

## FREEMASON'S

## QUARTERLY REVIEW.

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## ON THE APPROACHING ELECTION TO THE MASONIC CHAIRS.

“ All preferment among Masons is grounded upon real worth and personal merit only.”—*Constitutions*, p. 6.

BEFORE another number of this Review can be published, many of the Lodges will have re-assembled for the exercise of one of the most important franchises which the Masonic character offers—THE ELECTION OF MASTER FOR THE ENSUING TWELVE MONTHS.—“ The qualifications necessary are, that the candidate should be true and trusty, of good repute, held in high estimation amongst the fraternity, skilled in Masonic knowledge, and moreover a lover of the Craft; he ought to be exemplary in his conduct, courteous in his manner, but, above all, steady and firm in principle.”

Unless the Brother who aspires to the Chair of a Freemason's Lodge can conscientiously feel himself so qualified, he should pause ere he assumes or rather morally usurps it, and by tarrying somewhat, profit by the example of another, by whose conduct he may improve his own unskilfulness, or amend in himself what his observations may have perceived to be defective in his Brother.

The fulfilment of the duties of a Mastership requires much personal inconvenience, and some sacrifice of time. The interests of a Lodge, alike with its immediate welfare and ultimate prosperity, depend upon the skill and sa-

gacity of the Master; while the general peace and harmony of its members take their tone from his conciliating courtesy, or suffer from his want of so vital an attribute.

The Master is called upon to attend (with the Past-Masters and Wardens of his Lodge) at the quarterly communications, and by his careful observation of the current questions to sanction or prevent what may support or injure the sacred and glorious institution he is bound to protect. It is to be remembered, that upon the ACTIVITY or SUPINE-NESS of the actual Masters that the order itself will be SUP-PORTED OR DEGRADED.

The Master is directed to attend the monthly boards of benevolence, that the wants of his deserving brethren may be generously and immediately relieved, or the application of the unworthy summarily rejected; there the cry of the widow and the orphan is heard, and there should the Master be to administer the funds which a confiding Lodge has entrusted to his vigilance; let him remember that he has bound himself to observe the ancient charges in which the foregoing obligations form some of the clauses; let him not hope to excuse his own neglect by that of others; rather let him be foremost in the ranks of emulation, and shame such who, while they assume the profession of a Master of a Lodge, withhold the practice it enjoins. Let his actions during the year be such, that when it terminates, the brethren will feel thankful for his services, and reward him by their approbation.

How different is the effect produced upon Freemasonry by those *who merely falter through their official duties*, who never show themselves where a personal service is demanded, and, in fact, who, if the charges have ever been read to them, disregard their importance by a coldness which is alike insulting to decency as to common sense.

Another important duty of a Master is the selection of his Wardens—the members of a Lodge may exercise their franchise in the election of a Master with a view to please a friend or to self-gratification, but the Master in his selec-

tion of officers ought always to have in view the interests of the Lodge. He should avoid appointing to the office of Wardens any brethren who may not be enabled to qualify for the superior dignity of Master, in order that when the period of election for that office shall approach, the Wardens, by attending carefully to their duties in Lodge, and at the public meetings of the Craft, may become so experienced, that the brethren will not feel themselves placed in the difficulty of either wounding the feelings of an otherwise respectable individual by passing him over, or by electing him to an office he is incompetent to sustain—either of these possible cases the Master may prevent by timely discretion.

Finally, let him as well as the brethren of the Lodge diligently read, mark, learn, and inwardly digest the constitutions of the fraternity, remembering that “ALL PREFERMENT AMONG MASONS IS GROUNDED UPON REAL WORTH AND PERSONAL MERIT ONLY.”

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#### PARTHIAN GLANCES\*.

GLANCE THE FIRST.—The recent explanations of the illustrious president of the Masonic institution for educating and clothing the orphans and children of deceased or indigent Freemasons have removed the apprehensions that were reasonably enough entertained, as to the effect which might otherwise have attended the promulgation of the edict issued previous to the last anniversary festival; and it is most gratifying to feel and to believe, that those explanations were made in the purest Masonic manner, and, consequently, his Royal Highness is entitled to the most ample acknowledgments for his condescension, and the very praiseworthy line of conduct he has adopted. Still it may be observed that, swaying, as his Royal Highness does, the Masonic

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\* Some of our correspondents will perceive that these remarks will serve in reply to their letters.

sceptre with the most general possible advantage to the interests of the order, he must very often be indebted to the fidelity of the information, which must not only regulate his opinion, but his consequent actions; and on the immediate cause of the interruption, about the ides of March, 1831, we cannot but entertain some doubt of the information upon which his Royal Highness grounded his displeasure. We have it from undoubted and unquestionable authority\* that the "untoward" song was not of a political character, but that the chorus containing a phrase, which might by possibility be so construed, was misinterpreted by many, and that the interruption which ensued, arose entirely from a misunderstanding, in consequence of which it was most difficult to collect the precise merits of the case; and hence we may fairly doubt the probability of a clear report having reached his Royal Highness.

On the circumstance of the second edict we shall glance but furtively, as the private feelings of two brethren were alone the cause; and as the first pleader generally makes out the best case, it becomes the more difficult to deal out equal justice. We understand the brethren have explained; and it is to be hoped that the apprehensions to which the circumstances have given rise, will warn others in future not to be carried away by the impulse of their feelings. The stewards of the day should always be treated with respect, as the best mode of ensuring on their part the utmost attention to the comfort and convenience of the assembly.

GLANCE THE SECOND.—That the present annual appointment of grand officers (like some others which have preceded it) has not altogether gratified the expectations of the Craft is fully manifest; and, under the strong and powerful address of the M. W. G. Master in Grand Lodge, wherein allusion was made to the peculiar state of his health, some apprehension is entertained of the difficulty which probably attended the selection—a kindly yielding to the solicitations of private friendship may therefore be the more readily excused. We venture our opinion perhaps with boldness, but we conceive that the public acts of a high authority, itself emanating from a constituency of no common order, can well afford to be treated with candour.

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\* An inspection of the MS. song.

The annual appointment of grand officers very materially influences the proceedings of the year; not so much by the rank of life of those selected as by their Masonic attainments, and the manner in which those attainments will, at least for the current period of office, become available assets in the general stock of Masonic deliberation. For example, the Grand Wardens are *ex officio*, with the M. W. G. Master and his deputy, members of the boards of general purposes and finance, and, at the discretion of the joint Grand Secretary, may be summoned occasionally to attend the Lodge of Benevolence, of which, in common with all other grand officers, PAST and PRESENT, they are also members *ex officio*. Now if such grand officers do not, or if they cannot, attend, it can hardly be supposed but that the interests of the Craft must suffer in proportion; it being naturally presumed that the attainments of the parties so distinguished by the Grand Master have been the motive-cause of their elevation.

Furthermore, it should be borne in view that the Lodge of Benevolence requires most especially some practically experienced Freemason to preside over it; that the interpretation of the laws which regulate its proceedings is not unoften called for; and that it may become incumbent upon the president to *reject* petitions for informality, even when a majority of the members present might otherwise have wished them to be relieved. These are among a few of the requisite qualifications of grand officers, who have it so much in their power to uphold and maintain the principles of Masonry; and we trust not to be misunderstood, when we express a hopeful anticipation that in future the Masters and Past Masters of Lodges may be assisted in their deliberations by brethren at least of equal experience and standing in the order.

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## ON FREEMASONRY.

## SECOND EPOCH.

WHEN the rains of heaven and the loosened waters of the deep had executed the judgment pronounced by the Divine Architect of the universe, and, save the inmates of the ark, all created flesh had perished, the father of the future race of men sent forth the raven, that he might ascertain of the abatement of the flood, but that dark bird of evil omen, unattached to the human family, returned not to his protection, and the dove, the most domestic creature of the feathered tribe, was selected as his faithful messenger; finding that the waters covered the earth as with a mantle, presenting no place of rest, the tired wanderer, led by the instinct of its nature, regained the shelter of the ark, intimating that the time had not yet arrived for man to quit its security, and take possession of the earth. At the expiration of seven days, Noah again sent forth his messenger of hope, which returned to him, bearing in its beak an olive leaf, in token of the Creator's mercy to mankind, and hence esteemed throughout the nations of the world as the emblem of human concord. The same period having elapsed, the dove was dismissed yet a third time from the ark, and returned no more. Whence Noah concluded the season at hand when, with his children, he should repeople the then desert world. At the expiration of twelve months and ten days from the commencement of the flood, he descended with his family from Ararat, a mountain in Armenia, on which the ark had rested.

Well can imagination paint the feelings of the venerable patriarch when he again beheld that earth, so lately thronged with beautiful though guilty creatures, a silent desert: the vast forest tenantless; the proud and stately cities swept from the plain—not e'en a wreck remaining to mark the graves of those whose crimes had drawn such fearful condemnation on them. In vain he sought for the traces of cultivation, in vain he listened for the voice of life—all was silent, save the breath of GOD upon the hills—HIS thunders o'er the vallies. Cleansed from her impurities, the earth seemed fair and young; each wreck of corrupt humanity, of the herds of the field, the monsters of the deep, concealed within her secret caves, or buried beneath her mountains, in awful evidence to after ages, when the en-

terprise of man, aided by the light of science, should lay bare her mighty womb. How vast had been the crimes of the past world! how sad its desolation!—With a humbled heart and chastened spirit, Noah erected his rude altar at the foot of Ararat, and offered sacrifice to the Creator and Preserver, of every clean creature, both of earth and air.

Perfected in the glorious science of Masonry, and the arts necessary for human civilization which it embraced, Noah, with his family, erected the first city after the flood, called by Josephus, who speaks of it as existing in his time, *Αποβατηριον*; which signifies the place of the descent. Ptolemy calls it *Naxuana*. Here the mysteries of the Craft were exercised; and the crude gifts of nature, the stone and ductile metal, fashioned by the skilful mason's hand into the means of shelter from the inclemency of the storm, and implements of agriculture for their mutual support. Here God made his first covenant with Noah, that by water he would never more destroy the world; and placed his bow in the heavens in token of the inviolability of his promise. This solemn pledge and the preservation of the great father of mankind are still commemorated and moralized in certain degrees and ceremonies of the Masonic order.

Regardless of the awful judgment they had witnessed, Ham and his descendants, in whom the evil principle prevailed, fell from the worship of that God, by whose mercy they had been preserved amid the destruction of mankind: their unnatural conduct and hideous vices called down upon him and his descendants the prophetic curse of Noah—"and he said, cursed be Canaan; a servant of servants shall he be unto his brethren." *Gen. ch. ix. v. 25.* Canaan, the name of the son of Ham, is here used to show that the curse should descend, and be fulfilled in his posterity, which has been accomplished to the very letter; for the Canaanites were driven forth, and treated as slaves by the descendants of Shem, who, under their Grand Master Joshua, took possession of the promised land. The Syrians were destroyed by the victorious Alexander, a descendant of Japheth, and the Carthaginians vanquished by the legions of Rome. The vast continent of Africa, peopled by the idolatrous descendants of Ham, is still the nursery of slaves, and the effect of Noah's curse visible even at the present hour.

Driven forth by the patriarch's malediction, Ham and

his sons migrated to the plains of Shinar, where they laid the foundation of the Babylonian empire, and erected a tower, whose height was intended to reach the heavens, in honour of their worship, the chief object of which was the sun; honoured by the different nations descended from the builders of Shinar under the names Osiris, Bacchus, and Adonis. The number of authorities to prove this have been collected by Kirker.

“Ogygia me Bacchum canit,  
Osiris Egyptus putat,  
Arabia gens Adoneum.”

