event will happen in that quarter to interrupt the tranquility of Europe.

“ I have not failed to observe with approbation that you have directed your attention to those domestic questions which more immediately affect the general welfare of the community, and I have much satisfaction in sanctioning your wise and benevolent intentions by giving my assent to the Act for the amendment and better administration of the laws relating to the Poor in England and Wales. It will be my duty to provide that the authority necessarily vested in Commissioners nominated by the Crown, be exercised with temperance and caution ; and I entertain a confident expectation that its prudent and judicious application, as well as the discreet enforcement of the other provisions of the Act, will, by degrees, remedy the evils which at present prevail ; and whilst they elevate the character, will increase the comforts, and improve the condition of my people.

“ The amendment of the law is one of your first and most important duties, and I-rejoice to perceive that it has occupied so much of your attention. The establishment of a Central Court for the trial of offences in the metropolis and its neighbourhood will, I trust, improve the administration of justice within the populous sphere of its jurisdiction, and afford a useful example to every other part of the kingdom.

“ To the important subject of our Jurisprudence and of our Municipal Corporations, your attention will naturally be directed early in the next Session. You may always rest assured of my disposition to cooperate with you in such useful reformatations.

“ GENTLEMEN OF THE HOUSE OF COMMONS.

“ I thank you for the readiness with which you have granted the Supplies. The Estimates laid before you were somewhat lower than those of former years, although they included several extraordinary charges, which will not again occur. The same course of economy will still be steadily pursued. The continual increase of the revenue, notwithstanding the repeal of so many taxes, affords the surest proof that the resources of the country are unimpaired, and justifies the expectation that a perseverance in judicious and well-considered measures will still further promote the industry and augment the wealth of my people.

“ MY LORDS AND GENTLEMEN,

“ It gives me great gratification to believe, that in returning to your several counties, you will find a prevalence of general tranquility and of active industry amongst all classes of society. I humbly hope that Divine Providence will vouchsafe a continuance and increase of these blessings, and, in any circumstances which may arise, I shall rely with confidence upon your zeal and fidelity. And I rest satisfied that you will inculcate and encourage that obedience to the laws, and that observance of the duties of religion and morality, which are the only secure foundations of the power and happiness of Empires.”

The Lord Chancellor, then, in his Majesty's name, declared the Parliament prorogued to Thursday the 25th of September.

HOUSE OF COMMONS.

June 23rd.—Mr. O'Connell moved a resolution to the effect, that any sums raised in lieu of tithes should, after providing for vested interests, be applied to the objects of general utility and charity. Motion was negatived by a majority of 360 to 69.

24th.—Col. Williams complained of a breach of privilege, in having, on his way to the House, been interrupted by the troops and police, and moved an address to the Crown on the subject.—Mr. H. Bulwer seconded the motion, which, however, was eventually withdrawn.—In answer to Mr. O'Dwyer, respecting Kilmainham Hospital, Mr. Ellice stated, that it was not the intention of Government to abolish that establishment.

25th.—The Highways Bill was considered in committee.—The Four per Cent, Annuities Bill was read a third time and passed.

26th.—The Lord's Day Bill (No. 2,) went through Committee.—The Game Law Amendment Bill was thrown out upon the second reading by a majority of 55 to 24.—Mr. Langdale brought in his Bill to authorize Roman Catholics in England and Wales to be married by clergymen of their own religion. It was read a first time, and ordered for a second reading.

27th.—Mr. O'Reilly asked if the laws of the treaty between Don Miguel and Don Pedro, as stated in the papers, were authentic. He understood that the religious members of convents were excluded from the general amnesty.—Lord Palmerston was not able to say when he could lay the treaty on the table of the House.

30th.—Mr. F. Baring brought in a Bill to regulate the conveyance

of newspapers by post, which was read a first time, and ordered to be read a second time on Friday.

July 1st.—Lord Althorp moved the third reading of the Poor Law Amendment Bill. Carried by a majority of 187 to 50.

2nd.—The House went into Committee on the Universities Admission Bill.—Sir. G. Murray made some observations, and objected to its principle as a source of schism.—The Speaker also objected to the measure, as likely to overturn the discipline of the Universities. The Bill went through the Committee; and the report was ordered to be brought up on Monday next.

3rd.—A long conversation took place between Mr. Littleton and Mr. O'Connell on the subject of certain communications which had taken place between them previous to the bringing in the Irish Coercion Bill, which terminated in Mr. O'Connell making a motion for an address to his Majesty, praying that he would be pleased to order that a copy of a'l the correspondence which had passed between the Lord Lieutenant of Ireland and his Majesty's Government, respecting the renewal of the Coercion Bill, be laid before the House.—After some discussion, Mr. O'Connell said he would not press his motion to a division.

4th.—Lord Althorp brought up an estimate of remuneration to the officers seamen, &c. who were engaged in the battle of Navarino.—Mr. H. Grattan gave notice of a motion to the effect that the minister of the Crown who should introduce the Coercion Bill into the House without enquiry, was unfit for the office of adviser of the Crown, and unworthy of a seat in that House.

7th.—Lord Althorp, in presenting papers respecting the state of Ireland, and moving that they be printed, stated that, in consequence of what had taken place on Thursday in that House, Mr. Littleton had tendered his resignation, but he had been induced to retain office at the request of Earl Grey and the rest of the Cabinet.—The Resolutions in Committee for a grant out of the Consolidated Fund to the Irish Church were carried by a majority of 181 against 106.

6th.—Lord Palmerston laid on the table a copy of the Quadruple Treaty, the ratification of which, his Lordship said, had been delayed on the part of Don Pedro by accidental circumstances.—Lord Althorp having announced the resignation of the ministry, entered into an explanation of the circumstances which led to it. His Lordship said, "The private communications from the Lord Lieutenant of Ireland were brought under the consideration of the Cabinet the week before last. I felt the difficulty was so great that it would be impossible I could, with any dignity, or with credit to myself, after my present opinions were so far known, conduct this Bill through its stages in the House, and I therefore wrote to Lord Grey, begging that he would tender my resignation to his Majesty, which he was graciously pleased to accept."—Mr. Littleton repeated his regret for the error into which he had fallen, and alluded to the circumstances under which he had acted.—Mr. O'Connell expressed the satisfaction which he felt at the statement of the Right Hon. Gentleman. He rose not to justify himself, but to take his share of the blame.—Mr. Hume said his confidence in the Noble Lord (Althorp) had never been shaken.

10th.—Mr. Hume withdrew his motion on the state of the nation, and moved that the House should adjourn till Monday.

14th.—Lord Althorp made a communication relative to the formation of a new ministry, similar to that made by Lord Melbourne in the House of Lords, and moved that the House, at its rising do adjourn till Thursday, which was agreed to without discussion.

17th.—Lord Althorp stated that Lord Melbourne had completed the arrangements for the formation of an administration: Lord Duncannon was to be Home Secretary; Sir John Hobhouse, Commissioner of the Woods and Forests; and that he (Lord A.) would continue chancellor of the Exchequer, in compliance with the gracious request of his Majesty. The principle of the Administration would be, consistently with the safety of the institutions of the country, to carry on such reforms as he thought the people had a right to expect from the reform of Parliament. He added that Lord Melbourne would be at the head of the Government; and concluded with moving for a new writ for Nottingham, in the room of Lord Duncannon. He should hereafter move for leave to bring in a Bill to renew the Coercion Act, with modifications. With respect to the Church Rates Bill, he was not prepared to say what was the determination of the Government.—Mr. Gisborne said that the Government had been ground down to an assemblage of *pure old Whigs*.—Sir R. Peel corrected this mistake, and on Lord Palmerston remonstrating, Sir R. Peel said, being appealed to by the noble lord, I must say, that I certainly do consider that the noble lord cannot be member of Mr. Percival's Administration—of Lord Liverpool's Administration—of Canning's Administration—of Lord Ripon's Administration—of the Duke of Wellington's Administration. I certainly do not think that the noble lord, having been a member of these Administrations, can by any means come under the denomination of a pure old Whig.—Sir H. Hardinge subsequently observed that the noble lord should rather be called a juvenile Whig, or a pure *young Whig*.

21st.—The second reading of the Irish Coercion Bill was carried by a majority of 156 to 25.—In a Committee of Supply the sum of 60,000*l.* was granted for the officers, seamen, &c. engaged in the Battle of Navarino; and the sum of 5000*l.* to Capt. Ross for his services.

22nd.—The Irish Coercion Bill was committed, and the Committee was occupied to a late hour in the consideration of its several clauses.

23rd.—A petition was presented for the abolition of military flogging, which led to a long debate.—Mr. O'Connell, as Chairman of the Inns of Court Committee, brought forward the evidence given by Lord Western, as to the 500*l.* forwarded by Mr. Ellice, the Secretary to the Treasury, to promote the election of Mr. Mayhew for Colchester, and, as a matter of privilege, urging enquiry, to show that it was not the public money that had been used. He moved that it be referred to a Committee of Privileges. The motion was negatived by a majority of 113 to 34.

25th.—Several petitions were presented from Ireland in favour of the Established Church.—Mr. Finch presented a petition from William Mears, complaining of a Roman Catholic priest in Ireland having urged his people to commit violence upon a scripture-reader, who in retaliation only quoted some texts, for which he was taken before the magistrate and held to bail on the instigation of the said priest, and praying for liberty of conscience.—Mr. O'Dyer had no doubt that the peti-

tioner was some insolent fanatic, who had first insulted the priest, and interfered with his congregation. Ireland was infested with a set of fanatics who had no honest vocation, but went about to disturb the country; and, if let alone, would create such a reign of terror and persecution, that all Birmingham would not be able to supply a sufficient number of thumb-screws and gridirons to torture the Roman Catholics with.—Eventually the petition was ordered to be laid on the table.

26th.—The Irish Coercion Bill was read a third time and passed.

28th.—The Universities Admission Bill was passed, after a debate, by a majority of 164 to 75.

29th.—The Southern Australian Colonization Bill went through Committee.—Mr. Hutt enquired whether Major Pitman, who had been convicted before magistrates at Exeter, for an assault upon his servant, was continued in the commission of justice of the peace.—Lord Ebrington said that the facts had been submitted to the Lord Chancellor, and that his lordship had directed further enquiries to be made.—Mr. O'Connell moved that the Irish Tithe Bill be committed that day six months.—Mr. Littleton opposed the motion; which, after a long debate, was negatived by 154 to 14. The House went into Committee on the Bill, and several clauses were discussed.

30th.—Sir J. Hobhouse said it was the intention of Government to open to the public that part of the Regents' park on the banks of the canal on the northern side of the park, and that no other part of the park would at present be thrown open to the public.—The House went into Committee on the Irish Tithe Bill, when the debate on clause 3 was resumed.—Mr. O'Connell moved an amendment, which was carried, after a long discussion, by a majority of 82 against 33. In consequence of Ministers being thus left in a minority, several clauses were postponed, and other clauses omitted.