*Ausonius in Myobarbum.*

It is recorded by Sanchoniathon, that Shem married into the family of Ham; from which union sprung those three extraordinary men called the three mighty ones, who, with unceasing perseverance, disseminated their system of idolatry, founded upon the science of astronomy, prostituting for that purpose the pure Masonic knowledge imparted by their father. It was to dissipate these errors, and preserve the worship of himself on earth, that the Great Architect confounded the tongues of the idolators. The descendants of Shem, who remained true in their allegiance to his holy name, alone retaining the original language of mankind.

Prevented in their design of founding an universal empire, which the inordinate ambition of Nimrod had led him to contemplate, the tongues, destined to become the founders of distinct nations, dispersed, and gradually peopled the most remote parts of the earth, first inventing a means of rendering themselves intelligible to each other, should they ever encounter in distant lands those who had laboured with them on the plains of Shinar; this is the origin of that peculiar knowledge amongst Masons, which enables them to hold converse with their foreign brethren, although unacquainted with the language of their country; forming one of their bonds of union, as general as it is indissoluble. Shem, on whom the patriarch's blessing rested, settled in Salem, which he governed, under the name of *Melchizedek* both as *priest* and *king*; from whose royal and sacred line it was foretold should spring a yet *greater one*, in whom the *mystery*, the *promise*, and the *sacrifice* should be fulfilled.

Abraham, who was upwards of a hundred years of age when Shem died, received from him his knowledge of the sacred science, which he practised, together with the wor-

ship of the true God, in the midst of the idolatrous nations, by whom he was surrounded; persecuted for his faith, he fled to the land of Haran, where he was selected by the Almighty as the subject of a peculiar revelation and blessing, who declared, that unto his seed he would give the land from the Nile unto the great river Euphrates, *Gen.* ch. xv.; but his wife Sarah being barren, he took her maid Hagar to his bed, from whom sprang Ishmael. The son of the bondwoman was not, however, the heir for whom the promise had been given, for Sarah, contrary to the law of nature at her age, bore a son, called by his father Isaac, in whose seed the nations of the earth were to be blessed. Ishmael, being detected by Sarah mocking her son at the feast given by Abraham at his weaning, was, with his mother Hagar, driven forth into the wilderness, where it pleased the Creator to protect him till he became a powerful nation, because he was of the race of Abraham. Thus the difference between *bond* and *free* became established, and the law that the slave shall not be admitted to a participation of the privileges of our order.

The peculiar blessing bestowed on Abraham demanded an exercise of peculiar faith, and he was commanded to offer up his son as an atonement and type of the greater sacrifice to follow; obedient, and confident in His power who gave him, even from the grave, to raise up Isaac's seed, the patriarch erected his altar on Mount Moriah, and stretched forth his arm to slay the willing victim. Being found perfect, the knife was stayed, and a more acceptable sacrifice substituted. Abraham, being at the point of death, commanded his servant to provide a wife for Isaac from his own kindred, justly fearing that should he marry with a Canaanitish woman his faith would be endangered. The faithful messenger departed for the city of Nahor in Mesopotamia, and returned with Rachel, the sister of Laban, to be a wife unto his master's son, to whom she bore issue Esau and Jacob.

The race of Shem had been hitherto prohibited from intermarrying with the descendants of Ham, that they might remain a peculiar and distinct people. Esau, regardless of the Divine will, violated the commands of his father, and took to wife Judith, the daughter of Beeri, the Hittite, and Bashemath, the daughter of Elon, both of an idolatrous nation; for which crime his birthright was permitted to depart from him; and Jacob, by the contrivance of his mother,

obtained his father's blessing. On the death of Isaac, Jacob fled to Padanaran to avoid the wrath of his brother, who, fully sensible of the value of the loss he had sustained, determined to avenge himself by violence.

While journeying, overcome by fatigue and distress, Jacob rested at a place called Lutz or Luz—the bare ground his couch, a stone his pillow. Here it was that the Almighty appeared to him in a wondrous vision.

“ And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

“ And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

“ And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.”—*Genesis*, chap. 28.

This wondrous vision was intended as a warning to mankind never to despair; to show that God is with us in the city or the desert, in the light of day or the darkness of night; that in the midst of wretchedness and misery his power can protect and raise us from abasement to honour. The mystical allusion of the ladder and its staves is doubtless understood by every Mason. Jacob, after setting up a stone in token of God's covenant, departed for the East, and arrived where the servants of his uncle Laban tended their sheep. Here he remained for fourteen years, serving seven for each of his wives, Leah and Rachel, increasing in his flocks and worldly possessions till the time appointed by the Divine command for his return to the land of his father. While on his way, Esau, who had heard of his intention, hastened, at the head of a body of his followers, to meet him; which circumstance alarming Jacob, for he knew his brother's disposition, he prayed to the God of his fathers for assistance, who permitted an angel to wrestle with him, in token that he should not be overcome. At break of day the angel gave up the contest and changed the name of the patriarch into Israel, a name signifying, in Hebrew, a prince powerful with God and man.

After an affectionate meeting with his brother, whose heart had been touched, they separated. Esau to the land of Seir, whose sovereignty he had won, and Jacob to Canaan,

where, with his family, he established himself in honour and prosperity. Here the covenant was again renewed with the promise made to Abraham. The life of the patriarch, distinguished as it had hitherto been by the revelation and favour of the Deity, was destined to be clouded towards its close; Dinah, his daughter by Leah, was defiled by Sechen, the son of Hamor, the Hivite prince, and Rachel, his best beloved wife, was taken from him; while his sons, jealous of his partiality for his youngest, Joseph, disputed amongst themselves, and disturbed his domestic happiness.

There is every reason to conclude that Joseph was worthy of the affection of his father, who instructed him in the principles of Masonry and imparted the secrets of the Craft; a knowledge of infinite service to him when, by the jealousy of his brethren, he was sold to slavery and rested amongst the Egyptians, whose religion was founded on the science of astronomy, introduced by the dispersed builders of Shinar. The sun, under the name of Osiris, being the chief object of their worship, they typified him by two characters, that of an old man just before the winter solstice, having the constellation Leo opposite to him, and the serpent or hydra under him; the wolf on the east of the lion, the dog on the west: such being the state of the southern hemisphere at midnight about that period of the year. At the vernal equinox they represented the great luminary under the figure of a boy (Harpocrates), then was typified the death, burial, and resurrection of Osiris; that is to say, the sun just rising from the lower to the upper hemisphere.

The perfect Masonry of Joseph enabled him to correct many of their errors, and explain to them the true meaning of the ceremonies, whose origin was obscured by the worst idolatry; hence he arose to high honour; and at the time of the great famine which he had foretold, was chief ruler over Egypt; an office which enabled him to exercise the pure Masonic virtues of charity and forgiveness, relieving the wants of the neighbouring nations with a liberal hand, and pardoning his unnatural brethren, who, driven from Canaan by want, sought the land of Egypt to purchase corn and oil. Jacob, who yet lived, heard of his son's honour and advancement, and journeyed from his own country once more to embrace him. The descendants of Shem eventually settled in the land, being favoured by Pharaoh and his people; but Jacob, warned by God of the future *Exodus*, commanded that he should not be buried after his death,

but placed in a coffin, in the manner of the Egyptians, that they might bear his bones with them to the promised land; the venerable patriarch, after blessing his children, and foretelling their future misery and deliverance, died in the *salvation he awaited*. Joseph, by the command of Pharaoh, carried his father's body beyond Jordan, and placed it in the cave of the field of Machpelah.

After the death of Joseph, the Egyptians oppressed the Hebrews, employing them in the most disgusting labour, and, alarmed at their increase, eventually enacted a law, commanding that every male child amongst them should be destroyed at its birth; the Jewish females, being fair, were preserved by their cruel masters. At this period the wife of Amram, the grandson of Levi, was delivered of a son, whom her maternal feelings led her to preserve from the threatened destruction, by concealing him in an ark of rushes, where he was eventually found by the daughter of the Egyptian monarch, who, fascinated by his infant beauty, reared and educated him as her own, and she called him Moses, from משה, because מזהבים, out of the waters, משיהו, have I drawn him.

Destined by the Deity to become the leader and deliverer of his people, Moses was incited to slay an Egyptian overseer, indignant at the cruelty he witnessed inflicted on his brethren, and fled, to avoid the wrath of Pharaoh, to Jethro, the ruler and priest of Midian, who bestowed on him his daughter Zipporah in marriage; here it was, that while employed in watching the herds of his father-in-law, that God appeared to him in the burning bush at the foot of Horeb, and commanded him to proclaim his will and power in the land of the Egyptian; manifesting, by a succession of the most awful miracles, that he was in truth the God of Isaac and of Jacob.

Armed with the Divine commission and authority, Moses returned to the court of that despotic king, from whose wrath he had so lately fled, and demanded, in the name of the God of Israel, permission for the departure of his people; but the heart of the proud monarch being hardened, he refused, and rebelled against the mandate of the Deity. At the prophet's word the waters of Egypt were changed to blood, engendering the most loathsome reptiles; from the dust of the earth arose clouds of lice and flies, inflicting a grievous pestilence; the persons of the Egyptians became the victims of a loathsome disease; their firstborn

died; darkness and desolation covered the land, ere the pride of Pharaoh relented, and he permitted the children of Israel to depart.

Loaded with the treasures heaped upon them by the Egyptian nation, Moses and his people departed for the desert; God their guide by day, their shield by night, thus they reached the borders of the Red Sea, pursued by the fierce king and his again hardened people. Obedient to the will of Moses the waters divided, and the Israelites passed dryshod through the flood; not so with the Egyptians, who presumed to follow the chosen race—the waters were loosened—on every side the deluge came, drowning the captains and their hosts; in vain were their cries to their false deities. In that awful hour the judgment of the true God was manifested, while the rescued children of Abraham, in safety, from the shore offered prayers of gratitude to Him, who remembered the promise given to their father, and fulfilled his covenant and holy word.

The fiat pass'd, the awful doom fulfill'd,  
Hush'd were the thunders, and the tempest still'd ;  
The glowing sun smiles on the mighty streams,  
That, wreathed in incense, kiss his golden beams ;  
The rushing waters seek each secret cave,  
Ocean reclaims the tribute that it gave ;  
Till at the last, as on the Nilus' tide  
The blushing lotus-flower unfolds its pride,  
The drowned earth through her sad veil appears  
Like a lone widow smiling midst her tears.  
O'er the vast desert flies the pilgrim dove,  
Herald of hope, or messenger of love,  
The watery waste presents no place of rest ;  
Twice with tired wing she gains her floating nest,  
Bearing the olive leaf, earth's pledge, at last,  
Of judgment, terror, and of danger past ;  
On her third flight beholds the long-sought shore,  
And seeks the shelter of the ark no more.  
From lofty Ararat man's rescued race  
Descend to seek their future dwelling-place.  
The earth, that late in life and beauty smiled,  
Appears a desert, tenantless and wild.  
O'erwhelm'd each city—monument of pride—  
The lusty bridegroom and the blushing bride,

The hoary sage, the hunter fierce and bold,  
 The thrifty herdsmen, with their flocks untold ;  
 Not e'en a wreck remains to mark their doom,  
 Buried alike the victim and the tomb.  
 Earth's second parent, sadly and alone,  
 His simple altar rear'd of unhewn stone,  
 And offer'd sacrifice to Him, whose sway  
 The storm, the tempest, and the flood obey.  
 Untaught by wisdom, mindless of the past,  
 Ham and his sons forsook their God at last ;  
 Noah's awful curse their future fate foretold,  
 Their children's children bought like herds for gold.  
 By Shem's pure race, to distant Shinar driven,  
 The pile was raised, they sought to rear to heaven ;  
 But soon the God, whose name they had denied,  
 His power display'd, and check'd their impious pride ;  
 O'er their struck souls doubt and confusion hung,  
 Dismay'd their rulers, changed their mocking tongue.  
 Sadly they wander'd forth in lonely bands,  
 And planted nations in Earth's distant lands :  
 The haughty Canaanite ; the Tyrian slave ;  
 Carthage, whose empire found a Roman grave ;  
 Afric's fierce tribes, whose heritage, the chain,  
 Labour, and stripes—indignity and pain—  
 Exist, the record of Almighty will ;  
 The curse, pronounced of old, prevailing still.  
 On Shem's true sons, in their obedience blest,  
 The sacred pledge and its fulfilment rest.  
 To Abraham a son of hope is given,  
 Whose seed shall gain for man his forfeit heaven.  
 From Isaac's loins twin heirs of promise came :  
 The hungry Esau sells his elder claim ;  
 Slave of his lusts, weds the foul Hittite's child,  
 Becomes a hunter of the desert wild.  
 Jacob supplies the absent wand'rer's place,  
 Obtains the sacred blessing of his race ;  
 Flies from his brother's wrath, intent to gain  
 His uncle Laban's tents and fertile plains ;  
 But in the desert a bright vision came,  
 His father's God *proclaims his awful name*,  
 Displays the ladder trod by feet divine,  
*The moral steps, the symbol and the sign*,  
 That will conduct, when life's short dream is past,  
*Each faithful brother to his home at last.*

## ON MASONIC NUMBER.

BY THE REV. GEO. OLIVER, D. P. G. M. FOR LINCOLNSHIRE.

It is well known that in Masonry there are a series of distinguishing numbers, each serving as a medium of reference to assist the recollection, and to fix permanently upon the mind some very important moral or historical truths. From this circumstance, doubts have been entertained unfavourable to the Craft, as if its professors were superstitiously attached to particular numbers, from a belief that they contain a talismanic power of preventing dangers and conveying blessings. This peculiarity will be easily defended by its own appropriate and significant illustrations; and the custom may be satisfactorily accounted for from sources of high Masonic authority. The wisest of the ancient philosophers, many of whom practised our science, had a high veneration for number; and in the Old and New Testaments we find most extraordinary evidences of the same feeling. Bishop Horsley says, "I am persuaded that the choice of the number *seven* was a solemn and significant appropriation of the offerings of the Supreme God, the Maker of the world. The last business in the Book of Job, when the great argument between Job and his friends is brought to a conclusion, is a solemn sacrifice; not devised by Job or any of his friends, but prescribed by the express voice of God. And this sacrifice, like Balaam's, consists of *seven* bullocks and *seven* rams. It should seem, therefore, that in the earliest ages, it was a characteristic rite of the pure patriarchal worship, to sacrifice, on occasions of great solemnity, by *sevens*."

Pythagoras, who is represented in an ancient manuscript written about the beginning of the fifteenth century, as having gained admission into the "lodges of Maçonnes, where he lerned much, and retournedde, and woned yn Grecia Magna, wacksynge, and becommynge a myghtye wyseacre, and gratelyche renouned; and her he framed a grate lodge at Groton, (Crotona in Italy,) and maked manye Maçonnes, some where offe dyde journeye yn Fraunce, and maked manye Maçonnes, wherefromme, yn processe of tyme, the arte passed in Engelonde;" this great

Freemason says in his discourse concerning the Gods\*, that “number is the principle most providential of all heaven and earth, and the nature that is betwixt them; it is the root of divine beings, and of gods, and of demons; the principle, fountain, and root of all things, which first existed in the divine mind, and out of which all things were digested into order and regularity.” Odd numbers were called masculine, and appropriated to the celestial gods †; and these were deemed perfect ‡. Even numbers were accounted imperfect and female, and dedicated to the infernal deities §. Whatever was generated of odd numbers was, in like manner, of the male kind, and of even numbers, female ||. And a number produced from the multiplication of odd and even was denominated ἀρρενοθηλυς, hermaphrodite. Hence Pythagoras concluded that Monad was the father of number, and Duad the mother ¶. This doctrine constituted one of his ineffable secrets, and was communicated to his disciples at their initiation, as we learn from Jamblichus\*\*, who says, quoting from a fragment of a book ascribed to him, “I learned this when I was initiated at Libeth in Thrace, Aglaophemus administering the rites to me. Orpheus, son of Calliope, instructed by his mother in the Pangæan mountain, said, that number is an eternal substance, the most provident principle of the universe—heaven, and earth, and middle nature—likewise the root of divine beings, and of gods and demons ††.” And this is agreeable to the system of Masonry as now practised, which gives a decided preference to odd numbers. I subjoin a statement of the general reference which the most prominent of our Masonic numbers bears to the great truths which they are intended to illustrate.

## ONE.

This number alludes to the unity of the Godhead, and to the union of the royal, the priestly, and the prophetic dignity in one person, during the patriarchal ages. The philosophers held that the Monad was God, because it is the beginning and end of all; itself having neither beginning nor end; and also hermaphrodite, because it is both male

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\* Jambl. vit. Pyth. c. 38.

† Serv. in En. iii.

‡ Plut. de Hom. poesi.

§ Serv. in En. iii.

|| Anon. in Ptol. Tetr. bibl. lib. i.

¶ Plut. de anima procr.

\*\* Vit. Pyth. c. 28.

†† Stanley, Hist. Phil. vol. 3. p. 65.

and female, odd and even\*. It partakes of both natures; being added to the even, it makes odd; to the odd, even†.

## THREE,

refers to the Trinity in Unity, to the three grand offerings so frequently referred to in the lectures of Masonry; to the three Grand Masters at the building of the Temple; the three greater and lesser Lights; the three theological Virtues, and the three rulers of Masonry. This number was esteemed ineffable in ancient times. Virgil says,

“Terna tibi hæc primum triplici diversa colore  
Licia circumdo, terque hæc altaria circum  
Effigiem duco. Numero Deus impari gaudet.” *Ecl. 8.*

Around his waxen image first I wind  
Three woollen fillets, of three colours join'd;  
Thrice bind about his thrice devoted head,  
Which round the sacred altar thrice is led.  
Unequal numbers please the gods.

DRYDEN.

## FOUR.

The Tetrad was esteemed the most perfect number by the Pythagoreans‡, as being the arithmetical mean between one and seven, equally exceeding and exceeded in number. It wants 3 of 7, and exceeds 1 by 3. The first solid figure is found in a Tetrad, for a point is correspondent to Monad, a line to Duad, because drawn from one point to another, a superficies to Triad, because it is the most simple of all rectilinear figures; but a solid properly agrees with the Tetrad; for the first pyramid is in a Tetrad, the base being triangular, so that at the bottom is 3, and at the top 1§. This number refers with us to the four rivers of Paradise, Pison, Gihon, Hiddekel, and Euphrates, which were imitated in the four artificial rivers surrounding the tabernacle in the wilderness.

## FIVE.

This number represents the five books of Moses; the five excellencies contained in Solomon's Temple, which that

\* Macrob. in Somn. Scip. i. 6.

† Aristot. in Pyth. cited by Theon. Smyrn. Math. c. 5.

‡ Lucian. pro laps. in salut. adm.

§ Stanley, Hist. Phil. vol. iii. p. 60.

of Zerubbabel wanted. The five noble orders of architecture, as well as the five external senses, are also shadowed under this number. It anciently symbolised *ὑγεία*, 'health, in the form of a triple triangle conjoined within itself,

thus 

## SEVEN.

It is a most remarkable fact, that we find in every system of antiquity a frequent reference to this number, which, from its nature, can scarcely be ascribed to any event except it be the institution of the Sabbath. Thus the *seven* score Ogyrvens, or mystical personages, which, according to Taliesin, pertain to the British muse; the *seven* score knobs in the collar of the ox\*, the *seven* persons who returned from Caer Sidi†, the *seven* Pleiades‡, the *seven* Hyades§, the *seven* Titans and Titanides, the *seven* Heliades of the Greeks||, the *seven* Cabiri of the Phenicians, the *seven* Amschaspands of the Parsees, and the *seven* pieces into which the body of Bacchus was torn by the Titans¶, show equally the predilection of all antiquity for this number; and the Hindoo mythology had its *seven* Menus, *seven* Pitris or Reshes, and *seven* Brahmadicas. Amongst the Cabalists the septenary number denoted universality, and was termed by the Pythagoreans *ουλομελεια*. They also gave it the name of *σεβασμου αξιος*, worthy of veneration. To the above cause may be ascribed the origin of the *seven* vases in the temple of the sun near the ruins of Babian in Upper Egypt\*\*; the *seven* altars which burned continually before the god Mithras in many of his temples††; the *seven* holy fanes of the ancient Arabians‡‡; the *seven* bobuns of perfection exhibited in the Hindoo code §§; with the defective geographical knowledge of the same people which circumscribed the whole earth within the compass of *seven* peninsulas or durpas |||; the *seven* planets of antiquity; the Jewish Sefhiroth, consisting of *seven* splendours; the *seven*

\* Dav. Myth. Dru. p. 523.

† Dav. Myth. Dru. p. 515.

‡ Ovid. Fast. 5.

§ Aratus. Astron.

|| Diod. Bibl. l. 5.

¶ Plut. de Isid. et Osir. p. 368.

\*\* Savary's Letters on Egypt.

†† Montfauc. Ant. tom. 2. l. 7.

‡‡ Sale's Koran, Prelim. Disc. p. 22.

§§ Holwell, in Maur. Ind. Ant. vol. ii. p. 331.

||| Sacontala, Sir W. Jones' Works, vol. vi.

gothic deities, commensurate with the hebdomadal division of time; the *seven* worlds of the Indians and Chaldeans, and the *seven* virtues, cardinal and theological\*. In a word, *seven* was always considered as a number possessed of many mysterious properties, and divine sacrifices were considered most efficacious when composed of this number :

“*Seven* bullocks yet unyoked for Phœbus choose,  
And for Diana, *seven* unspotted ewes †.”

And even our own Scriptures abound with innumerable instances of the authorized use of this number. Enoch, the *seventh* after Adam, was translated to heaven. At the deluge Noah received *seven* days' notice of its commencement; and was commanded to select clean beasts and fowls by *sevens*, while the unclean were only admitted by pairs. On the *seventh* month the ark rested on Ararat, and Noah despatched his dove at the distance of *seven* days each time. The *seven* years of plenty and *seven* years of famine were denoted by Pharaoh's dream of *seven* fat and *seven* lean beasts, and *seven* ears of good and *seven* ears of blighted corn. In the Jewish economy, the *seventh* year was directed to be a sabbath of rest, and a grand jubilee commenced at the end of *seven* times *seven* years. Job and Balaam each offered sacrifices, by the express command of God, consisting of *seven* bullocks and *seven* rams; and this was, undoubtedly, conformable with the usual practice of Jewish antiquity. Bishop Horsley says, that “much of the Jewish ritual was governed by the number *seven*. The golden candlestick had *seven* branches, supporting *seven* burning lamps. When atonement was to be made for the sin of a priest, or of the congregation, the veil was to be sprinkled with the blood of the offering; and the mercy-seat was to be sprinkled *seven* times on the great day of annual expiation. The festivals of the Jews were celebrated each for *seven* days successively; and among the extraordinary sacrifices were *seven* or twice *seven* lambs. When the ark of the covenant was brought from the house of Obed-Edom to Jerusalem, the sacrifice on that great occasion was *seven* bullocks and *seven* rams.” The destruction of Jericho was miraculously effected by the use of this number; for *seven* priests, bearing *seven* rams' horns for trumpets, were directed

\* See my Signs and Symbols, p. 159.