31st.—The House went into Committee on the Church Temporalities (Ireland).—On the motion that the House resolve into Committee on the Tithes (Ireland) Bill, Col. Davies moved an amendment that it was inexpedient to make any payment out of the Consolidated Fund in order to carry into effect the Bill. After some discussion the original motion was carried by 78 against 14.—The House then went into Committee on the House of Commons' Offices Bill. The first clause reducing the Speaker's Salary from 6000*l.* to 5000*l.* a-year, was carried upon a division by 36 against 18.

Aug. 1st.—Sir Francis Vincent presented a petition from Lieut.-Colonel Home, late of the 3rd Guards, complaining of the circumstances under which he was deprived of his commission, and praying redress. The petition was laid on the table.—A message from the Lords announced that their lordships had agreed to the County Coroner's Bill.—The House went into Committee on the Irish Tithe Bill, and several clauses were agreed to.

2nd.—The House went into Committee on the Church Temporalities Ireland Bill.—The Pensions Civil Offices Bill, and the Exchequer Bills Bill, went through Committee.

4th.—The Report of the Irish Tithe Bill was further considered, and agreed to.—The House went into Committee of Supply, and several grants of money were voted.—The report of the Irish Church Tempo-

ralities Bill was received.—The Militia Bill, and the Norfolk Island Bill, was read a third time and passed.

5th.—Mr. Littleton moved the third reading of the Tithes (Ireland) Bill, and stated that the perpetuity fund would be 91,000*l.*, the demand on it 66,000*l.*, leaving a balance of 25,000*l.* in the hands of the Commissioners for optional purposes. The loan they had had of 100,000*l.* was to be paid by instalments. After some discussion the Bill was read a third time and passed; as were also the Irish Church Temporalities' Bill, the Exchequer Bills Bill, the Foreign Enlistment Bill, and the Australian Colonization Bill.

6th.—Sir E. Codrington presented a petition from Lieut. R. Milner, complaining of having been dismissed from the navy, and deprived of his half-pay.—Mr. Wallace presented a petition on the subject of the Post Office regulations, complaining of partiality in the delivery of letters. The Chancellor of the Exchequer promised that enquiry should be made on the subject.

7th.—Lord Althorp moved an Address of Thanks to his Majesty, which was unanimously agreed to, for the King's gracious abandonment of his reversionary title to attainted property in Ireland.—The Fines and Recovery (Ireland) Bill, the Court of Chancery (Ireland) Bill, the Post Roads (Ireland) Bill, and several others, were read a third time and passed.—The House went into Committee on the Sessional Votes for the Officers of the House, when a desultory conversation took place on the inconvenience of the present House of Commons.—Lord J. Russell moved that no writ for the Borough of Warwick be issued until the 20th of February next, which was carried by a majority of 67 against 18.

8th.—Col. Evans and Mr. Denison presented petitions for the abolition of flogging in the Army, which led to considerable discussion.—Mr. Wilks enquired what had been done by the Government in the case of Major Pitman, who was sentenced by his brother Magistrate to pay a fine of 5*l.* for an assault on his female servant.—Mr. E. J. Stanley said that the Government felt that the matter could not be in better hands than in those of the Noble Lord, the Lord Lieutenant of the county, and therefore left the investigation of the circumstances of the case to him.—Lord Ebrington said, that as Lord Lieutenant of the county, he had felt it his duty to state to the Lord Chancellor the circumstances of this case, with the conviction that had been obtained, and the Lord Chancellor had, in consequence, felt it his duty to remove the magistrate in question from the commission.

11th.—The Lords' Amendment to the Poor Bill were taken into consideration. One amendment, which consisted in the rejection of the 18th clause of the bill, as sent from the Commons, occasioned a debate; the result was, that a conference was requested of the Lords, in which the reasons for dissenting from the amendment were to be discussed. The other amendments were, after some debate, agreed to.

15th.—The House met at two o'clock, and several petitions were presented in favour of the Established Church.—The Usher of the Black Rod shortly afterwards summoned the House to attend the House of Lords, to hear the King's Speech.

[Parliament now stands prorogued until the 15th January.]

THE WRECKER.

BY BROTHER J. SHERIDAN KNOWLES, AUTHOR OF "THE WIFE," ETC.*

THREE days had the gale continued. A lee shore, a boiling sea, and on the coast of Cornwall! Heavens, 'twas a wild and fearful offing! Foam! foam! foam! which way soever you looked. Nothing but foam! Black reefs of huge rocks—that even in the highest spring tides were never completely covered—discernible only by a spot or two, here and there, so thick the breakers fell upon them!—The spray flying over the cliffs, fifty—sixty feet and more, above the level of the sea, and spreading acres over the land! And all above pitch dark, and at noon-day! Every thing, but man, seemed to cower before the spirit of the storm. The shore, which consisted partly of gigantic groups of rocks, partly of shingle, was lined with human beings—some in parties, and some alone—promiscuously furnished with boat-hooks, gaffs, grapples, hatchets, and knives, prepared to dispute with the waves, or with one another, the plunder of the fated craft that might be driven within the jaws of that inhospitable bay. Expectation glistened in their eyes—which kept prowling backwards and forwards, far and near, over the waste of waters. They were Wreckers. Not a few women, and even some children, were among them; nor were these unprovided against the approach of the wished-for prey. All seemed to have their appropriated places, whence, if they stirred, it was only a step or two to be retracted the next minute. Little was spoken.

At one and the same moment every head was turned towards the cliff at a wild and shrill halloo that rang from it.

"'Tis only Kate!" cried one here and there, as a female rapidly descended by a crevice which few among the lookers on would have attempted, and then with a wary foot. "The crazy jade will break her neck," carelessly remarked one to another. But the maniac was safe in her utter recklessness or unconsciousness of danger.

"A lovely day! a fair, lovely day!" exclaimed she to the first group she came up to. "Good luck to you, friends; any thing yet? No, no," she continued, replying to her own question. "White to the north—white to the west—white to the south—all white. Not a spot upon the water! But it is coming—it is coming—it is coming!" she reiterated, ascending to the top of her voice. "I saw it last night; a huge black hull—onc mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling, driving full bump upon the reef where the William and Mary was stove in ten cursed years ago. I saw it," she repeated eyeing the standers-by, all round, with a look

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that dared incredulity ; then sinking all at once into a half whisper. "Hist!" she added, "hist!" "Twill be a handful for you, and a load for you, and more than you can carry for you," addressing her auditors alternately ; "casks, cases, chests, gear, and gold ! But what will it be for Black Norris ? What, think you, will it be for him ? You cannot tell, but I can. Let me see, let me see," she repeated to herself, musing, "when will his time be out?"

"Whose time?" inquired one among the group she was addressing.

"One, two, three,"—she went on without noticing the question till she had counted seven. "His seven years were out last April. Old Norris is on his way back by this. He was transported last April seven years, just three years after he murdered my father."

"Hush, you crazy slut," exclaimed the one that had last spoken, "have you not had enough of Black Norris already ? Would you like a swim in the creek again ? Hush you crazy jade!"

"Crazy!" she echoed, "ay, crazy indeed ! Blessed be heaven that made me so. It knows its own ways best ; I saw my father murdered, though his murderer saw not me. They were struggling which should keep possession of a plank that had been washed ashore—'tis now a table in Black Norris's house. Old Norris's knife decided it. I was powerless with the fright ; I could neither speak nor stir. I went mad, and the judge would not believe me. I could tell my story better now, 'There she is !' shrieked the half-deranged girl, pointing towards the offing at the southern extremity of the bay.

"Where ? where?" eagerly inquired the by-standers.

"No !" she resumed, after a minute or two, during which her eyeballs kept straining in the direction towards which she had pointed. "No !" she resumed, dropping her hand, "but she is coming ; and Black Norris will neither want roof nor board, gold nor gear, to welcome back the father that bred him up to his own trade ! But where is he ?" inquired she earnestly ; "he must be here, he has his work to do. Ha ! ha ! am I mad ?" she wildly asked herself. "Where is Black Norris ? I'll tell you, though I no more see him than you do. Black Norris is at his post ! And where is that ? Why upon the reef where the William and Mary was stove in !" The vessel she spoke of was a sloop that had been wrecked in the bay, and in which she had lost a brother.

A tall brawny figure, in advance of the irregular line of Wreckers, kept his station upon the landward end of an enormous ridge of rocks that gradually dipped into the sea, at the southern extremity of the bay. His hair, black and lank, thrown back from a swarthy and ill-favoured visage, hung half way down his shoulders. His eyes, dark, small, and glistening, and in perpetual motion, rapidly traversed the sea from point to point. A long boat-hook, clenched with both his hands, rested

across his breast; and in a belt which encircled his waist were stuck a huge clasp knife and a hatchet. He was frequently covered with the surf, but he seemed to heed it no more than the rock that scattered it into mist.

"A lovely day! a fair lovely day!" cried the maniac, conciliatingly accosting him; "How beest thou, this bonny day, Black Norris?" The Wrecker cast a scowling look upon her. "Nay, I am good now," she continued, in a deprecating tone—"don't be angry with me, I'll never be a naughty wench again and tell them who it was that murdered——." The Wrecker moved his hand towards his knife. "Nay, nay, Black Norris," cried she coaxingly, and dropping her voice into a whisper, "keep it for other work! you'll want it before night! There will be need of axe, hook, knife, and all; for the storm is lively yet! The sea shows no signs of going down; the breakers keep tumbling upon the shore, rolling the shingles up and down. By and by, Black Norris, they'll have something better to play with. 'Tis coming, 'tis coming! I saw it last night—a huge, black hull, one mast standing out of three; guns and stores overboard; rising and sinking, rocking and reeling; driving full bump upon the reef where the William and Mary was stove in. Yes, Black Norris, upon the very reef on which you stand."

"Silence, jade!" exclaimed the Wrecker, looking from beneath his hand, which now he had lifted to his brow and placed there horizontally, at the same time leaning eagerly forward.

"In the south?" inquired the maniac.

"Yes!"

"Just clear of the point?"

"Yes; the looming of something. I see a mast; 'tis a sloop."

"'Tis a ship!" cried the maniac.

"Peace, jade, again," cried the Wrecker. "What knowest thou about the matter?"—Both were silent for about a minute or two.

"'Tis a ship!" at length exultingly exclaimed the maniac. "Look, if you have eyes, Black Norris. See! there is the huge black hull!"

"And so there is," replied the Wrecker; "so there is. She is driving right into the bay, and coming broadside on."

A huge, black hull she was, high out of water. Reeling and pitching she came on, every now and then staggering at the stroke of some sea that broke upon her. She was nearing the breakers fast. "Now!—now!—now!" was echoed along the shore; but she kept floating yet, so light had they made her. She was now fairly among the breakers. Once she struck, yet went on! Again she struck, and a long continued crash, mingled with shouts and shrieks, came undulating upon the ears of the Wreckers. "She is hard on," they exclaimed; and the shore was all a-stir.

“That does for her!” cried several all at once, as an enormous sea, towering, as if charged with her doom, rolled right upon her, breaking when it reached her, with a fury that sent the spray to the clouds, and totally hid her from the beach. They were right; when she became visible again, the whole of her larboard broadside was stove in. In a minute, men, women, and children were up to their waists in the surf. Another sea sent her to pieces. Spars, planks, pulleys, and cordage, now came floating in, and every one went to business—Every one except Black Norris.