† Dryden.

by the Almighty to compass the city *seven* days, and on the *seventh*, to proceed round it *seven* times, when the walls should fall into ruin. Solomon was *seven* years building the temple; which was dedicated in the *seventh* month, and the public festival lasted *seven* days. The punishment of Nebuchadnezzar was, that he should be banished *seven* years from human society. The whole machinery of the Apocalypse is conducted on precisely the same principle. The Iconisms are almost all *septenary*. Here the first person in the sacred Trinity is represented under the figure of a glorious Being clothed with surpassing brilliancy, seated on a throne encircled by a rainbow, and receiving from the assembly of saints a most profound adoration, in which they ascribe to Him *seven* degrees of beatitude. He is attended by *four* beasts full of eyes, emblematical of their perfect knowledge of ALL things, past, present, and to come; for the number *four* signified *universality* amongst the Cabalists, and it formed the holy Tetragrammaton of the Jews\*. The second person is described as a majestic and venerable personage, standing in the midst of *seven* golden candlesticks, and holding in his hand *seven* stars, the emblems of light and revelation; and, in another place, as a lamb that had been slain, having *seven* horns and *seven* eyes, symbols of universal power and knowledge, and receiving from the heavenly host a loud acknowledgment of *seven* potencies. And the third person is described as *seven* lamps of fire, which are the *seven* Spirits of God. Again, the Apocalypse contains *seven* synchronisms which were preceded by a succession of woes, addressed to *seven* churches, recorded in a book with *seven* seals, denounced by *seven* angels to the sound of *seven* trumpets, and revealed by *seven* thunders or oracular voices. The wrath of God against the idolatrous world is let loose by *seven* angels, having *seven* plagues inclosed in *seven* golden vials. Idolatry is represented under the figure of a scarlet coloured beast, having *seven* heads; and *seven* idolatrous kings, or *seven* forms of polytheism, are pointed out for destruction †.

## NINE.

A number whose properties are infinite and indeprivable.

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\* See More's Apocalypsis Apocalypsios, pp. 92, 148.

† The above disquisition on the number seven is based on a note in my History of Initiation, p. 135.

Thus 9 being multiplied by any number, the figures in the product added together will give a total of 9 *ad infinitum*. Its squares and cubes are possessed of the same properties. There is little remarkable attached to this number amongst Masons.

## TEN

refers to that awful event, the delivery of the moral law, consisting of ten commandments, to Moses on the mount. It was anciently called the *first square*, being composed of the first four numbers,  $1 + 2 + 3 + 4 = 10$ ; and *παντέλεια*, because it comprehends within itself the nature of even and odd, and makes all number perfect. The oath propounded by Pythagoras to the candidate was expressed by *ten commas* or jods disposed in the form of a triangle, thus:

,					<i>Monad</i> , fire, or the active principle.
,	,				<i>Duad</i> , the passive principle.
,	,	,			<i>Triad</i> , the world proceeding from their union.
,	,	,	,		<i>Quaternary</i> , the liberal sciences.

## ELEVEN.

This number draws our attention to those stupendous works of God, the Egyptian captivity and deliverance thence, typical of the great deliverance from moral slavery by the death of Jesus Christ upon the cross. It refers to the eleven stars in Joseph's dream; to the eleven patriarchs, after he was sold into Egypt; and to the eleven apostles of Our Saviour after Judas had betrayed his master.

## TWENTY-SIX.

This is the most sacred of numbers, containing the celebrated *three*, *five*, *seven*, and *eleven*, and including the sacred name of God. In the ancient notation, 10, the sum of 7 and 3, was expressed by I, 5 by A, and 11 by H, thus:

$$\begin{array}{r} \text{I.} \quad \text{A.} \quad \text{H.} \\ 10 + 5 + 11 = 26. \end{array}$$

## TWENTY-SEVEN.

A cubic number, the product of 9, and its root 3; and the cube of 3. In some of the higher degrees of Masonry the Lodge is enlightened by 27 lights, and closed by 3 times 9.

## FORTY.

This number bears a reference to many important facts. To the *forty* years of Adam's probation in Paradise; for as Christ, of whom Adam was a type, underwent *forty* days' trial in the wilderness, so it is supposed the first man was tried *forty* years in Paradise, the prophetic style frequently substituting days for years; to the *forty* years that Moses was hid in the land of Midian; to his *forty* days' abstinence in the mount of God; to the *forty* years which the Israelites were condemned to remain in the wilderness, as a punishment for their disbelief of God's word; to the journey of *forty* days and *forty* nights which Elijah took, without food, when he fled from the persecution of Jezebel to Horeb; to the *forty* days of grace which God mercifully gave to the Ninevites, who repented in sackcloth and ashes at the preaching of Jonah; and to the *forty* days' temptation of Jesus Christ in the wilderness, when he obtained a complete victory over the powers of darkness. It is composed of  $7 + 9 + 11 + 13 = 40$ .

## SEVENTY

points to the number of souls who entered into Egypt with Jacob; to the Babylonish captivity; to the Jewish Sanhedrim; to the revelation of the Messiah, who, according to the prophecy of Daniel, was to make reconciliation for iniquity at the expiration of seventy weeks, and to the seventy deacons of Christ.

## 120.

The number of years which Noah employed in preaching repentance to the antediluvians, while constructing a vessel for the safety of himself and family, amidst the impending destruction of all animated nature.

## 300.

## HARODIM.

## 470.

The number of years in which certain important secrets were lost to the world, and concealed even from Masonic penetration.

490.

The period during which the Sabbatical was omitted, which elicited the wrath of God, and brought on the Babylonish captivity.

3,300.

MENATZCHIM.

30,000.

ADONIRAM.

80,000.

GHIBLIM, ISH CHOTZEB, and BENAI.

70,000.

ISH SABBAL.

Such are the important references of Masonic notation. They are neither puerile nor superstitious; but when formed into a system, of which they are only component parts, they tend to moderate the passions, to inspire peace and good-will amongst men, and to elevate the soul to its proper sphere—in the language equally of Masonry and Christianity—to a house not made with hands eternal in the heavens.

## FREEMASONRY VINDICATED,

BY

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

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

“Audi profanum vulgus et arceo.”—Hor.

[The following observations are written by an intelligent foreign brother—we make no apology for the idiomatic expressions, which, in many points, while they convey a warmth of feeling in our language, prove how forcibly the author would express himself in his own.]

IN all ages FREEMASONRY has been subjected to many sarcastic insinuations and odious invectives, cast upon it by Ignorance and Prejudice. I am about to assume an arduous task—one of the most vital importance—as an homage tendered to truth and justice; considering that the even newly-initiated brethren themselves have but a superficial knowledge of the vocation they did embrace, the obligations it imposes, and the advantages it offers.

It is the impartial attention of these *neophytes* in particular, and that of every unbiassed mind, of every lover of truth, that I now claim, while I confidently appeal to their candour and honour, to hear frankly what I have as frankly to say.

The generality of those who condemn Freemasonry evince their hostilities against its *secrets*, which they cannot penetrate, and thus "*dammant quod non intelligunt.*" Nothing, however, will be more easy than to controvert the erroneous notions that prejudiced Ignorance, or any other sordid motive, oppose to this truly philanthropic order.

"————— Si tibi vera videtur,  
Dede manus, et si falsa est, accingere contra."

MAN has not been thrown upon the earth by the hand of Chance : his origin is more elevated, his descent more holy ; an infinite Wisdom presided over his birth ; the sublime genius of a Divine Architect regulated all the prodigies of his organization.

In recalling to our mind the sublimity of our Origin, to us the grandeur of our destiny is revealed ; we feel that we have not been brought into existence merely to vegetate, like the rest of the animal creation, in this sublunary globe—to suffer much, to enjoy little, and to die as if we had never lived. Our thoughts tell us that this earth is *not* the bound of our pilgrimage ; that another abode, more grand and more happy, calls us ; and that we ought, therefore, to render ourselves meritorious of a place therein. But which is the road that is to lead us to that blissful harbour through the storms of this life ? There is only one, that of Science and Virtue combined. I said combined, because Science without Virtue makes of man a knave ; Virtue without Science makes him a dupe and useless to society.

Thus, in His adorable Providence, the great Architect of the Universe endowed us with a stimulum which urges us in search of Science, and with sufficient intelligence for us to acquire it ; at the same time He caused to speak in us the unextinguishable voice of conscience, which makes us discern evil from good. And, as if these inward monitors had not been sufficient, He sanctioned His laws by placing them under the safeguard of our own interests, saying to man, "be thyself the arbiter of thy fate. I make thee thy own master ; choose either thy happiness through Virtue and Science, or thy wretchedness through Vice and Ignorance ; follow the dictates of Reason, or be a slave to thy passions."

But the passions of man have stifled this sacred Voice. Selfishness—dark corroding Selfishness—sacrificed every nobler sentiment to the quenchless thirst of gain; while cruel Ambition on the one hand, and Fanaticism on the other, irritated his soul, kindled the torch of hatred and discord, fomented envy, revenge, fury, and every malignant propensity; and, thus disturbed, desolated and subverted whole families, cities, provinces, and empires.

The sweetest of all sentiments—that to which the Almighty, entrusting His creative power, has given the mission of perpetuating His noblest work and of uniting the human race,—too often trails with it Suspicion and Jealousy, too often is the cause of every crime.

The sacred love for our native Land, which so strongly binds the sons of the same country, has often made them mortal enemies to those whose destiny was to tread a different soil, as if the union of the one was founded on their reciprocal enmity against the others.

Selfishness, Ambition, and Ignorance too fatally preceded dissension and vice. The holier sentiment of adoration to Heaven wandered at several epochs in the maze of Superstition and Fanaticism, during which time funeral piles were kindled; the murderous dagger committed assassinations; appalling massacres took place; cities were destroyed, and the earth teemed with human blood—that very earth wherein it was intended to bring but peace, charity, comfort, and hope.

But in the midst of these elements of discord and woes, which at all times agitated and afflicted the whole world, FREEMASONRY awoke from its slumber—its noble aim was to rally all men, of every country, of every rank, of every principle, and of every creed, under the sacred standard of concord and friendship, of universal benevolence. To restore to man his moral energy, his dignity, and his liberty; to afford him a safe asylum against the storms that disturb and contaminate man.

In those dark ages when Ignorance spread incense over altars defiled with deified Vice, when Incest, Adultery, and Murder were placed on the throne of the universe, when superstitious Ambition framed gods of flesh and blood, appropriating to them its own atrocious passions, and when Fanaticism sacrificed human victims in the name of irritated Heaven, FREEMASONRY still preserved its humble fanes, wherein a pure incense was offered to

the great Architect of the Universe, the true and only God, and wherein it taught man to develop his mental faculties, to exercise and promote the moral and social virtues of humanity, decency, and good order in the world, and to alleviate one another from the physical evils under which the major part of the human race is groaning.

Thus Freemasonry, humble at first, by degrees spread itself wide over both hemispheres, where the beneficial influence of its precepts has been powerfully felt by every class of men. Its worship is God, the Creator of all; its principles, Virtue and Science; its mysteries, Universal Benevolence; its precepts are Toleration, Charity, and Humanity; the world its Temple; mankind its congregation, and all virtuous men are its ministers; and as to its recompense, it is the ineffable satisfaction of a clear conscience, in promoting as much as possible the welfare and happiness of the human species at large, and of each member of the Order in particular.

Actuated by these sacred principles, Freemasonry never ceases to impress in the mind of men that we are all children of the same Father; it never ceases to repeat to them, that we ought accordingly to love one another like brothers.

It is at once a sad and painful thought that two-thirds of mankind are still at this moment groaning beneath the ignominious shackles of Despotism, Superstition, and Error. But such has been the fate of Truth upon the earth, that it requires an immense deal of time and perseverance ere she can make her way through the dense clouds of Prejudice: her first steps have always been counteracted by obstacles which repulsed her a thousand times before she could surmount them. Nevertheless, she advances imperceptibly every day; she acquires new strength; and we shall soon see her triumphantly overspread the earth. So it is with Freemasonry: sometimes persecuted, tolerated afterwards; sometimes calumniated, at other times patronized; yet it will triumph at last over all its enemies, by persuading the world that it is instituted for the benefit of man. We see it already, like the great planet that illuminates the Universe, pouring forth torrents of light on the very blasphemers who dared at first to outrage the sanctity of its dogmas.

The main object of the first legislators of all nations and of the first Founders of profane institutions was to govern man; and in

order to make him silent, subservient to their ambitious views, and to be able to gratify, at his expense, all their passions, they ever took care to keep him in Ignorance and Fear—the two pivots on which their power maintained itself. They led him through tortuous paths, that their designs should not be discovered, and beguiled their circuitous journey with terrific tales. They treated him, in short, as a nurse treats a young child, employing alternately songs and threats, to lull him asleep or make him silent.

Man in ignorance is a man in darkness; and as a man is always afraid in darkness, both physical and moral, it follows that, by his being constantly kept in ignorance, he is kept in constant fears. His fears, at last, become so habitual in him that they ultimately convert themselves into a sort of want; so much so, that he actually would fancy he wanted something had he nothing to fear. In the same manner education may be made to habituate the mind to opinions the most monstrous, or to the most preposterous prejudices, as custom does the body to attitudes the most uneasy or to any sort of diet. A man, whose imagination has been worked up by superstitious notions into a state of fear, will have that fear which he thinks essential to his nature; nothing, in fact, does he fear so much as the idea of having nothing to fear.

But FREEMASONRY, far from encouraging Prejudices, perpetuating Ignorance, propagating Darkness, exciting Fears, or feeding Intolerance, teaches Truth and Science, Toleration and Justice, Courage and Hope; and, spreading its beneficent light throughout the globe, it proves itself a universal tie, which unites all men of every country, of every opinion, and of every persuasion. It is a sure asylum, where the weary traveller finds a safe refuge from all the winds and storms, from all the physical and moral evils which afflict, agitate, and desolate mankind. It is the *Areopagus*, where man learns the real course he has been destined to pursue; where Reason and Science enlighten him in his career, and, by taking them for his guides, he will reach safely the consoling haven of truth and happiness.

Then he learns that Virtue does exist on earth, and that she is not the daughter of Ignorance and Imposture, but of Science and Truth; he learns that the love of our fellow beings alone can afford a happy existence. In vain he strives to find that peace and happiness he is so anxious to attain, among the turbulence and corruptedness of the profane world, till, at last, he bends his steps towards our Temple—he enters it, he listens, he instructs

himself—he practises its dictates—peace and comfort begin to relieve his overburdened heart; and it is *then* that he discriminates the immense distance that separates this Institution of Wisdom and fraternal Benevolence from the sordid institutions of the world, where Selfishness alone preponderates. From our Temple he turns his looks on the vast amphitheatre of life; he sees that Passions preside over everything—they rear all and overthrow all; he sees pride taking possession of grandeur—Audacity claiming deference—Baseness demanding honors, and obtaining them; he sees Insolence overwhelming Modesty—Opulence insulting Poverty—Ignorance persecuting Knowledge; he sees Merit and Talent despised—Innocence often punished, while hypocrisy, perfidy, ingratitude, and crime are not only tolerated, but oftentimes rewarded. There his ears are consecutively assailed with these repetitions, “be the first—be the strongest—get riches—obtain power—overthrow thy rivals—crush thy competitors,” &c. &c.” He sees, in short, that every body is dissatisfied with his own condition, which he struggles to ameliorate, to the flagrant injury of his fellow; for

“*Lucrum sine damno alterius fieri non potest.*”

Does FREEMASONRY represent any such picture, any such wretchedness? No. Its very enemies, who could calumniate it, have never dared to impute to it any of those iniquities with which the world abounds. In Masonry there is neither “first nor last;” there are neither “strongest nor weakest,” “highest nor lowest;” there are only brethren, all equal—all wishing the welfare of one another—all united to enjoy the pleasure and happiness of rectifying each other’s hearts, of edifying each other’s minds, and of promoting as much as possible the social virtues of charity, good will, and *harmony* among themselves and in the world at large. In our Fraternity there is neither ambition, hatred, nor jealousy to disturb its *harmony*; we have no insolence to dread, no enmity to fear. The sole scope and aim of every brother are to seek and propound Truth and Science; to forgive and forget offences; to love, edify, and assist one another. Any dispute, which a zeal too ardent may sometimes elicit, soon disappears, to make room to the general good, which is ultimately decided upon; while the spontaneous avowal of those who were in the wrong, attended by instant reconciliation, brings back the pristine concord and peace among the Craft.

(*To be concluded in our next.*)

## TO THE EDITOR OF THE FREEMASONS' REVIEW.

SIR,—As the work of Mr. O'Brien on the Round Towers of Ireland has attracted no inconsiderable share of attention, perhaps you will deem the following remarks upon one of the Round Towers in Scotland, which were embodied into an Essay and laid by me (without the slightest knowledge of Mr. O'Brien's labours) before the Antiquarian Society of Edinburgh, in the month of January last, deserving a place in your interesting miscellany.

Yours very obediently,

R. TYTLER, M. D.

London,  
Aug. 1st, 1834.

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One of the most remarkable antiquities in Great Britain is the Ancient Round Tower, at present standing within the Church-yard of the city of Brechin, in the shire of Angus, in Scotland. This Tower is usually called "the Little Steeple of Brechin," in contradistinction to the larger Tower, or Steeple of the Church, which is a remnant of an ancient Cathedral, originally belonging to the Bishoprick of Brechin, that is still one of the sees of the Episcopal Church of Scotland, and gives a title, at present, to the premier Bishop; "the Bishop of Brechin" being the title at this day bestowed upon the first Pastor of the Episcopal Church of North Britain.

The age in which the Little Steeple was erected is wholly unknown,—as well as the race of people by whom it was constructed, and the particular purposes which were contemplated by its Builders. This extraordinary remain of a former age has been examined and described by some of our most eminent researchers into British Antiquities, such as Gordon, Grose, and Pennant. By those writers, however, the question is left unresolved, at what era the Brechin Tower was built, whether by the *Picts*, in the most remote periods of British History, or by the *Culdees*, and other races of *Christians*, by whom our Holy Religion was introduced into these Islands.

"The Little Steeple" consists of a beautiful slender cylinder or hollow pillar, about eighty feet high, built with sixty rows of smooth

stones, strongly cemented together by mortar, and is surmounted with a cone of masonry, resembling the Architecture of the contiguous Church and large Tower. This portion of the fabric is, therefore, adventitious to the Tower or shaft of "the Little Steeple," and has been constructed at a period posterior to the erection of the cylinder, having been added to the summit of the Building probably at the period of the erection of the Cathedral and larger Steeple. This more modern cone, or crown, is about twenty-three feet high,—and thus the whole Tower, complete with the Pyramid, exhibits a handsome fabric about one hundred and three feet in height, and is perhaps the most perfect remain of *Antiquity* in the universe. I make this assertion because I have had an opportunity of seeing many of the most ancient monuments which exist in *Hindoostan*;—I have examined drawings, inspected various representations, and perused descriptions of the Antiquities of Asia, Europe, and Africa; yet can we find neither a picture, nor an account of any monument, which we may conceive of equal antiquity, that remains in the perfect condition in which "the Little Steeple" of Brechin at present exists. During the course of my residence in India, from the year 1808 to 1833, I possessed favourable opportunities of examining the antiquities which abound on Continental India, and those that are found within the Island of Java. The facts ascertained by me, from an examination of ancient Oriental monuments, led me to inspect, on the occasion of my recent visit to my native City, in December, 1833, with minuteness the Tower, in consequence of whose presence, Brechin has become celebrated in the writings of our Antiquarians;—and to my surprise discovered, on the western front of that Tower, two undoubted sculptures connected with the ancient mythology of *Hindoostan*.—The figures in question consist of an *Elephant*, having the feet of a *Lion*, and a *Horse*\*. Each of those figures is eleven inches in length, and about eight in breadth.—They are carved in relief, and placed at the entrance of an ancient gateway, that has been from time immemorial blocked up with large stones, leaving, however, a small opening a little above, and between the figures, which is sufficient to mark the

\* Very inaccurate representations of those interesting sculptures are given in several works in which the *Brechin Tower* is mentioned and it is to be regretted (although of course unavoidable on his part) that Mr. O'Brien should have admitted those *misrepresentations* of the figures into his book.

former existence of an entrance, at this side of the Tower, into the interior of the cylinder. Previous to drawing any conclusion regarding the particular description of persons by whom those sculptures were formed, two facts must be determined, which are these:—

First,—It is incumbent upon me to *prove*, that the figures in question really belong to the ancient idolatry of *Hindoostan*; and, second, that they actually occupy the precise situation, at the gate of an ancient Temple, in which, in conformity with the Hindoo mythology, they would necessarily be placed, according to the ideas entertained by *Hindoos*, with reference to the figure of the *Leonine Elephant*, and the horse of *Kalankee*, the tenth and destroying *Avatar* of *Hindoostan*, who, according to the ideas of the aboriginal inhabitants of *India*, will make his appearance at the termination of the *Kali Yug*, or age in which we are at present living.

In order to determine the first of these positions, it is necessary to enter into an explanation of the origin of the *Hieroglyphic* compounded of a *Lion* and an *Elephant*, which is very frequently discovered at the entrance of ancient Temples, both on the Continent and in the islands of the East. A Hieroglyphic of this description carved in stone was, some years ago, deposited by me in the museum of the Asiatic Society in Calcutta, and in that figure the *Lion* is seen above the *Elephant*, as if the former was in the act of devouring the latter animal,—whilst in the *Java Antiquities*, the *Elephant* is usually discovered within the Jaws of a monster, consisting of the *Lion's* mouth, and apparently a dragon's or fish's body. It is hence rendered apparent, by means of the various combinations in which the two figures are occasionally discovered, that it is not indispensably requisite, according to the notions of idolaters, that the combination of the *Lion* and *Elephant* should take place in any one peculiar form, but simply that the compound Hieroglyphic should be present, in a particular situation in reference to the Temple,—namely, at one of its gates, where it happens to be found. Thus, accordingly, we find the *Lion* and *Elephant*, combined in various modes, and often separate, at the gates and amongst the ruins of ancient fabrics in *India*;—and on the western surface of the Scottish monument, the same identical Hieroglyphic is discovered, being a combination of the *Elephant* with the *Lion*; the feet of the

latter being attached to, or forming the support of the former animal.—This, consequently, is a *Hindoo Mythological Hieroglyphic*, and its explanation depends upon the idolatrous notions which are still prevalent with respect to the Tropics, or boundaries of the Solar course in the heavens. According to the Ancients, the universe was represented by a circle, divided equally by a line drawn across the centre,—the superior semicircle, or Northern Hemisphere, being termed *Heaven*, and the inferior, *Tartarus, Hades*, or *Hell*. Of these two divisions, the *Tropics* were considered the gates; the tropic of *Cancer* being the portal of *Heaven*, and that of *Capricorn* the gate of *Hell*. When, therefore, the *Sun* reached the Northern Tropic, the gate of Heaven was said to have been opened, and the luminary was then declared to have reached the summit of the hill *Meru*, or utmost extremity of his ascending course. *Jupiter* was thus fabled to be seated on *Ida*, or *Olympus*; *Apollo* on *Parnassus*; and *Mahadeva*, on *Kailas*, or *Meru*—the whole of those fictitious mythological representations bearing a direct allusion to the Solar luminary, or the Northern Tropic, at the extremity of his ascending journey, on midsummer's day.