Nothing seemed to come within reach of him. Still he kept his station upon the reef—a post which by common consent appeared to be yielded to him, and was disputed by none. In advance of him stood the maniac, regardless of the surf with which she was sometimes more than half covered. In one direction alone she kept looking; a kind of cove produced by a forking in the reef. Thence she never took her eyes except to throw a glance at Black Norris, whenever he made a movement, as if he was about to quit the stand which he had chosen.

“It will be here,” she kept repeating, “it will be here!—that which will be worth the hull to thee, were it high and dry and all thy own! Wait for it, I say. ’Tis sent to thee, and will be here! Did I not tell thee of the huge black hull, and did it not come? As surely that will come, which in the huge black hull was sent to thee! Be ready with thy boat-hook. The minutes are counted! The wave which is to bring it is coming! I know it—I see it!—there, take my place, and be ready! There it is!”

The Wrecker did as the maniac instructed him. He saw something; it was almost within reach of his boat-hook.

“’Tis a body, Black Norris!—’Tis a body!—Mind what you are about! Hook it by the clothes! Keep it clear of the rocks! Round!—Round!—Round!—Round into this nook, Black Norris! That’s right! See how snugly it lies there! now take hold of it with thy hands and draw it carefully up the beach, for I warrant the pockets are full!”

She was right. Scarcely was the body clear of the surf, when the Wrecker began to rifle it. The pockets were full. One of them was speedily emptied, when a laugh from the maniac, who, squatting, sat gibbering at the head, arrested him in the act of examining the contents.

“What laugh’st thou at, jade?” inquired he, sullenly.

“At the fine lovely day that I have brought you,” she replied.

“Peace! I say,” rejoined the Wrecker, drawing a string of jewels out of a case which he had just opened. “Diamonds!” he exclaimed. The maniac laughed again.

“Wilt thou not stop thy cursed mouth?” vociferated the Wrecker.

“Nay, Black Norris,” she replied, “take no heed of me, but go on. Did I not tell you it was coming? You ought not to be angry with

me, Black Norris! You ought not to be angry with any one, upon this bonny day!"

The Wrecker scowled at her, doubtingly, for a second or two, and then proceeded with his task. "Gold!" cried he to himself, as he emptied into his hand a portion of the contents of a heavy purse. "Fine, broad, yellow pieces!" Another laugh from the maniac.

"I tell thee what, mad Kate!" vociferated the Wrecker; "take to thy heels, and at once, or abide the consequence, if thou utterest that sound again."

"Softly, Black Norris," whispered the maniac; "speak softly, or he'll hear you!"

"Who, jade;" interrogated the Wrecker, starting from his knees.

"The owner of the diamonds and the gold. His eyes have been moving for the last minute, and now they are wide open."

The Wrecker just threw a glance at the head of the shipwrecked man; then approaching the maniac—"There, Kate," said he, in a conciliating tone, at the same time putting a piece of the gold into her hand; "I thank thee for helping me—get thee home with that. Say what thou wilt—do what thou wilt, I shall never be angry with thee again. Leave me alone, good girl! Go, Kate; go!"

The maniac looked at the Wrecker for a moment, smiled at him—nodded her head once or twice significantly, and darting towards a path which led up the beach to the cliff, and which was sheltered on each side by a screen of rocks, was quickly out of sight.

The Wrecker now began to reconnoitre all around him. Every one was engrossed with his occupation, securing, and placing in a heap, such portions of the wreck, or such articles of property, as were washed within his reach. His hand approached his knife—grasped it—the weapon was half released from his belt, when it was suddenly replaced and the hand transferred to his axe—the counterpoise to which was a continuation of the iron that composed the blade, of a wedge-like figure, broad, and flattened at the end. In a minute the weapon swung by his side. Once again he reconnoitred the beach; then turned towards the prostrate man. The chest was evidently heaving. The Wrecker, in spite of himself, began to shake from head to foot; he advanced a step, but stopped at a low, struggling sound, between voice and breath!—A hand was slightly moved!—He advanced another step—Another—He was within a stride of the head; he sank, or rather dropped upon one knee. The eyes of the seaman moved—They were strained backwards and glared upon the Wrecker. Another hand now clenched the axe. The weapon was slowly lifted—the edge averted, and the blunt end suspended at a little distance over the forehead of him that lay—"T was raised—it hovered a moment or two, then fell with a short dull crash.

There was a pause for a moment or two more. Body, limb, eye,—every thing was stone still!

“I have finished him!” murmured the Wrecker, throwing his weapon behind him; “all is safe!”

“Ha, ha! you have done it,” screamed one at his back. He turned and beheld the maniac with the hatchet in her hand: her eyes flashed upon him, as if they lightened! “Stir not, Black Norris!” she continued, seeing he was about to rush upon her; “stir not, unless you would have me give the corpse a companion! Let me get farther from thee without doing thee a mischief, and I will tell thee something.” She retreated a dozen paces or so, the Wrecker not daring to move. “Black Norris,” she resumed, “did I not tell thee it was a fair lovely day, and is it not so? Ay, and a bonny one, too. And why, Black Norris, is it a fair, comely, bonny day? Shall I tell thee? I will. Thy father will come home to thee to-day; and fit he should; for ’tis the very day, Black Norris—the fair, the lovely, the bonny—cursed—day, on which, ten years ago—there, on the very spot on which you stand—he was the murderer of *my* father!—Stir not! Black Norris! follow me not! Keep your own counsel, and good bye!” She vanished. The Wrecker did not attempt to pursue her!

By the fire of a miserable hut, was seated upon a stool a female, young, but of haggard appearance. At her breast lay an infant, which she was trying to lull, rocking to and fro with a low and melancholy hum. Every now and then she paused and listened, and then resumed her maternal task. At length, the child fell asleep, and was transferred from her lap to a wretched pallet which stood in an inner apartment. She returned. A cooking vessel was on the fire—she lifted the lid—the steam faintly rose from its contents: “Will it never grow hot?” she impatiently exclaimed; and resorting to a bellows, through the sides of which escaped the greater portion of air which was intended for the proper vent, proceeded assiduously, but almost in vain, to urge the sluggish fuel. “He’ll brain me if he comes home and I not ready,” she cried to herself in a querulous tone: “God grant there may be a wreck to-day, and I shall have peace for a time! Would I had never married him—but for my child!” she added; “but for my child!”

“Let me in!” cried the Wrecker, at the door.

She let him in. In one hand he carried his boat-hook, and in the other a bundle of clothes. “Here!” he exclaimed. She took them from him and set them down.

“Any luck, Norris?” she inquired falteringly.

“Yes!” was his sullen reply. “Why the devil do you ask with such a face as that?”

“I was afraid you had come bad sped.”

“Why?” inquired he sternly.

“Why, from your looks, Norris.”

“Curse thee!” muttered the Wrecker; “what business hast thou to mind my looks? Why is the table uncovered?” he added fiercely: “the devil spread it for thee! Hast thou not victuals in the house? Hast thou not fuel? Hast thou not hands? And why is not my supper ready? Bestir thee, I say! I have business to do in the next room; on thy life, let me not be disturbed. Give me the key of the great trunk.”

“Don’t wake the child, Norris,” entreatingly enjoined his wife, giving him the key; “he has only just this moment gone to sleep.”

“Curse the child!” muttered the Wrecker. “Thou thinkest of nothing but the child!” He went into the room, shut the door after him, and bolted it.

He now leisurely examined his share of the plunder. The jewels were of the most costly description—The Wrecker was not ignorant of the nature or value of such things. There was an entire set: necklace, ear-rings, bracelets,—all brilliants. He emptied the purse of its contents and counted them; there was enough to make him a wealthy man for many a day. There were several packets into which he had not looked. He opened them one after another—All contained riches! He placed the things on the floor, applied the key, and hastened to deposit his treasure in the bottom of the trunk.

He was proceeding carefully with his pleasant occupation, when he thought he heard the shuffling of several feet in the outer apartment; he stopped and listened.

“Norris!” whispered his wife at the door. The Wrecker did not reply, but went on, for now all was silent.

“Norris!” she repeated, “you are wanted.”

“Let them wait!” vociferated the Wrecker; “I would not come for my father,” added he, muttering to himself. At length the last article was disposed of; he locked the trunk, and unbolting the door, opened it.

“Well! is my supper laid?” he morosely demanded, entering the outer apartment, and looking towards the table—A corpse lay stretched upon it. At the foot was a group of his neighbours with uncovered heads—the Wrecker stood stock still.

“What is this?” at length he inquired, with a bold voice, striving to conceal a cowering heart.

“These must be the clothes,” exclaimed one of the group, stepping from the rest and lifting the bundle which Norris had brought in.

“What clothes—whose clothes?” fiercely demanded the Wrecker.

“Why, your father’s,” replied the other.

“My father’s?”

“Yes; there he lies upon the table. It is your own father’s body,

Norris, which you have been stripping—'tis the only one that has been washed ashore."

The Wrecker did not speak. He looked at the body: then at the group; then at his wife, who, to all appearance, almost as bloodless as the corpse, stood staring upon him, and then at the body again. Suddenly, he seemed to recover his self possession. He approached the table, half seated himself on the corner of it, and folding his arms, kept swinging the leg of the limb that was supported. There was a dead silence for several minutes.

"It can't be helped," he at length exclaimed; "the dead have no need of clothes. We'll wake him and bury him to-night."

"To-night?" exclaimed his wife in a tone of expostulation.

"To-night!" thundered the Wrecker, turning upon her like a tiger.

"Norris!" cried one.

"Norris!" cried another.

"Your father, Norris!" ejaculated a third.

"To-night, Norris!" cried several altogether.

"To-night!" persisted the Wrecker. "The gallows be my portion if he shall not be buried to-night! Is he not my own father?" added he, scornfully eyeing the group; "come, come," he continued, lowering his tone, and changing the expression of his countenance, "a dead man is only dust—come! Pipes, tobacco, and spirits! We'll wake him and bury him to night."

Reflection upon the treat promised at once conciliated objection. Pipes, tobacco, and spirits were speedily procured, and laid upon the same table with the corpse which was now covered with a sheet. Black Norris sat at the head. His neighbours, whose number was increased by occasional droppers in, accommodating themselves as they could, with stools, empty kegs placed an-end, and fragments of planks, converted into temporary forms, sat ranged in front and at each side of him. The room waxed merry, save where the Wrecker's wife, seated on the floor by the fire, sat silent with her head against the wall. The first supply of spirits was out.

"I'll bring you more and better!" cried the wrecker; "what we have drunk has had a visit from the well; I'll fetch you that which shall be as pure as when it was running from the worm."

He disappeared, and in about ten minutes, or at the most a quarter of an hour, returned with a fresh supply. The door being open, he entered without being noticed, but stopped short upon observing that the whole of the company were gathered round the place which he had just quitted, some striving to see over the shoulders of others—the eyes of all directed towards the head of the dead man.

"'Tis an ugly mark!" said one.

"No rock could do that!" said another.

"A stone might do it," said a third.

"Yes, in a hand!" remarked a fourth—"or a hammer," he added.