But according to mythological opinions as they have descended to us,—the world commenced with the *Sun* in *Taurus*, and by means of the *Precession* of the *Equinoxes*, the Earth having retrograded a sign, the *Sun* has retrograded also; and thus the luminary at his height in the northern Hemisphere appeared formerly in *Leo*, and not in *Cancer*. The *Lion*, or sign *Leo*, was, in consequence of the Tropical sign having been *Leo*, thus rendered the emblem of *solar light*, *solar heat*, and *solar strength*,—and this sign, or the *Leonine* symbol, became accordingly the emblem of the arrival of the Sun upon the Northern Tropic, or was the sign of solar ascent.

On the other hand, while the *Lion* was thus rendered the *Regent* or guardian of the Northern gate of the *Temple*, or heaven, the inferior Hemisphere was placed under the dominion of the Serpent, known to the Greeks and Romans by the names of *Pytho* and *Draco*,—and to the *Hindoos*, by the appellation of *Sesha Naga*. When the Sun descended towards the Tropic of Capricorn, he was, therefore, said to have entered the dominions of the *Serpent*, and accordingly a *Hieroglyphic* was constructed expressive of that fact, or the arrival of the Sun upon the Southern Tropic. Now the emblem of the *Solar* luminary among the

Egyptians was the Bull's head, or *Osiris*, which consists of the union of the solar circle,  $\bigcirc$ , with the lunar crescent,  $\smile$ , thus forming the common astronomical symbol,  $\text{♄}$ , expressive of the constellation *Taurus*, and consisting of the union of the greater with the lesser light. The inferior Hemisphere of the globe being placed under the rule of the *Serpent*, the *Hieroglyphic* invented to express the descent of the Sun into the regions of the *Serpent*, or those of *Hades*, and *Patala* was the head of the Bull, or *Osiris*, adjoined to the body of the *Serpent*. This combination is recognised by mythologists as the serpentine *Osiris*, and is still retained, although obscured, in the form of the constellation *Capricornus*, which is compounded of a *horned head*, originally that of a *Bull*, but at present converted into that of a *Goat*, united to the body of a *Dragon*, or that of a fish.—The serpentine *Osiris*, compounded of the *Bull* and *Snake*, is thus the prototype of the *Elephant*, which consists of a Bull's, or Quadrupedal body, united to the snake, imagined to be discovered in the proboscis of the Indian animal.—Hence the *Elephant* is the *Indian Serpentine Osiris*, and is the emblem of the constellation *Capricornus*, or inferior portal of the heavens. This combination is named by the *Brahmans*, *Ganes*, and decidedly corresponds with the Roman *Janus*;—*Ganes*, or human figure united to the head of the *Elephant*, being the deity of *doors*, and *gates*, precisely in the same manner that *Janus* presided over the entrances of the Temples and mansions of the Romans. In mythology, the *Elephant*, or *Ganes*, of *Hindoostan*, corresponds, therefore, with the sign *Capricorn* of the *Zodiac*, the *serpentine Osiris* of *Egypt*, and the *Janus* of the Romans; and this figure, indicating the entrance of the Sun into *Patala*, or *Hades*, is, strange to say, found at the entrance of an ancient *Hindoo Temple*, which is built precisely in the form of the *Siva Linga* of *Hindoos*, and is in existence in the county of *Angus* in Scotland. The *Lion* and the *Elephant* are thus emblems of the *Two Tropics*, or gates of the Heavens; and, as such, are consequently placed at the gates of idolatrous Temples,—each of those fabrics being supposed to represent the universe, enclosing the *animus mundi*, the *Phallus*, or *Linga*, which is placed within the centre of the interior. The *Lion* is accordingly the sign of the *Solar ascent*, and the *Elephant* that of the *Solar descent*.—Whence, at the ancient door of “the Little Steeple,” is discovered the combination of the *Elephant* and *Lion*, in the identical posi-

tion, in which, according to *Hindoo* notions, it should be placed, and formed in the manner in which it *must* have been constructed, with the view of representing the *descending* or *setting Sun*, to which it fronts. For the *Elephant*, or sign of the *Solar descent*, is placed superior to the *Lion's feet*, or sign of the *Solar ascent*,—the *feet* of the *Lion* symbolising the *setting Sun*; above which is placed the *Elephant*, or emblem of *Hades*. The *shaft* of the Tower forms the *Linga* of the *Hindoos*, and in all Temples, agreeably to *Brahminical notions*, the *entrance* of the *Temple* constitutes the *Bomanee*, or consort of *Mahadeva Linga*: the *Elephant* placed, therefore, at the entrance of “the *Little Steeple*,” is a compound of the *Lion*, or *Sing*, the peculiar emblem of the goddess *Bomanee*, and the *Elephant* of *Indra*,—both being essential component parts of *Hindoo Mythology*.

The destroying deity of *Hindoostan* is *Cal*, and his consort is the well-known *Calee*, who equally gives her name to *Calcutta* and *Caledonia*; her most celebrated temple being erected on a *ghaut* upon the banks of what is at present called the old *Ganges*, and *Calee-donia*, or *Calee-dun*—implying “*Black Calee*,” is the precise epithet by which in *Hindoostan* this destroying Goddess is still recognized.

The consort of *Calee* is *Cal*, “the destroyer,” and at the termination of the present age, or *Calee Yug*, that is, the age of *Calee*, he will, it is imagined by *Hindoos*, appear riding on a *horse*. This representation forms the tenth *Avatar*, or *Calankee*; and hence the horse is worshipped, and placed under almost every *Banyan Tree* in *Bengal*; and constructed exactly in the same shape in which we find the figure upon the western front of the *Brechin Tower*. This *horse* is the destructive deity of the waters,—*Calee* being the goddess of the *Ganges*; and hence the *horse*, or consort of *Calee*, appears in the Scottish *Calpi*, or *Celpi*, an evil spirit, which, in the shape of a horse, is said to reside in the rivers of *Scotland*.

But the deity of the waters, beneath the shape of a *horse*, has been, from the remotest periods of antiquity, the emblem of maritime nations. Thus *Neptune* is fabled to have created the *Horse*, and thus also *Dido*, the leader of a maritime colony from *Phœnicia*, was directed by an oracle to establish the City of *Carthage* on a spot where the head of a *horse* should be discovered buried beneath the surface of the ground; and the representation of

*this horse* is still seen impressed upon ancient *Carthaginian* coins. It is admitted that both the *Phenicians* and *Carthaginians* traded to *Britain*, and consequently the mariners of those ancient maritime nations conveyed with them to these islands the naval symbol of the *Horse*, which was, in fact, the emblem of the ship; the horse carrying upon Land in the same manner as the ship carries upon Sea, and thus the ship became conversely the symbol of the *Horse*, as the latter was rendered the emblem of the *Ship*. From this combination of the *horse* and *ship* arose the *Scottish unicorn*, which consists merely of the *Horse*, with the *mast*, or *bolt sprit* of the ship, implanted between his eyes.

The horse was consecrated to *Apollo*, or the *Sun*,—indicating the rise of the Sun from the Sea, and his ascent to the meridian, mid-day, or mid-summer. Hence the *Horse* is the symbol of the *Northern Tropic*; and thus he appears in conjunction with the *Leonine Elephant*, on the *southern side* (or side next the *Tropic*,) of the entrance of this most ancient and remarkable Tower.

It is proper to notice, that the Hieroglyphics in question have been noticed, by preceding antiquarians, as being the *Caledonian Boar*.—But to the figure of the *Boar* they have no resemblance; whilst the *Caledonian Boar* is itself a mythological figure, constructed in allusion to the Sun, being a conspicuous character in the labours of *Hercules*, or *Heri Cal*, a *Hindoo* name of the *Sun*, and indicating the Luminary's progress through the Zodiacal constellations.

Above the Hieroglyphics, which have been described, are three figures, also cut in relief, which have evidently been sculptured by followers of the *Christian Religion*. They represent the *Crucifixion*, and two devotees, or monks,—having no appearance whatever of the *Virgin Mary*, and *St. John*, as mentioned in the *Encyclopedia Britannica*. Those figures are carved in a style of superior excellence to those of the *Elephant* and *Horse*; but whether they do, or not, belong to the same age, I feel myself incapable of determining. I must, however, observe, that the *Saka*, or *Younger Buddha*, of *Hindoos*, is undoubtedly a corrupt tradition of the *History* of our SAVIOUR. This point I conceive to be capable of establishment by means of undoubted historical proof; but to enter into full demonstration of this most interesting fact, would lead me far beyond the bounds which a paper intended for the limits of your miscellany would admit. I therefore content myself with remark-

ing, that the ancient name of the *Esk* river, on whose banks "the little Steeple" of Brechen is erected, was *Isaca*, or *Saca*, that consequently the *Brechin Tower* is a temple of *Seca*, and that figures of the *Elephant* and *Horse* are well known sculptures discovered on the temples of *Seca*, both in *Hindoostan* and in the island of *Java*.

R. T.

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### THE PHILOSOPHER AND HIS PUPIL.

THE first rays of the rising sun were gilding the marble palaces and temples of Crotona, when Heros and his companions, fresh from the wine-house and the stews, frightened the silence of the blushing morn by their loud jests and bacchanalian songs. The careful citizen, starting from his slumber, prayed Minerva that his sons might not resemble Heros; the virgin, who had gazed upon him with enamoured eyes, vowed a wreath to Juno to incline the libertine to marriage; while the aged augur, employed at that early hour in decorating the temples for the morning sacrifice, scowled after him, and prophesied of evil. Reckless alike of censure or esteem, the mad troop bounded on, appearing, in their flowing garments and flower-crowned brows, more like a band of spectres than children of the earth. At length they reached the building where Pythagoras, who had fled from his native Samos, disgusted with the tyranny of Polycrates, taught that system of philosophy which has rendered his name immortal. Even at that early hour his school was thronged with pupils, who formed a circle round their inspired master, so wrapped in his discourse, so mute and breathless, that they more resembled a group of statuary from the chisel of the divine Praxiteles than an assembly of living men. The subject of his discourse was the then mysterious science of geometry, the knowledge of which he had acquired in his travels through Egypt and Judea, and which, veiled in allegory and symbols, he taught to his more favoured disciples. In the midst of his lecture, the propriety of the assembly was disturbed by the unceremonious entrance of Heros and his companions, who, reckless and eager for sport, thought to confound the philosopher, and turn his doctrines into mirth. Pythagoras received them with undismayed countenance, and, perceiving their design, resolved, by changing the subject of his lecture, to shame them, if possible, from the vice to which they were the slaves.

"Drunkenness," he exclaimed, "ye men of Crotona, is alike the grave of manhood and of virtue; the homicide of reason—of that noble faculty which the gods have given to mankind to distinguish them from

the creatures of the field ; but, alas ! how often is their benevolence wronged by its perversion ! How often is society outraged by the folly and madness of the wine-cup, and man, the nearest to the gods in wisdom, strength, and beauty, by his own act, by the indulgence of the worst of vices, degraded to the level of the brute ! We see them in our streets the scoff of childhood, the scorn of the wise, the inferior of the slave. While such men exist in Crotona the altars of Bacchus need no hecatomb ; garlanded for the sacrifice, the herd of voluntary beasts are waiting at his temple."

The clear voice and dignified manner of the sage gave strength to his words. Heros hung his head in shame, and silently removed the garland from his brow.

"What," hiccupped Theon, one of his dissolute companions, who had observed the action, "shamed by the scolding of a man, who rails against the pleasures of the world because he is past their enjoyment, or has found them sour?—Still silent? Art thou a man, and suffer a torrent of epithets to overwhelm thee, drowned in expletives?—Well, be it so. Let us leave him, friends, to turn sophist? in thy present mood, I'll have no more of him or thee, the fit will soon pass, and thou wilt find us at the house of the courtesan *Lais* ; her smiles will dispel the fumes of the wine, and soon unphilosophise thee."

With these words the drunken Theon and his friends departed from the hall, leaving Heros alone with the moralist and his disciples. For hours the abashed youth sat, with his face veiled in his robe, listening to the wisdom of Pythagoras with attentive care, and reflecting with bitterness upon the folly of his past life ; his name stained with excess, his means impaired ; the noble aim, the purpose of his being, defeated and destroyed. The instruction for the morning being ended, one by one, the disciples bowed to their master, and left his presence in reverential silence. The sage was, at last, about to depart, when Heros, falling on his knee, caught him by the garment.

"What wouldst thou?" demanded the surprised philosopher: "this house is not a vintner's, nor are those who were its inmates thy companions. The residence of *Lais* is in the street where stands the Hospital ; if thou art incapable of reaching it, a porter will convey thee to her doors for hire."

"Father," exclaimed the youth, wounded by the severity of his manner, "I abjure such pleasures ! I would learn truth, teach me thy wisdom."

"It is the wine cup speaketh," sternly rejoined Pythagoras: "truth is an element too pure for thy vitiated taste.—Wisdom to thee !—wisdom to a drunkard ! as well might you offer grim Pluto's sacrifice upon the altar of Olympian Jove, and deem the rites accepted.—Farewell."

"Stay yet one moment," replied the suppliant. "Is the folly of youth

to render of no effect the resolve of age ; even the gods relent if wooed with penitence.—Wilt thou be less pitiful, father—Friend, reject me not ; lead me from ignorance to wisdom ; from vice to virtue.”

The sage, attracted by the apparent earnestness of the youth, gazed upon him for a few moments, as if to read his very soul. “I remember,” he at last exclaimed, “during the Trojan war, thou wert shield-bearer to the valiant and royal Agamemnon, and wert slain by an arrow from the walls ; evil and good were mingled in thee—thou art still the same, I find. Dost thou not remember me?—I then was Euphorbus.”

Heros listened in astonishment, never having heard before of the sage’s doctrine of the transmigration of the soul.

“Thou art strangely surprised, I see,” continued Pythagoras. “Alas ! for the unrestrained indulgence of thy passions, were thy soul chastened by temperance, thy mind fortified by wisdom, that past, which now appears to thee a page, blank and unlettered, would be clear as the bright sun ; but now the earthly particles of thy nature prevail, and vice and intemperance obscure it.”

“Tell me,” exclaimed the bewildered youth, “how may I hope to obtain such wondrous knowledge?”

“By silence and patience,” replied the philosopher. “No words,” he continued, laying his finger upon his hip ; “obey me—await my hour, and depart.”

Silent and thoughtful, Heros sought his home ; a few hours had changed him. The intoxicating pleasures that hitherto had held his soul in chains, debasing its action, crushing its nobler energies, he determined should be cast off for ever.

“The cup, the midnight revel,” he exclaimed, “shall be exchanged for wisdom ; like an unseemly garb, I cast aside the vices of my youth, and clothe myself anew.”

Months passed away, and Heros still adhered to his resolution. Night found him at his studies and morning stimulated him but to fresh exertion : still the expected summons from the sage came not ; and, with the impatience of youth, he deemed himself forgotten, or held unworthy of his instruction. The report of his altered mode of life soon spread through the city ; but when they heard it, old men shook their heads, and exclaimed, “that he would break out again more furious than the untamed colt ; more drunk than ever.”

His companions, angry at being denied admittance at his door, sneered, and declared he had a fever ; but all joined in the opinion, that his present change of life was but the mask of some fresh folly.

The day of the city festival at last arrived, and Heros once more mingled with his fellow-citizens ; it being an occasion on which he could not be absent without dishonour. Instead of the loose, festive

garments he had hitherto worn, he appeared in a robe of unbleached wool, carefully girded round his person ; while with an ivory staff he guided his steps with decent gravity. On his entrance into the assembly, the old men scoffed at him, and refused him his seat amongst them, exclaiming, " Who is this in the garb of a sage?—the drunkard, Heros ! —back, your place is not here."

Instead of resenting this marked insult with the intemperance that had formerly characterised him, he meekly bowed his head, saying, that youth was honoured in the reproof of age. The young men of his own standing, emboldened by the example of their elders, refused to receive him, reviling him for an hypocrite ; even the maidens, who had formerly courted his smile, thinking to gratify their parents by a display of modesty, drew their veils closely, as he passed them. Heros looked around, no one smiled upon him ; none moved for him : ashamed, at length, with being the object of the public gaze, he quietly seated himself at the feet of the assembly, with the outcast, the beggar, and the slave.

Pythagoras, who, with his disciples, had been honoured with a public seat, beheld the conduct of Heros with secret satisfaction, and, advancing in the centre of the assembly, exclaimed aloud, " Know, oh ! ye men of Crotona, that humility is the first step to wisdom ;" and giving his hand to the overwhelmed but delighted youth, he led him to a seat amongst his pupils. The citizens loudly applauded the judgement of the sage, exclaiming, " Hail to Pythagoras !—honour to the crowned victor of the Olympic games !" The ceremonies of the day passed on and Heros had the satisfaction of twice laying the prize of his skill at the feet of his distinguished master.

Pythagoras demanded from his disciples a noviciate of five years, before he admitted them to a participation of the higher mysteries of his science. The reformed Heros had, for as long a period, been one of the most zealous of his pupils ; the first to await his instruction, the last to depart. As the favoured of the philosopher, the good no longer shunned him, men's tongues were loud in his praise ; and he waited impatiently for the hour that was to admit him to a participation of that knowledge his soul thirsted to attain.

Returning from the contemplation of the heavenly system, whose many worlds proclaim the existence of an eternal principle, he encountered a party of his former dissolute companions with Theon at their head. The wine-cup had been drained, and the madness of its strength was manifest in their actions.

" What," exclaimed Theon, scornfully, " virtue and philosophy at this late hour. A convert, friends, a convert—Minerva is deserted, and Venus is now the ascendant star."

With shouts of obscene laughter, the drunkards surrounded the object of their sport, taunting him with their jests.

“Let me pass,” said Heros; “our paths are different; why should there be strife between us?”

“One cup—one strain, and you are free.”

“And so forfeit all I have laboured to attain—never! You may persecute, insult, destroy me, but ne’er again reduce me to a level with yourselves. The drunkard’s vice is——”

“Listen to the sage,” interrupted Theon, “or rather to the hypocrite—he blasphemes the rites of Bacchus; let him beware the god’s revenge.”

Unmoved by his patience, the drunken Crotonians danced round him in frantic revel; striking him with their garlands, and even inflicting more serious injuries with their feruled staves. Tired of the exercise, they at last paused.

“Wilt thou yet drink?” exclaimed the chief of his tormentors, presenting a cup of wine. “One libation in honour of the insulted god, and you may depart.”

Heros rejected the insidious offer.

“This scorn is well,” sneered the vindictive Theon; “since you reject the pledge of friendship, receive the effect of hate.” And falling upon him with their weapons, they left him bruised and bleeding upon the earth.

The wounds Heros received bore honourable testimony of his virtue, and Pythagoras resolved no longer to delay his initiation, but prepared to celebrate the event with becoming splendour. The report soon spread through the city, and the people prepared for the event as for a festival.

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“What!” exclaimed Theon, who, with his friends, were assembled at the house of Lais, “Heros received into the order of philosophers!—public honours to him—the patron of debauchery—the promoter of every mischief!”

“Ay, but he is changed,” replied one: “hath grown studious; for these five years past, held himself aloof from all such vices; contemns them, as we well can witness.”

“No matter,” said Theon, “I will not do him reverence, or give place to him in the assembly of the citizens—never. Lais,” he continued, “he was once thy slave; exert thy spells; out of thy woman’s wit invent some plan to change his purpose—to cover him with shame instead of honour; and a hundred golden pieces shall requite the task.”

Lais accepted the glittering bait; and it was resolved that a last attempt should be made to shake the constancy of the neophyte. Lais was young, and to the voluptuous beauty of a matured person added

the dangerous fascination of wit and grace. Her pride had been piqued by the desertion of Heros; and she prepared for the attempt with the strong desire of success, and confidence of her powers.

“Let him but gaze upon my form, drink the dark lustre of my eyes, or listen to my passion-breathing lay, and he is my slave for ever.”

The confederates applauded her resolution, and, as they gazed upon the animated temptress, exulted in the confidence of success. Heros kept the vigil of his initiation in the temple of Minerva, robed in white, and crowned with the acanthus-flower—he knelt before the awful shrine of the goddess, whose statue frowned in stately majesty upon her suppliants. Half the night had passed in solitude and prayer, yet the neophyte still knelt, motionless as the statues around him; the dim light from the perfumed lamps faintly showing the slender marble columns, and gilding, with a silvery tint, their delicately carved capitals, before an arch, which led to the secret recesses of the temple, hung a richly embroidered veil of the prismatic colours, having in its centre a *golden triangle*. The meditations of Heros were disturbed by the faint tone of a lute, struck with a master-hand so soft and sweet, that nought could live between its sound and silence.

“Do I dream?” he exclaimed: “or have my senses indeed become refined to that which is not earthly?—Nearer and nearer comes the sound—I am lost in melody.”

As he spoke, the strain increased in power, and a voice of sweetness accompanied the instrument to the following words:

“Drink of my cup—the am’ranth-flower,  
That in its golden bosom lies,  
I pluck’d in that eternal bower,  
Where love ne’er fades and hope ne’er dies.

“Drink of my cup—the gift I bring,  
Is light—is life—eternal gain;  
’Twas drawn at that immortal spring,  
Whose waters time can never drain.”

As the strain concluded, a cloud of rich perfume filled the temple, and a female figure, bearing a golden cup, advanced towards the astonished Heros; a silver veil floated over her form, sufficiently transparent to display the most perfect symmetry; gems of value hung upon her naked arms and feet; with bewitching grace, she presented to the trembling neophyte her insidious gift.

“Immortality!” he exclaimed: “Can it be?—Am I deemed worthy the eternal boon?—Spirit!—goddess! whate’er thou art, in mercy to my bewildered senses, repeat the promise!—tell me!”

“Drink of my cup,” exclaimed the figure, “and pleasure—immor-

tality are thine ! The lip of beauty and the praise of me ; the juice of earth, the honours of the world—all that men prize and seek.”

“Thou meanest not virtue,” replied the doubting Heros.

“Virtue !” said the disguised courtesan ; “What is virtue ? The prejudice of age—the dream of the philosopher—the scorn of the really wise. The only good is pleasure ; that thou mayst prove.”

“Never, if it must be purchased at such a price ! Take back thy gift.”

“Cold, unfeeling man !” exclaimed Lais, casting aside her veil : “princes have sued for my favours, yet I seek thee !—poets, philosophers have owned my charms, yet have I cast aside my sex’s pride to woo thee, cold one ! to my arms.—Heros, am I rejected ?”

The melting look which accompanied these words touched the heart of Heros ; he feared to gaze upon her beauties, yet his resolution changed not.

“Leave me,” he said, firmly. and with averted glance ; “I am devoted to a better choice—virtue. I can have nought with thee.”

Lais, determined to try the blandishments of her person, caught him by the robe, and casting her ivory arms around his neck, turned her gemmed eyes on his.

“Now then, leave me, if thou canst ! for thee I will resign all other love !—Thy heart shall be my home—thy breath my life !—Leave this dull temple and the coming rites ; and let this kiss be the fond seal of our eternal union.”

Heros felt his resolution wavering, but, with one strong effort, he cast her from him ; and calling on Minerva for aid, rushed to the protection of her altar. At the same instant the veil fell to the earth, and Pythagoras, attended by the initiated, entered the temple. Lais fled to her disappointed confederates.

“Well, my son,” exclaimed the philosopher, “hast thou proved thy claim to be admitted into our order. Thy trials are past—thy virtue shall be rewarded. A bride immortal awaits thee, to whom thy happiness,—thy life shall now be consecrated ; within whose arms treachery can never lie—disappointment never reach thee—her name is *Science*, the daughter of *WISDOM* and of *TRUTH*.”