"'Tis more like the blunt end of an axe!" observed he that had spoken first. A chill ran through the veins of the Wrecker. For the moment he was bereft of the power of speech or motion. The speaker continued—

"I'd swear to it!" he said. "'Tis the blunt end of an axe, or 'tis nothing. Here is the edge all round as plain as the palm of my hand! Put your fingers here," he cried, addressing his neighbour, "do you feel? I would not be Black Norris for all that the whole of you have got by this day's work!"

"Why?" roared Black Norris, making a desperate effort, and advancing to the foot of the table.

"Why?" echoed the other; "why, who was it that stove your father's forehead in?"

"No one!" replied the Wrecker.

"You lie!" rejoined the man; "it was yourself!"

Scarce had he spoken, when the hands of Black Norris were at his throat.

"Say that again, and I'll tear your tongue out!" vociferated the Wrecker.

"I'll say it and swear it!" persisted the other, though gasping in the Wrecker's herculean gripe.

"Let him go!" cried several altogether. The Wrecker paid no heed to them. Three or four of the strongest and the boldest rushed together upon him, overpowered him, and rescued the almost suffocating man. The Wrecker drew his knife and brandished it. They rushed upon him again, and wrenched it from his hand. His wife now ran towards him and sank before him, with one hand clasping him round the knees, while with the other she supported her infant. A blow—and wife and child were stretched upon the floor! For a second or two the Wrecker stood glaring round the apartment like an infuriate demon! then suddenly vanished into the other room. He searched here and there for something, uttering the most savage imprecations every time he was disappointed in finding what he wanted. At last he laid his hand upon a pistol, then upon its fellow, and presently he found a pouch filled with bullets, and a powder-horn. He leisurely loaded and primed the weapons, and proceeding to the door with one in each hand, advanced a stride into the outer apartment.

"Now!" roared he, "who is the man to come on?"

A wild, shrill, piercing laugh, was the reply to his challenge. The maniac was standing at the head of the table; the Wrecker's axe was in her hand, the blunt end resting on the forehead of the corpse.

"Ha! ha!" she cried exultingly, "Welcome, Black Norris! wel-

come! There is your father, a corpse, upon the piece of wood for which he murdered *my* father, and there is your axe upon the mark, which you left in your father's forehead, when I told you his eyes were moving, and you wist not who it was, and coaxed me to leave you with him alone. But I knew you—I knew you, Black Norris, and stole quick and softly back, and saw you give the blow, and heard the crash, and snatched up your hatchet when you threw it behind you, and ran away with it! Give you joy now, Black Norris, of your diamonds, and of your gold too—a piece of which you gave me—here it is!—to go away that nobody might be by, when you murdered your father—A fair day, Black Norris, is it not?—Ha! ha!—A fair, lovely day!—Ha! ha!—A fair, lovely, bonny day! Is it not, Black Norris? Is it not?”

The Wrecker gradually raised his right hand in the direction of the maniac, till the pistol which he held was nearly brought to a level, when the weapon was struck from his grasp; and at the same moment, he found himself pinioned. He was in the hands of four of the preventive guard. They had placed themselves on each side of the door, and had not been perceived by him as he entered. At a signal, they were joined by several of their comrades.

It is superfluous to relate the sequel, or the means which led to it. In three mouths after, a gibbet stood upon the beach. A figure was suspended from it. A creaking and clanking were heard whenever the wind blew. Fair or foul, regularly every day at noon, the maniac sat at the foot of that mortal tree; and still it was her salutation to any one that chanced to pass—“A fair day!—A fair, lovely day!—A fair, lovely, bonny day!”

Shortly after the execution of Black Norris, it was ascertained that the captain and crew of a ship, returning from New South Wales with convicts, had been overpowered, plundered and murdered, with the exception of the mate, who most miraculously escaped. Nothing further ever transpired.

“Is discretion one of the cardinal virtues?” asked a young lady of Mr. Northcote. “No, madam, it is all of them,” was his reply. If we had discretion at all times, we should never do wrong. Oh! how much repentance would be saved, if we had but discretion to employ presence of mind!

THURLOGH, THE MILESIAK.

(Continued from page 357.)

CHAPTER V.

Having enjoyed the luxury of a happy night's repose, calmed by fatigue, and seasoned by sorrow, our hero met his host, the next morning, at the breakfast table, whence they adjourned to the study.

Having lighted upon a copy of the "*Hibernia pacata*," in which is given an account of the confiscation of some predecessors of his family, during the administration of the President Carew, with the acts of heroism which they achieved before they were finally despoiled, his countenance betrayed symptoms of inward uneasiness, and bespoke but too plainly an interest in the narrative.

It suggested itself instantly to the good pastor's circumspection, that the curiosity which had been excited by the sagacious insight of his man "John," might now be gratified without any visitation of those delicate fears which had repressed its first outbreak. Placing himself beside him, therefore, with an air of frank complacency, he darts an eye at the passage which seemed to have arrested the student's notice, and observing its purport to have been an exposition of the inducement by which the great Earl of Clancare, or Mac Carthy-More, as he was more generally denominated, had been impelled to relinquish his princely chains, and the imposing accompaniments of titled vassalage, to plunge into the vortex of an unequal competition, and subject himself to the stigma of a refractory rebel—"hard times, my young friend," said he, "were those, and such as we have reason to rejoice that we have not been allotted to." "True, sir," replied Thurlogh; yet I cannot but think, after all, the present which we witness, are to some more severe. War, I admit you, no longer desolates our fields, nor exercises those atrocities in which it loves to fatten; but the dire consequences of the epoch show their effects in the descendants of the sufferers, uncheered by any consciousness of having had share in the scenes, or in those contingencies of battle which would have given another colour to their fate; or, finally, that though their fortune was to fall, they had embarked therein of choice, and with the inward sunshine in prospect, and consolation in retrospect, of having done so at the call of their country's liberties."

"You, surely, do not mean to say, that love of country, however strong, and sense of oppression, however indignant, could justify a recurrence to treasonable defiance on the hope of exemption therefrom; when, too, the probabilities were so obviously in the foreground, and the issue, in such circumstances, more calamitous tenfold?"

"As to treason, sir, I would disdain the word, it being one which, obnoxious in itself, must entail odium upon every measure upon which it is brought to bear. But ideas differ as to what constitutes the *act*; and while I view it in the light in which my judgment presents it, I may be permitted to withhold my assent from the necessity of your deductions. For the thing itself, whether in essence or in name, I hope no one entertains a more just aversion than I do; but, certainly, when an umpire is invited to determine a quarrel between two contenders, either to further the aggressor or to redress the aggrieved, and when, the casualties of events favouring the left-handedness of arbitration, he loses sight of the sanctity of his original compact, and is blind to all dictates save those of selfish promotion, I see no reason, for my part, why the disputants should not join in one effort of nationality, and eject the common enemy from a post he had usurped. If, then, I be correct in my estimate of the grounds of the opposition which

our forefathers offered to the tranquillity of the English settlement under the reign of Queen Elizabeth, and at other intervals occasionally, before and since, I do not conceive that any regard to cowardly succumbence, or any terrific alarms about scars, musketry, and swords, could exculpate them in the eyes of a sensitive and noble people, if—*while it was yet time, and while the intruder's pretensions did not amount to prescription*—they did not brace themselves to that struggle which their country demanded, and drown all minor calculations in the vindication of invincibility.”

“My young patriot, my own love for Ireland yields not to that of any of her more favoured sons, though the colour of my ‘cloth,’ and the character of my avocation, preclude my embarking on that troubled sea of which I have been a spectator for many a weary year. But, with all my ‘amor patriæ’ I cannot bring myself to acquiesce in the accuracy of the assertion, of its having never been conquered, more especially when the conviction forces itself into notice, that ere England was ever known to us in any other light than as a field of booty, the Danes had swayed their sceptre over our ill-fated land; and that, again, ere those barbarians had effaced our institutions, and polluted our altars by their sacrilegious hands, the Milesians had ousted the power of a previous dynasty, and they again another more antecedent. View it, therefore, as you may, you will find that our island, like most others, has been constantly changing masters, subject to one to-day, to another to-morrow, and, *if thus constantly alternating and passing into new hands, then is the base removed from the fabric of invincibility which you were erecting.*”

“If, most undoubtedly—but *if not*, as undoubtedly is my foundation secure, and I undertake, with deference, to negative the condition. That Ireland, then, has been ‘constantly passing into new hands,’ I am borne out by authorities in unequivocally denying. The Danes, it must be admitted, had obtained footing for a time amongst us—and deeply did our vallies groan under their lash—but as to proprietary, they never approached it even in a dream, content with the toleration of a sea-coast residence, where they prosecuted their profession of traffic and of spoil. In this single character of *freebooters and common robbers*, did this people ever present themselves within the limits of our shores; or if their ambition took flight in quest of a higher name, it extended only to the erection of a subordinate principality, more suitably designated as a den of thieves, and which the dissensions of the native kings had given them but too much assistance to establish. But when at length the virtue of the Milesian nobles sprung awake from its lethargy, and when rallying at the call, and led on by the auspices of the immortal Brien, they consented to sacrifice their private feuds to the manes of their father and to the groans of their country, the glorious theatre of Clontarf, and the victory there effected, regenerated the hopes that had already well nigh learned to droop, and restored the purity of the national escutcheon. The English, shortly after, by the vicissitudes of fate, having crept into possession of a certain territory, called the ‘Pale’—brought about, as in the preceding instance, by our own internal bickerings, aided by our weakness after the recently expelled scourge—improved upon the policy which their predecessors had adopted, and blew the coals of dissension to an almost *inextinguishable conflagration*. But although thus admitted to a lodgement in the land, they never presumed to the honour of being called its kings, until the Irish themselves, in a deplorable hour of forgetfulness, bestowed it upon them of their own free accord*.”

“Conceding all you have affirmed, you must acknowledge, at all events, that a regular transfer of the country took place by the defeat of the Irish on the banks of the Boyne, by William’s troops; or, if not even then, by the subsequent surrender of the city of Limerick.”

* This took place in the reign of Henry VIII., before whose time the English monarchs, from their first connexion with Ireland, were addressed, in reference to the latter, by the title only of lords.

“The Irish, sir, I maintain, were never defeated by William’s troops; but when their desperate devotion to deposed legitimacy had blinded them to every consideration which personal prudence would sanction, the issue, you will ascertain by consulting the chronicles of the period, was not determined by the valour or superior discipline of the enemy, but by the mistaken clemency of the individual whose cause we had espoused, in deprecating our onset from his ‘English subjects.’ The exclamation of the Irish themselves, after the engagement was over, viz., that ‘if the generals were changed they were ready to fight the battle over again,’ is the best proof that could be wanted of their not having brooked to any overthrow, while the disgust with which they resented the pusillanimity, or rather the criminal partiality of James, is eternized in letters by the indelible ‘Shamusa-Coca.’ As to the treaty of Limerick, I do not conceive that its articles, which were unblushingly disregarded on one side, should be at all obligatory on the other, any more than I could allow that the original bargain made between Henry II. and a part of this nation, could deserve the sounding denomination of the conquest of the whole.”

“Well, surely, you will not deny that the *Milesians* had seized this soil by right of arms and conquest, from an earlier colony?”

“I fear, sir, that by *Milesians* you and I will not understand one and the same race. If by such you would intimate the mass of the people who occupied this island immediately before the English descent, then, I beg to say, you undoubtedly err—a mistake which has been fostered by the ignorance of our historians, as well as by the degeneracy of our bards, wishing to flatter the vanity of the ascendant powers by ascribing to them the lustre of the Tuath-de-Danaan predecessors. *Milesian* was but a cognomen which those Tuath-de-Danaans had originated, descriptive of one department of their feudal institutes, the *military*; which last word, be it remarked, whether in its English or Latin garb, is but a direct emanation from the Irish root. Tuath-de-Danaans was the name in which they collectively exulted, as distinguishing them, by way of eminence, as a sacerdotal brotherhood. The *Scythians** are the persons whom you contemplate as the Milesians, and whom you would thus confound in identity with the glorious Tuath-de-Danaans. They, it is certain, had wrested the isle from the Tuath-de-Danaans, and are the only persons whom I will allow to have ever conquered it at all: nor will its character for invincibility lose any thing by this concession, when we remember the length of their tenure, amounting, at this moment, to upwards of three thousand years: and as to the Tuath-de-Danaans whom they deposed, they were so assimilated in language and in manners with themselves, differing only in the forms of their religious ceremonial, that they easily incorporated into one kindred proprietary, the sovereignty alone being transferred, and distinct offices assigned to each, according to the qualifications of the respective parties.”

“Why,” says the “gude” man, overcome at last by his young disputant’s argumentation, “you are a most intrepid advocate for the virginity of our island; nor can I divest myself of the opinion, that your oratory is somewhat whetted by the recollection of the losses of some who have gone before you. Will you then be offended if I confess to you my great desire to know whom I have the honour of accosting as my guest?”

Alas! he knew not what a load of grief sat brooding all this while upon Thurlogh’s breast: though he pleaded so energetically the cause of his country, he felt himself distracted by a tumult of agitations, without knowing which way to determine. In this dilemma, a summons from an anxious bridegroom for the clerical services of his host, for the present relieved his embarrassment.

* These were the followers of Heber and Heremon, and on gaining possession of the isle, changed its name from Irin, or Erin, to Scotia.

CHAPTER VI.

The swain whose importunities had hurried off the clergyman to seal that which civilization has adopted as the compact of wedded life, and which the Messiah himself had once sanctioned by his presence, and even administered to the hilarity of the company on the occasion, was the son of a commoner who lived at some distance from a wealthy and noble lord, yet separated less by the interval of space than by those barriers of etiquette behind which the shallow and the imbecile ever love to take shelter as the most impregnable outposts of ignorance and of vice. In no one case that could be adduced has this truism been more exemplified than in the following, which I now record.

While young and capable of participating in generalities, Lord Portleck himself was gay, affable, and hospitable. A captivating exterior, joined to the consideration of exalted rank, gained a ready credence, amongst that sex whose smiles he wished to court, to the impeccability of a character thus eminently favoured; while the witchery of his manner and the plausibility of his address, led the world at large to believe that his frankness was but the mirror of inward rectitude and truth. Every door flew open at the recognition of his knock, every drawing-room was ready to greet him with a welcome.

It was not long, however, before the poison of his seductiveness began to insinuate itself with extensive sway into the susceptible bosoms of his fair associates; and the quick perception of his glance was not backward in giving him intimation whenever such an impression was but once conceived.

The Rubicon crossed, and the guards of prudence disarmed, the Lothario never failed to improve the feeling to his worst designs; and even when stern morality and unbending principle interposed, the lubricity of his tongue and the varnish of his diction, would overrule all qualm, and conciliate acquiescence to some affinity with virtue.

With those recommendations it would be endless to enumerate the hapless victims that fell within his snares. Neither the young nor the middle-aged, the maid, wife, or widow, were secured from his attack; so that the result was, what unfortunately his experience had but too much warranted, a conviction, as regarded him, as to the universality of the weakness of the female world, or, in other words, that no woman could be proof against the artillery of love.

Thus predisposed for suspicion, it will readily be believed, that when superannuated by age and satiated by gratification, it became his turn at last, to look within his own walls. The shadows which haunted his guilty imagination, and the doubts that pursued him, were an incessant source of disquiet, but particularly to be lamented as inflicting their severity upon his own family.

Oh! and he had such an interesting and charming family!

Five lovely daughters as ever graced a throne, or tripped with maiden buoyancy across the emerald freshness of their native vallies, lived or rather existed within the precincts of an old castle, immured like so many Danaës, from all intercourse with man, owing to the illiberal apprehensions of their profligate father.

“ Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

It was so here. Nineteen years of lonely solitude had passed over the eldest girl, before her eye was allowed to feast itself with the scintillations of that homage, which the attractions of beauty never fail to draw forth from the discerning of our sex, or her bosom glowed with the mutuality of attachment, whatever she may have by instinct imagined, or by anticipation prefigured to herself. In short, no male biped, in the shape of a man, whether as visitor or even of attendant, was admitted within the hall—all

business was transacted by female servants, and all messages communicated by such alone.

Numerous were the stratagems which adventurers had devised to storm the receptacle of so many buried enchantments.

I have heard, it is true, of a "bold colonel of dragoons," who filled also a distinguished station in the deliberations of our senate, having been so determined upon a siege, as to lodge his encampment within a few yards of the castle gate; but his gallantry soon listened to the whisperings of despair, and he relinquished a treasure which could be won only by perseverance.

Of more abiding faith and of firmer purpose, though immatured in life and inexperienced in its tactics, did the present votary of happiness enlist his name amongst the host of suitors; and, aware of the difficulties against which he had to contend, he betook himself to an artifice which has been often found successful, where more pompous negotiations had failed. He won to his confidence one of the serving girls of the castle, and, by her instrumentality, when the keeper's watchfulness was lulled to sleep, he gained access to the chamber of his idolized recluse, whence after some delay, and under the intoxicating influence of joy, he makes his triumphant exit, rewarded with the possession of that inestimable jewel for which he had long secretly sighed, and for which, too, he had scarcely permitted himself the very instant before, to entertain the most distant expectation!

It was, to legalise the union of this fugitive pair, that the priest was hurried off from his conversation with Thurlogh in the reading room; and the sensation which the occurrence had excited in the neighbourhood, from the associations connected with the history of the heroine, is my only apology for inserting notice of it here, and thereby disturbing the thread of our subject.

As for the priest himself, the penalty which the very act had rendered him liable to, in point of law, for celebrating a marriage between two individuals, of whom one belonged to a communion different from his own, was the least of the reflections, which cast their shadow across his mind, and embittered the satisfaction he would otherwise have enjoyed. He was not a morose and unsocial Timon, who, disgusted himself with the *gaieties* and amusements of this world, could not bear to see another "butterflying it" in the sunbeams. Though he had receded from life, at least the noisy and fashionable portion thereof, he had by no means abandoned his regard for its welfare; and as the reader, perhaps, by this time, is somewhat interested in his identity, I shall relieve his suspense by explaining that he was neither more nor less than the self-same Mr. Cornelius O'Sullivan with whom our first page has been graced.

CHAPTER VII.

The sun had just descended below the horizon, when as this amiable divine "bied him" home from Hymen's altar, he was overtaken by a despatch from a very dear friend and neighbour of his, the proprietor of the adjoining estate, to say that as he wished for the pleasure of his "reverence's" company on the following evening, and did not choose to expose him to the inclemency of a winter's night, he would himself go and take "pot luck" with him at the parsonage, if happily not inconvenient.

A more gratifying announcement could scarcely have been imagined. The deponent was one of those men, who after a long sojourn in life, and a philosophical observation of its inconsistencies, held all the glitter of fashion, and the pageantry of court, very cheap indeed, compared with one moment of social edification with a rational and congenial gossip.

Such a relation was he ever sure to find in O'Sullivan, whose drooping

energies, now on the verge of the grave, made him cling with the more tenacity to this keystone of his attachment—that they had known each other long, and buffeted the surges of adversity together since their first entrance upon the world.

No peculiar traits, no striking singularities gave distinction to the character, which now open to our view. His was a steady and uniform course, unmarked by those incidents, which, however they may serve us to read of, or to conceive in anticipation, are by no means so pleasant when called upon ourselves to take a part therein, and experience the often-agonizing pangs that attend their realities.

High spirited by nature, and with a mind attached to the very pinnacle of heroism, it yet was O'Neil's good fortune in times of trouble and excitement to escape the contagion of those plausibilities which seduced and ruined so many others. Often and often in the exuberance of his aspiring hopes would O'Sullivan depict to him, as they walked together when boys, during the intervals of their school-hours, the ideal charms of that warfare in which he had himself soon embarked, and to which he would give worlds if he could convert his friend. But all would not do,—O'Neil was resolved to pursue the "even tenour" of his own way, without diverging therefrom, one iota, to the right or to the left; nor, in the whole retrospection of his tranquil career, had he ever reason, whether as regarded the issue of the above enterprise, or his actual avocations, to regret his election.

A peaceful abode, a calm conscience, and a moderate sufficiency of this world's goods, greeted him on his first outset on the ocean of life. Now that his bark had well-nigh landed him at his destination, he had the happiness to feel that his little capital had accumulated at least one hundred-fold in the interim, and that, in the silent progress of his thriving road, he had never been necessitated from its demands to make an orphan cry, a father sigh, or a widow mourn.

But his industry and his sobriety were crowned by heaven with higher blessings. Seven generous youths, the pride of their sire and the delight of their mother, illumined, like so many stars, the evening of his existence; while the wife herself, the perfection of all his earthly bliss, presided, like the moon, in the glory of her effulgence, giving a stamp and a determination to the various minute particulars contributory to their lustre.

Commerce was the walk to which O'Neil had resorted for the attainment of that independence which he now enjoyed. The convulsions of his country held out to him no temptations for individual aggrandisement in any one shape; nor again did he repine, from any patriotic malaria, at the infliction of miseries which he could not cure; but, leaving angry discussions to casuists and politicians, and satisfied that Ireland's wrongs would ultimately be righted at the hands of that Great Dispenser, who thought fit, for the present, to pour upon it the vial of his loving wrath, he applied the resources of his talent to the interests of his profession, and was rewarded by the prosperity which attended his path, and the inward sunshine which lighted his recollections.

Of these the one which fastened with most adhesion to his fancy, and shed a radiance of hilarity over the infirmities of his declining years, was the auspicious juncture which first introduced him to the notice of his "better half."

It was on a may morning, as he strolled beyond the environs of the city of Antwerp, the scene of the late conflict between the Dutch and the French, and where he had arrived on business but the evening before, that he observed a young lady, apparently about the age of sixteen, collecting flowers in a shrubbery, which fronted a magnificent palace, separated by the above only from the common pathway.

As the lady happened to be near the entrance, and the door, at the moment, stood ajar, he could not resist the temptation of approaching nearer to an object so attractive, meaning no wrong, and emboldened by

that quality, in which an Irishman is seldom wanting—I mean “modest assurance”—he determines to exchange civilities, and, if he failed in eliciting any verbal return, to console himself, at all events, by the expression of a look.

In truth he did not know, nor allow himself time to analyse, what the prevailing ingredient was which influenced him in the resolution. But of this his conviction was complete, that it must have been something more than earthly, which, contrary to his usual habits, and the cool deliberativeness of his constitution, could so upset the mechanism of his “inner man,” as to render amiable in his eyes a step, which he could not before have so much as contemplated, without identifying it with rashness, or a rude infringement upon the rules of society—It was love! love, all-powerful!—all-transforming!

Under the guidance of this divinity, as his left hand pushed open the gateway, and his right laid hold of one of the marble pillars to sustain his stooping posture, he gazed for an instant in a reverie of admiration; when rousing from his trance, at the sudden inclination of the young lady’s head, he made a virtue of necessity, and in accounting for his intrusion, was furnished with a pretext for addressing her.

“Madam,” says he, “may I, with submission, ask what is the distance from here to town? I have strayed out from my hotel to take a mouthful of the country air before breakfast; but so ignorant am I of these localities, that I fear, if I prolong my excursion, I shall not be back again in any reasonable time.”

“Three miles, sir,” replied the young lady, with an air which bespoke at once a conciliatory disposition, and an unaffected self-possession.

Disappointed at this brevity, which, passing over all et ceteras, confined itself solely to the information which he sought, O’Neil could not dissemble an evidence of some embarrassment, at which the fair one feelingly touched, added—

“As to the rest, sir, you must yourself be the best judge of your own convenience. Nor do I suppose you can be at any loss to decide whether or not a continuation of your walk would interfere with other plans, as by a reference to your watch you may easily learn how long you have been coming out thus far.”

“But what, if I should not have noted the hour at which I started?—or if, having done so there, I should have neglected it here?—having become so absent on my approach as to lose sight of every thing except *flowers*, distracted in my admiration of Nature’s work, seeing the loveliest of the *animate* paying homage to the loveliest of the *inanimate* creation.”

“You are from Ireland, I presume?”

“I have the honour to be from that country:—but depressed and now inconsiderable though she be as a nation, her sons are not insensible to the influences which taste imparts, nor deterred, by any misgivings of misinterpreted faith, from the avowal of those emotions which actuate their preference.”

“Evidently. But these preferences would seem very hastily formed?”

“And not the less correctly, I should hope, on that account, nor yet the less sincerely? Our own existence in this world is at least very short; and would it not be folly to waste years in deliberating as to the pursuit of that object upon which our affections may have been riveted, when a few lapses of duration may either remove us altogether from this stage, make the idol of our own longings cease any longer to be attractive—or incapacitate us for its relish, though all its charms may remain.”

“My remark, sir, was not intended as any slight upon your country, which, however much it may be now deteriorated by political considerations, stands high in the records of chivalry and of valour: but the strain in which you have indulged, to the purport of which I could but be sensible, recalled to my memory all I had heard and all I had read respecting the

gallantry of Irishmen, and led me to identify you with some scion of that celebrated people—and, now, good bye.”

So saying, she darted towards the vestibule of the mansion, having first made a gentle courtesy, at parting, to the stranger.

For a moment O'Neil stood petrified and chained to his position, not knowing what to do, until, at length, feeling the delicacy of the situation in which he was placed, and the still greater delicacy of that in which he had well nigh placed the young lady, he determined to render the only atonement that was now in his power,—and that was to disappear at once. Every feeling was satisfied, so far as regarded *her* forgiveness: *his* national sensibilities were also appeased; the only thing, therefore, that now remained was to follow up, by good management, what accident had so much facilitated, and win the heart of the fair one or perish in the design.

To this end two modes of introduction vied with each other for preference within his mind. One was by subordinate instrumentality; the other an ingenuous presentation of himself, in propria persona, to explain particulars in the absence of the usual preliminaries. We need not hesitate as to which course he took. His generous disposition disdaining every thing ignoble, adopted instinctively the straight forward alternative.

One very necessary point, however, must first be established—the name of the individual—whether also she was daughter to the proprietor of the habitation into which she had entered; with various other items of minuteness requisite in such an enterprise.

A reference to the inmates of the neighbouring lodge informed him on those several points; and then, in the dizziness of doubt and of hope, and with a brain concocting a thousand chimerical speculations, he found himself returned to his long-forgotten meal, but at an hour more seasonable for dinner than for breakfast.

After a hasty repast he threw himself lollingly upon his couch, and in the calmness of the moment began seriously to consider whether he might not yet succeed in ejecting the little restless god who had usurped such absolute dominion over his whole manhood. He called to his aid the occupations of his diversified calling—bethought himself of the missions which he had to execute—the thousand correspondences to which he had to attend—and the imperative urgencies of his limited furlough. Then he would wander back to the exemption from cares and incumbrances with which he had hitherto transported himself from climate to climate, and contrast with it in fancy the weariness of the exchange, if obliged to surrender all this independence and single security for the onerous responsibility of a wedded state. But in vain—the loneliness of celibacy he could not now separate from the nausea of disgust; while the punctuality of trade appeared to him only as the trammels of servitude.

As a *dernier resort*, and when all the other devices of his invention, to a bosom agitated by the throes of passion had failed, he magnified to his mind's eye the probable impossibility of gaining access to, much more of succeeding with this enchantress, who, by the combined influence of mind and of form, without any visible exercise of magic or of spell, had, in an instant, so metamorphosed and revolutionized his inclination, as to make him now dislike what a little while ago he had of choice followed—and to sigh for that on which he had heretofore felicitated himself on being released and free. But of all the expedients of his prolific soul, this, although the most specious, was really the most futile; for his aspiring temper, unaccustomed to discomfiture, laughed to scorn the little impediments by which his ardour might be obstructed; and instead of being damped by the chillness which opposition should produce, only reverted to the charge with invigorated zeal, and a renovated strength for perseverance.

All proved too late, how force to folly turns,
When ruthless love within the bosom burns.

(To be continued.)

THE SCOT AND THE RED CROSS KNIGHT.

“ Advancing alone from the midst of his little band, he with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had greatly harassed the retreat of the Scots.”—LIFE OF SIR WILLIAM WALLACE.

At Callender, pursued
By foes in deadly feud,
 The little band of patriots stood ;
Quoth their chief, “ By this hand
My tried and trusty brand
 Shall drink yon haughty Templar’s blood.

“ Then advance not your spears,
For the Wallace ne’er fears
 To encounter with mortal man ;
By the cross on his breast,
I will strike down his crest,
 Or he shall win mine if he can.”

Without buckler or lance,
Did their leader advance,
 His two-handed sword fiercely waving ;
“ Thy false heart, Red Cross Knight,
I will give to the kite,
 That long for thy blood hath been craving.”

The proud Templar, Sir Brian,
His gauntlet of iron
 Threw down, and thus Wallace address :
“ With this arm, thou false knight,
I will slay thee in fight,
 And dismiss thy dark soul to its rest.

“ Thou hast braved the tried brand,
That in Palestine’s land
 Laid the hope of the Saracens low ;
For false slave as thou art,
I will tread on thy heart,
 And thy head as a trophy bestow.

“ Be this blow thy reward ;”
It was foil’d by his guard,
 As on Wallace the knight rush’d upon ;
Who then changing his ground,
Like lightning wheel’d round,
 And one blow from his tried blade laid on.

In its fearful descent,
 Through his shoulder it went
 And came through the right side again ;
 The vain Templar, Le Jay,
 With one groan breathless lay,
 Head, trunk rolling red on the plain.

When his band saw him fall,
 Coward fear seized them all,
 The Southernns retreated in flight ;
 For few knights there were,
 Who for life ever dare,
 Cross swords with the Wallace in fight.

PILGRIM.

MISCELLANEOUS.

October 16.—Both houses of parliament were destroyed by fire ; but such has been the alacrity and perseverance of the builders employed, that there is every prospect of their temporary re-erection for the despatch of business by the middle of February.

October 29.—The Earl of Durham was this day entertained by the Lord Provost and merchants of Glasgow in a most distinguished manner : upwards of 1500 persons were present. The arrangements vied with the late memorable entertainment given by the City of Edinburgh to Lord Grey.

November 13.—The Melbourne ministry was this day most unexpectedly broken up by the king, and the Duke of Wellington was called in to his majesty's councils, who deferred any arrangements until the arrival of Sir Robert Peel from the Continent, whither Mr. Hudson, the queen's messenger, was immediately despatched to command the attendance of the right honourable baronet.

December 13.—Sir Robert Peel arrived and accepted office.

As far as the public papers announce, the following is the probable list of the present cabinet contrasted with that under Lord Melbourne.

<i>Present.</i>	<i>Office.</i>	<i>Late.</i>
Sir Robert Peel	. First Ld. of Treasury	Lord Melbourne.
Ditto	. Chan. of Exchequer	Lord Althorp.
Lord Lyndhurst	. Lord Chancellor	Lord Brougham.
Earl of Rosslyn	. Lord President	Marquis of Lansdowne.
Lord Wharnccliffe	. Lord Privy Seal	Earl of Mulgrave.
Duke of Wellington	. Foreign Secretary	Lord Palmerston.
Lord Aberdeen	. Colonial Secretary	Mr. Spring Rice.
Mr. Goulburn	. Home Secretary	Lord Duncannon.
Mr. A. Baring	. Pres. Board of Trade	Mr. P. Thompson.
Earl de Grey	. First Ld. of Admiralty	Lord Auckland.
Lord Ellenborough	. Pres. Bd. of Control	Mr. C. Grant.
Mr. Herries	. Secretary at War	Mr. Ellice.
Sir E. Knatchbull	. Paymaster of Forces	Lord John Russell.
Sir Henry Hardinge	. Secretary for Ireland	Mr. Littleton.
Sir George Murray	. Master-gen. of Ord.	Sir J. Kempt.
Sir Edward Sugden	. Lord Chan. of Ireland	Lord Plunkett.
Mr. F. Pollock	. Attorney-general	Sir John Campbell.
Mr. Follett	. Solicitor-general	Mr. Rolfe.

It is confidently expected that the parliament will be dissolved, and the new writs issued forthwith.

December 1.—MARRIAGE OF THE QUEEN OF PORTUGAL BY PROXY.—The day was ushered in by discharges of cannon from the batteries and ships of war; the ringing of bells and the martial music of numerous corps of troops; volunteers and national guards parading and lining the streets from the Palace of Necessidades to the Cathedral.

Her majesty was dressed in white satin, and wore a diadem of diamonds, with wreaths of emeralds in her beautiful head of hair. She looked in high spirits—smiled satisfaction and triumph to all around. Flowers were showered upon her carriage from every balcony and window she passed. The sides of the houses were hung with silks of every colour of the rainbow; handkerchiefs were waved by ladies without number; all hats were off and whirled in the air, and the shouts of “*Vivas*” were really deafening, so that it was difficult to manage the mettlesome steeds.

The Patriarch performed the religious ceremony with truly royal and imposing pomp, and it was four o’clock in the afternoon before her majesty returned in the same manner, amidst every blessing and demonstration of affection from the inhabitants of Lisbon. In the evening, the town and shipping were brilliantly illuminated. The theatre of St. Carlos was crowded to suffocation, though her majesty did not honour it with her presence, as many expected, and during the whole night, bands of military music seranaded in the squares and streets, accompanied by great crowds shouting “*Vivas*.”

The queen is happy in being united to the object of her affection—a blessing seldom falling to the lot of royalty; but having a will of her own, she declared that, *coute qu’il coute*, she would never marry any other prince. She was so gratified at M. de Bayard bringing the treaty of marriage from Munich, with powers of proxy to the Duke of Terceira, that she presented M. Bayard with a snuff-box set with brilliants, said to be worth twenty or thirty contos.

WEST INDIES.—The accounts from Dominica represent the colony as almost totally destroyed by a hurricane. The governor had issued the usual proclamation on such occasions, and declared the ports of the island open and duty-free to all vessels for six months, as a means of procuring supplies expeditiously for the service of the island. A very impressive letter had been addressed by one of the principal inhabitants to Mr. Spring Rice, as head of the Colonial-office, respecting the peculiar and melancholy position in which the inhabitants were placed, pointing out the calamities the colony had suffered during the last half century, and affirming, that unless the mother country renders immediate and effectual assistance, the colonists must perish, as they have no resources from whence they can procure means to purchase even the necessaries of life for their labourers and families. In many parts of England, subscriptions are raising to relieve the sufferers.

The accounts from the different islands are contradictory with respect to the conduct of the apprentices under the new regulations; time, we trust, however, will enable the authorities and the disaffected to settle their differences.

REVIEW OF LITERATURE, THE DRAMA, &c.

The Hebrew Review.—Hebrew literature, with a few honourable exceptions, has hitherto remained a dead letter among the literati of Europe; and the Rabbinical writings, invaluable as commentaries upon the books of the Old Testament, have been lost to the biblical scholar. The Review before us enters philosophically into the peculiarities of the language:—copious translations of the Talmud and learned authors of the Jews are given without comment; so that all expression of private opinion that might by possibility lead to controversy is avoided. From the talent, industry, and research displayed by its conductors, we doubt not of its success. It has our best wishes.

The Keepsake for 1835. Longman.—This aristocratic little volume, perhaps the most elegant of the annuals, bears honourable witness of the talent of its noble contributors—amongst whom we recognise with pleasure our old acquaintances Lord Morpeth, Lord Newark, the Countess of Blessington, the Hon. Mrs. Norton, and Archdeacon Spencer; all of them are known in the literary world, and appreciated as successful writers. In a bouquet of sweets, it is difficult to select the choicest flower: we are divided in our judgment between Lady Blessington's Stanzas and the reverend Archdeacon's Hymn of Creation and Redemption: the latter partakes in its character of the Hebrew Melodies. The illustrations are of extreme eloquence and beauty, highly honourable to the progress of the arts in this country. It is a wreath of the choicest flowers, gracefully twined together.

Chances and Changes, by the Author of Six Weeks on the Loire. Saunders and Otley.—We have derived much gratification from the perusal of these elegant sketches of real life—for such in truth may they be designated. Beneath the descriptive pen of the author the hills and vallies bloom, and stand in bold relief before us; and those incidents which the observer may find in the circles of domestic life, which the philosopher speculates upon, and the unthinking passes with indifference, are so amusingly depicted, that without being highly wrought, the imagination is pleasingly interested through a well told tale of three volumes. As a composition, the work approaches in purity to the style of the celebrated Miss Austin, whom the author has evidently taken as a model. We dismiss it with our best commendation, and heartily recommend it to the public.

Sayings and Doings in America.—Brother Jonathan is dreadfully afraid of being deemed a "parvenu" by the elder branch of his family. Mrs. Trollope's flights of imagination annoyed him amazingly; and the author of the above has, in a series of fairly written tales and conversations, endeavoured to soothe his irritated vanity. They present a favourable, but not overcharged portrait of American manners; possess considerable interest, with here and there touches of humour. As a mild corrective, the Americans will peruse them with satisfaction, and the English reader obtain juster views than many other authors have afforded him.

Hints relating to Emigrants and Emigration. Smith and Elder.—This little pamphlet contains much useful advice to those who are about

to locate themselves in New South Wales. The soil, the best situations—agricultural advantages and difficulties—are impartially displayed. The rank of the author, that of professor in the Australian College, is a sufficient guarantee for the correctness of his information, and the integrity with which he has performed his task. No emigrant should be without it: he will find it a guide and counsellor. The table of wages, &c. is most important, and will serve, we should think, to regulate many who are disposed to emigrate.

Moubray on the Breeding and Rearing of Domestic Poultry. Sherwood, Gilbert, and Piper.—The author has in an amusing volume conveyed much practical information: his work is equally valuable to the naturalist and farmer. The most approved methods of breeding and rearing poultry and cattle, both for domestic and ornamental purposes, are ably discussed: careful instructions for the management of the dairy and aviary given. It has already reached its seventh edition, and doubtless will find a place on the shelves of every agriculturist and poultry rearer.

The Practical Elocutionist, by Alexander Bell. Sherwood, Gilbert, and Piper.—We anticipate that the exceedingly clever work of Mr. Bell will supersede the old dull routine of school elocution. A graceful and correct mode of delivering our sentiments is one of the characteristics of a well-informed mind, and by care may be attained by all who do not labour under a peculiar visitation of nature. The selections display a cultivated taste, and intimate acquaintance with the standard literature of our country. Some of the pulpit extracts are of peculiar beauty, and calculated to impress upon the youthful mind a strong sense of religion.

The Horse, by John Lawrence.—The humorous preface that heralds the second edition of this useful book, inclined us beforehand to judge most favourably of the author. Upon perusal we have not been disappointed: the character of the horse, the indigenous breed, and the various attempts made to improve it, both in ancient and modern times, are well discussed: all that can interest the veterinary surgeon and sporting gentleman, from the management of the breeding stud, the breaking of the colt, shoeing, the diseases to which this noble animal is subject, the arrangement of the stable, to the management of the animal in the field, are ably treated on. The whole history, physical and philosophical, of the horse, is contained in this little volume. No gentleman, or veterinary surgeon, should be without it.

Tales of a Physician, by W. H. Harrison. Henry Washbourne.—The author has evidently read much and thought more; the tales before us betray an intimate acquaintance with that mystery the human heart; passion—feeling, and incident, are admirably blended. We dismiss them with our best commendation.

The present state of Aural Surgery, by W. Wright, Esq. Hurst, St. Paul's Church Yard.—There is no employment so honourable to the human character as that which aims at alleviating the misfortunes of our fellow-creatures. The author has in a familiar manner written upon the causes and treatment of diseases of the ear and of deafness: he has had much experience: there is much research, an evident acquaintance with the methods of treating these diseases in the most celebrated schools of surgery, and an earnest desire to render his work useful, apparent throughout the undertaking.

An easy Introduction to Short-hand. Henry Washbourne.—Short-hand is to writing what the invention of logarithms were to arithmetic. The great difficulty in most systems has hitherto been a want of perspicuity: in the essay before us that difficulty has been carefully avoided. The system before us is so simple and clear, that with a little industry and attention, persons even of ordinary capacity cannot fail to attain a knowledge of this useful art.

The British Medical Almanack. Sherwood, Gilbert, and Piper.—In a little shilling pamphlet we find compressed much useful information: astronomical tables, correctly calculated; births, deaths, and principal works of eminent medical authors: a general table of the Universities of the United Kingdom: a very copious reference to the medical schools, private and public, hours of attendance, and much miscellaneous information; a list of military and naval medical officers; in short, much that is likely to interest the profession. It is without comparison the most scientific and best arranged Almanack of the year that has reached us. There is also a correct and well executed plate of the new Westminster Hospital. But the opening "address" is what has most forcibly struck us by its reasoning; there is a correctness in the style which is amply borne out by the truth which pervades it.

The Town and Country Gentleman's Almanack. Sherwood, Gilbert, and Piper.—This Almanack is an excellent compendium of rural, general, and commercial information, and will prove particularly useful to the gentleman, while to the farmer and the industrious class it will serve as a vade mecum of reference.

THE DRAMA.

DRURY LANE AND COVENT GARDEN.—Since our last number Mr. Denvil has been tried by another test—the personation of *Othello*. In *Manfred* he had the aid of an original character, in which no comparison could be drawn, and whose peculiar metaphysics were not generally understood: even with these advantages—and the critic must acknowledge that they were great—his efforts were eclipsed by the genius of Mr. G. Bennett, who in the spirit of—we scarcely know how to name it, the part having been compounded of so many characters—produced an effect from the calm passionless tone in which he gave the few passages allotted to him, that delighted the audience, and even in the last scene more than divided the interest with *Manfred*. Still as the drama was not one of general interest, the public waited for a more decided opportunity ere they gave final judgment. That opportunity was afforded them, by the representation of *Othello*. The jealous Moor is so perfectly identified with the English stage, has been so exquisitely portrayed by the great actors who, like *Banquo's* issue, have since passed away—that its keeping, its very light and shade, are familiar even to the commonly informed portion of the audience. The early scenes of *Othello* are characterized by a proud humility—a consciousness of merit, that scorns to boast its own deservings. The address to the Senate should be given with unaffected simplicity—not with strained efforts of declamation. This was Mr. Denvil's first great error—the evident labouring for effect. The closing lines, "She loved me for the dangers I had passed, and I loved her that she did pity them," had more of the bombastic tone and inflated appeal of the mer-

enary advocate, than the simple unsophisticated soldier pleading in the language of nature, and scarcely conscious of the beauty of the sentiment he utters.

Again, the meeting with *Desdemona* at Cyprus after the dangers of the storm, is a scene of happiness, too deep, even for the beautiful language of Shakspeare to convey, unless the feelings of the actor can embody the sentiment of the poet; he should remember that although pleasure may sometimes be boisterous, happiness is of a more placid character. Mr. Denvil's feeling was that of an excited mind, not the deep sentiment of an overflowing heart. The third act should be a chaos—but not of passion only, for jealousy and love—doubt, despair, hatred, revenge, and confidence, are finely mingled; it is a masterpiece of conception, and we regret to add, the actor's genius fell rebuked beneath it. The slight exquisite chords that display the workings of *Othello's* mind, were either slurred by violence, or too slightly struck to respond to the actor's skill.

It would be unjust to deny that amid so many opportunities for effect some few beauties were elicited, but they failed to redeem the whole, and were rendered prominent perhaps only by the dark background of defect. The best scene was the interview with *Desdemona*; it was more subdued, consequently more natural. The last scenes of the play dragged heavily, and for the first time appeared “weary, stale, flat, and unprofitable.” The fall of the curtain afforded us much relief. Mr. Vandenhoff as *Iago* reaped additional reputation. The frankness of the soldier and the subtlety of the villain were finely portrayed. One great error, perhaps the only one, was the ungraceful familiarity of his bearing. *Iago* is a soldier, and would have, no matter how unrefined his manners, the carriage of his profession. The idea of stabbing *Roderigo* with his own sword was original, and deserves our highest commendation. *Richard the Second* has since been revived for this gentleman, in which he has been miserably supported. In the earlier scenes he seemed depressed by the unfavourable circumstances under which the play was produced; eventually he rallied nobly,—the scene prior to the interview with *Bolingbroke* was nearly perfect; the unstable character, the weakness, and finer feelings of the unfortunate monarch were admirably portrayed; had the tragedy been properly produced and supported its run would have been assured; but such is the spirit of the present disgraceful management, that a thousand pounds is squandered to produce some disgusting spectacle, while Shakspeare is slurred over, or vilely neglected.

At the ADELPHI another domestic translation, called *Agnes De Vere*, in which Mr. Yates and his wife play the interestings, has been produced. It is by Buckstone, and has been successful.—Selby, an actor we understand at the Victoria, is the author of the amusing farce of the *Unfinished Gentleman*.

The OLYMPIC has become the most amusing little theatre in town: Liston, Vestris, and Keeley, are nightly to be seen to great advantage. From the talented manner in which trifles are produced at this theatre, the strict attention to the appointments and properties of the stage, we doubt not but the present season will prove as profitable as the preceding ones.

Captain Maryatt's delightful book of “Jacob Faithful” has been dramatised at the SUNREY. *Old Tom Beazly* is exquisitely portrayed by Mr. Davidge, whose talent as an actor, if it had been properly ap-

preciated, would have placed him in a more elevated position than the dramatic world has hitherto assigned him. His representation of a peculiar class of characters are highly wrought sketches, coloured after nature. We remember nothing finer on the stage than his *old soldier*, in *One Hundred and Two*. A Mr. Bland was the representative hero of the piece, *Jacob Faithful*: it is the first time we have had an opportunity of judging with any thing like fairness of his merits. In the early scenes there was a lightness, a mirth of the heart that accorded well with our ideas of *Jacob*. The interview with *Mary*, a coquette, who half makes love to him, was the best part of his performance, and without the slightest approach to vulgarity: the half bashful impudence of the boy, who whispers in latin the supposed double entendrè in his ears, was an excellent hit. A lady of the name of Stickney pleased us exceedingly by the easy natural manner in which she played *Dame Beazly*; it was a faithful sketch. Mr. C. Hill never appeared to so much advantage as in *young Tom*: the fun and lightheartedness of the early scenes were admirable.

THE BY-GONE YEAR.

I stood on the verge of a distant star,
 As night embraced the morn,
 And saw, among the worlds afar,
 A comet wheel the radiant car
 Of the new-year born;
 While suns and moons went sailing past
 Like lightning—so fast—so fast;
 With angels to the funeral
 Of the by-gone year,
 With angels to the funeral
 Of the by-gone year.

Though space seem'd like a shoreless sea,
 And the spheres as distant lights;
 I saw the myriad spirits flee
 'To the bulwarks of eternity,
 And perch upon their heights;
 While every angel dropp'd a tear,
 As they laid the gray head of the year
 In the tomb, mid the burial-ground
 Of by-gone years;
 In the tomb, mid the burial-ground
 Of by-gone years.

The monuments that mark'd their place
 Were the wrecks of worlds extinct;
 Beyond I saw a precipice,
 And thick as waves on ocean's face
 Ghosts hover'd o'er the brink.
 No further seem'd—a sombre cloud
 Hung over it—to shroud, to shroud
 The ocean of eternity
 And gulf of years;
 The ocean of eternity
 And gulf of years.

I N D E X.

- Ark Mariners..... 43, 51, 165
Aarons, Brother, 414
Australian (South) Lodge, No.
613 422
Anecdotes:—
Sir Colquhoun Grant.... 76
Bankrupts 107
Brotherly Love and Affection.. 284
Building Fund for Masonic Asyl-
lums, the Necessity of.. 285, 365
Birthday of the Duke of Sussex,
1834 367
By-gone Year 492
Committee of Registration .. 165
Chit-chat 166, 301, 423
Correspondents, To, 182, 320, 455
Christmas Chaunt 410
Chapters of Instruction 414
Drama, The,86, 217, 360, 490
Dedication
Exhibitions 89
Election to Masonic Chairs .. 237
Editor, Letter to, ...293, 412, 414
Elizabeth, To, (J. L. Stevens) 360
Freemasonry, On, (by Br. John
Smith) 9, 117, 242, 368
——— in the 46th Regt. 137
——— Vindicated..259, 377
——— of Homer..... 393
Finance, Board of, 1833-4..41, 147
Female School, Dublin 60
Fate of Genius, a Poem, (by
Br. John Smith).....67, 188
Fitz, John, a Tale 279
Free Vintners, a Tale 404
Fine Arts 85, 216
Grand Stewards..... 41, 147
———, Letter to, ... 289
General Purposes, Board of,
1833-4..... 41, 147
Gilkes, the late Peter, Commit-
tee for the Erection of a Mo-
nument to him, 51, 140, 165, 301,
398
———, Subscribers.... 401
Grand Chapter—Committee of
General Purposes .. 42, 148, 294
———, Committee of In-
quiry into Ceremonies 148
——— Quarterly Con-
vocation.....163, 415
Grand Lodge of Scotland.. 59, 448
Grand Masters (Prov.) ditto.. 59
Grand Chapter ditto 450
Grand Lodge of Ireland..... 60
General Subjects..... 364
Grand Stewards' Lodge..... 422
Handel, Jubilee in Commemo-
ration of 60, 358
Haverfield, Brother165, 420
Hastings, Marquis of 421
Introductory and General Ob-
servations 1
Installation of the Duke of Wel-
lington as Chancellor of Ox-
ford 209
J* * e, To, 340
Knights Templars, 43, 51, 165, 291,
300, 407, 423
——— of Scotland 60
——— Grand Con-
clave of ditto 60, 451
List of London Chapters..163, 417
Loves of the Flowers (Br. John
Smith) 71
Literary Review.....84, 213, 488
Lanah, a Tale (Br. J. Smith) 126
Lodges of Instruction 412, 420
Mason, The, a Tale (by Br. J.
Smith) 18
Masonic Number (Rev. Geo.
Oliver)..... 251
Masonic Intelligence:—
Birthday of H. R. H. the
M. W. G. M. 44
Lodge of Antiquity..... 47
Boys' Festival 47
Correspondence between
the Stewards and Grand
Secretaries 49
Orders for Registry..... 149
Grand Festival..... 151
Girls' Festival..... 155
Female Charity, Proceed-
ings of, 154, 294, 418
Boys' Charity, Proceed-
ings of, 159, 295, 419
Money Market, &c. 105
Music, Birth and Progress of,
(Br. J. Smith)..... 77
Miscellaneous .. 79, 206, 358, 486,
Morning Meditation (Br. C. D.
Sillery)..... 205
Masters' and Past Masters'
Club295, 366, 417
Moon, To the, (Br. J. Bigg) 411

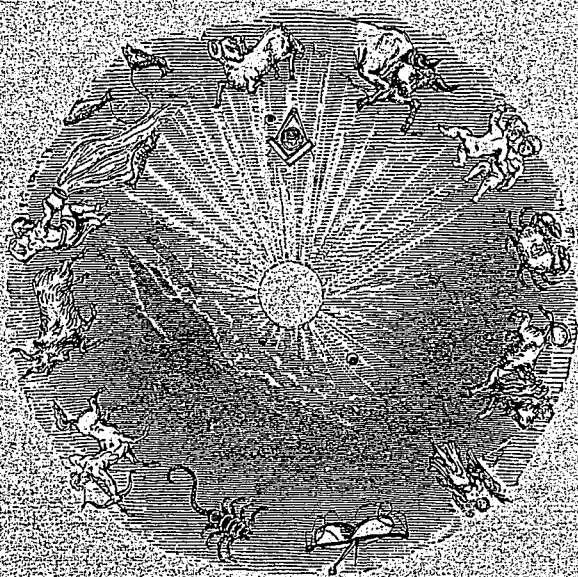
- Marriage of Queen of Portugal 487
 Nore Excursion, Committee of,
 1834 43

 Notitiæ Templariæ 291, 407
 National Morality, On the
 Causes of its Decay 321
 Obituary:—
 Br. Lieut.-col. Forrest... 52
 “ Meyer ib.
 “ Farden ib.
 “ Peter Gilkes ib.
 “ Thos. Archer 53
 “ E. Whittington 167
 “ Daniel Dixon ib.
 “ Alexander Logan 301
 “ Sir John Doyle 302
 “ H. R. H. the Duke of
 Gloucester 424
 “ William Crowe, Lieut.
 R. N. 428
 On *** *****'s Grave 290
 Oliver, Rev. G., Letter to 375
 Provincial Intelligence:—
 Brazil 453
 Birmingham 303
 Bridgewater 444
 Cambridge 429
 Colchester 430
 Dewsbury 303
 Dorchester 305
 Dublin 172, 316, 453
 Edinburgh 172, 316, 447
 Gainsborough 305
 Glasgow 55
 Herts 168, 429
 Hull 53, 443
 Lambton Castle 55
 Louth 437
 Madras 453
 Merthyr 304
 Newcastle 171
 Nottingham 53
 Nottingham 442
 Paris 453
 Peebles 450
 Shepton Mallett 455
 Somerset 168
 Southampton 308
 South Molton 445
 Swansea 171
 Taunton 445
 Tiverton 310
 United States 174, 319
 Vienna 319
 Weymouth 169
 Wiveliscombe 414
 Poetry, 67, 71, 77, 205, 290, 316, 338,
 410, 411, 485
 Parliamentary Analysis, 91, 220, 457
 Public Press, Opinions of . . . 111
 Puritan's Sister, a Tale, by Br.
 J. Smith 192
 Parthian Glances 239
 Philosopher and his Pupil, a
 Tale, by Br. J. Smith 272
 Quarterly Communications, 166, 294
 417
 Rosicrusians 43, 164, 165
 Red Apron, The New 51
 Round Tower of Brechin, by R.
 Tytler, M. D. 265
 Redeemed, The, a Tale 384
 Reviews 84, 213, 458
 Stewards, Board of, Birthday of
 M. W. G. M., 1834 42
 ———, Boys' School 42
 ———, Girls' School 148
 Sermons by Br. Haverfield 165, 420
 Subjects under Consideration, 167,
 301
 Strong Man Lodge 297
 Slave's First Hour of Freedom,
 By Br. J. Smith 334
 Spirit Lover, by Br. J. Smith .. 331
 Solomon's Ape, by Br. D. Jerrold 395
 Scot and Red Cross Knight .. 485
 Trappists, The, by Br. J. Smith 72
 Theatrical Fund Dinner, Covent
 Garden and Drury Lane 87
 Tapestry Weaver of Beauvais, a
 Tale, by Br. D. Jerrold 183
 Trio, by Br. Lee Stevens 316
 Thurlogh, the Milesian, by Br.
 H. O'Brien 341, 477
 Vatican, Library of 335
 Wrecker, The, a Tale, by Br.
 Sheridan Knowles 467

 Contributors, Acknowledged:—
 Bigg, John 411
 Jerrold, Douglas 183, 395
 Knowles Sheridan 467
 O'Brien, H., A. B. .. 341, 477
 Oliver, Rev. G. 251
 Sillery, C. D. 205
 Smith, John, 9, 117, 242, 368,
 67, 188, 340, 71, 126, 18, 77,
 192, 272, 384, 334, 338, 72
 Stevens, J. Lee 316, 360
 Tytler, R., M.D. 265

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