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## JOHN FITZ.

A SKETCH OF THE YEAR 1425.

BY A. U. T.

It was in the year 1425 that the practice of Freemasonry was prohibited in this country; this step was occasioned principally by the interference of Henry Beaufort, Bishop of Winchester, who, being entrusted with the care of the person and education of Henry VI., a minor, was desirous of obtaining the sole government of the affairs of state, but conceived that the Craft, as a body, was inimical to his designs.

In defiance, however, of the act, several of the Lodges continued their meetings, although they were compelled to do so in the strictest privacy. The Lodge of St. John was among those who braved the order of prohibition; and their meetings were, at this particular period, held at the house of Brother Jonathan Slark, the actual Master of the Lodge, who resided in the neighbourhood of Eastcheap; a man peculiarly qualified, by his steady, determined and upright character, to uphold and direct the proceedings of the Brethren.

It was in the month of November in this year that John Fitz, who had just arrived at manhood, was initiated into the tenets of Freemasonry. He was by trade a jeweller, and conceived that he would be greatly benefited in his calling by being enrolled, more especially as his connexion was principally among foreign merchants, who were, generally speaking, members of the fraternity.

His uncle, Slark, the Master, was averse to the introduction of his nephew upon several points; but particularly as the state of the times were so truly inimical to the Order, as to render it dangerous for any man to be known following its pursuit. The expressed determination of John Fitz was so unalterable, that his uncle was at last induced to propose him as a candidate for initiation into the peculiar mysteries of the Order.

The effect produced upon the mind of their young Brother by the ceremony of initiation was extremely gratifying to the members of the Lodge; his warm expression of thanks to them for the benefits he felt they had conferred on him was so hearty and sincere, that they readily confided to him certain features of their art.

Upon this evening, however, an unfortunate occurrence took place, which eventually proved a most disastrous one. Robert Sprang, a draper, and a fellow-companion of John Fitz, was also proposed for admission

into the St. John's Lodge, but in consequence of his having, in a matter of private business, distressed, in a very unfair manner, one of the members, and which was explained by the individual himself, the request for his admission was negatived.

The avowal of the decision of the Lodge was communicated to Robert Sprang by three of the members, who were deputed to wait upon him at the Apple Tree Tavern, where both he and John Fitz were in attendance. The apparent want of confidence thus shown excited his bitter ire; indeed, he solemnly swore that their refusal to admit him should be attended with a marked result. In addition to this, he refused to receive the consolation which John Fitz proffered to his wounded feelings; who assured him, that he would endeavour to make matters straight, and pledged himself to leave no stone unturned to induce the Lodge to rescind the obnoxious resolution.

"Your assistance I despise," retorted Robert Sprang. "I will not disgrace myself by being made a Mason, now that I know they are actuated in their proceedings by private malice and falsehood; and I warn you, Fitz, in remembrance of our former fellowship, to avoid the path you now seek to tread, as I feel it will, if you persist, eventually lead to your destruction."

Thus saying, he left the house; and Fitz, undaunted by the wild speech of Sprang, proceeded with manly fortitude to obtain the object of his wishes.

Such strict precaution was observed in keeping the place of meeting secret, that Fitz was not even aware that the Lodge was held at this period at his uncle's house. Upon this occasion the members separated, and Fitz was told to proceed singly to his uncle, who was then waiting for him. He had three streets to pass through before he could arrive there; and at the time he was being admitted he fancied he saw Robert Sprang at the distant corner, although he was unable, by the fog which then prevailed, to recognise him distinctly.

Sure enough, however, it was Sprang. After leaving the Apple Tree Tavern, he almost instantaneously conceived the plan of watching the party he had left; naturally concluding, that if he could dog the steps of Fitz, he should be enabled to discover the place of meeting, and by that mode procure certain means of revenging himself for the deep insult they had shown him. The departure of the four, separately, at once awakened his surmises, and proved to him the caution necessarily to be observed in tracing them to their haunt. He followed; saw Fitz enter his uncle's house, and, in the course of the following hour, thirty-seven individuals were also admitted; several of whom he knew by report to be Freemasons. So determined was he to watch, that he continued on the spot until the hour of one in the morning, at which time the whole of the party separated, and retired to their respective homes.

He was aware, from prior information, that the meetings of the Lodge were held weekly, and concluded, that the same night in each week was appropriated for that purpose. The following day, relentless of the consequences, he waited upon Justice Knaggs, a known creature of the Bishop of Winchester, and made known to him the meeting which had taken place, in defiance of the orders of the government, disguising, however, the reasons which had actuated him to make the discovery.

The course to be pursued in the matter was duly considered. At one time the Justice conceived it better at once to issue his warrant for the apprehension of John Fitz; but, upon reflection, it was determined to wait until the following week, and by that means not only procure direct evidence, but enable them to secure the whole of the parties practising the forbidden rites of Freemasonry.

To carry into effect this double purpose, several officers were placed in the immediate neighbourhood; their operations being superintended personally by Justice Knaggs, who was determined, if possible, to make an example, in order to prove his subservient allegiance to the proud and vindictive Bishop. Robert Sprang was correct in his surmises. About the same number of persons arrived and were admitted into the house of Mr. Jonathan Slark: after a short delay, and when the neighbourhood had generally retired to rest, the officers proceeded to their task. Having knocked at the door, it was opened by a porter belonging to Slark's establishment, whom they immediately took into custody, and desired him to conduct them to the room where the Freemason's Lodge was held, and where his master and friends were engaged in treasonable purposes, and for whose apprehension they had warrants. Unmoved by their threats, he refused to do so, telling them they were at perfect liberty to search the house, and would find themselves mistaken in supposing any meetings were allowed to be held in his master's house for treasonable purposes.

Every habitable room in the house was searched without effect: it now remained for them to search the vaults, which were known to be extensive. A considerable time elapsed before they could obtain torches for that purpose, and then they were under the necessity of procuring a crow-bar and using strong manual labour before they could force the first vault door. Long before this was effected, means had been successfully taken to preserve their secrets: the Brethren were perfectly aware of the dangerous predicament in which they were placed, and they therefore readily used their utmost exertions in removing and clearing away their paraphernalia.

It was then decided that the whole of the party should depart, it happening by a fortunate circumstance, that they were enabled to do so, by

means of a trap which opened from one of the vaults, into a court where heavy luggage was usually introduced. By a ladder, this was easily done, and the escape of the whole party was effected without the slightest interruption.

It would be in vain to attempt to describe the astonishment of Justice Knaggs and his myrmidons at their fruitless search. The minutest scrutiny was made without success; and indeed some doubts arose on the part of the men as to the safety of pursuing their investigation, conceiving that such an escape was almost supernatural. The malice of Robert Sprang was shorn of its venom, and his spiteful attempts were completely defeated: not, however, that the disappointment corrected, for one moment, his bad feelings; on the contrary, he solicited the Justice to arrest John Fitz, and even accompanied the officers to his former friend's house, where Fitz, who had arrived at home, was taken. The opinion of this unfortunate young man, in regard to the political events of the times, was well known to be completely inimical to the designs of the party of the Bishop of Winchester: he had upon several public occasions rendered himself conspicuous in siding with the adherents of the Duke of Gloucester, protector of the realm; and was known to have headed a party of his young fellow-citizens upon the occasion, when the Bishop with his servants and followers were repelled from taking forcible possession of the City.

The old Justice waited upon the Bishop early on the following day, and related to him the particulars of the attempted arrest of the Freemasons, and the step he had taken with John Fitz, whom he represented as a partizan of the Duke of Gloucester, and a determined foe of the Bishop.

Incensed beyond measure by the story, the Bishop at once determined to wreak his vengeance on the person of John Fitz, and gave immediate directions for bringing him as a criminal before him for examination; which was done the same day at the residence of the Bishop, in Stangate, Lambeth\*.

He was accused, on the evidence of Robert Sprang, and testimonies were offered by Justice Knaggs and his officers, in support of the charge, of being engaged in treasonable practices, contrary to the laws of his country. Fitz defended himself by referring to his known attachment to the king and to the government; at the same time, he stated he would not degrade his character, by denying that he was a Freemason.

The Bishop at once desired him to reveal the objects and pursuits of the Craft. To this question the prisoner stated, in a bold tone, "That although he was but a young member of the fraternity, he

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\* This palace is now converted into a warehouse for pottery.

could upon his oath aver, that their principal objects were morality, and that they employed themselves in the cultivation of the natural sciences, and in obtaining mathematical and mechanical knowledge."

This upright answer was grating to the ears of this unchristian judge.

"I demand you to inform me, without evasion, the exact ceremonies made use of when persons are initiated."

This Fitz declined answering, stating, that he had solemnly engaged never to reveal the same by word of mouth.

"Then write it down!" the bishop exclaimed.

"No," answered Fitz, "I am equally bound never to reveal, by any act or deed, either directly or indirectly, the peculiar and valuable tenets which have been entrusted to my keeping."

"Then, put him to the torture!" cried the infuriated bishop; "we will force this braggart to tell the truth."

"Never!" answered John Fitz; "I will never swerve from the principles of honesty: rather than my tongue or my hands should disgrace themselves by violating my honour, I would submit to their loss."

"You shall be taken at your word," exclaimed the bishop; "for without you clearly explain to us the practices pursued in your treasonable society within twenty-four hours, you shall be punished in such a manner, as to be an example for deterring others from pursuing such damnable doctrines."

Fitz was then recommitted; and, strange to relate, it appeared by report, that in the course of the night he made his escape from his dungeon. But what excited the wonder and apprehension of his relatives and friends, was the strict concealment he apparently observed, for from that period they were unable to trace him, and at length, after a considerable period had elapsed, they concluded that he had been basely murdered.

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It was in the year 1447 that the Bishop of Winchester died, having survived the good Duke of Gloucester, as he was called (whose death or murder has been placed, upon sure foundation, to his account), only two months.

After this event took place, the Lodges met openly, without incurring any penalty for so doing, and the St. John Lodge was then held at the Apple Tree Tavern. At one of their meetings, they were informed that a person unknown to their Guard or Tyler wished to obtain admittance, and who appeared, from infirmity, to be unable to give proof of his eligibility. The necessary and requisite measures were immediately ordered to be taken, and after a considerable delay, which arose from unforeseen difficulties, it was reported that the stranger was really entitled to admission. He was consequently introduced, and to the

astonishment of the Brethren who were congregated, he made himself known to them as their long lost Brother, John Fitz! His appearance exhibited marks of the lowest penury and distress; but what excited their horror, was the discovery that he had, by his virtuous and manly fortitude in preserving their Masonic secrets, been subjected to the most infamous tyranny and mutilation of his person—both his hands had been CUT OFF and his TONGUE had ACTUALLY BEEN TORN OUT! Where or how this dreadful punishment took place, remained a secret for ever. They were unable to trace, from his inability to describe, the authors of this cruel outrage: the only mode which was left them to prove their sympathy and admiration of his conduct was readily employed, and during the after period of his life he was supported and countenanced, not only by the Craft, but by the higher orders of society.

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### BROTHERLY LOVE AND AFFECTION.

The following interesting and truly Masonic narrative is vouched by authenticity from the Royal Somerset House and Inverness Lodge, No. 4.

ON the 27th November, 1812, a very large and valuable fleet sailed from Spithead for the West Indies, under the convoy of the *Queen*, man-of-war. A very short time after their sailing, a most violent tempest arose, and this valuable convoy was so much dispersed, that only forty sail remained under the protection of the "Consort." At this "untoward" crisis, it happened that the *Gloire*, French frigate of forty-four guns, was cruising betwixt the Western Islands and Ferrol, and fell in with the numerous stragglers of this ill-fated convoy. After this calamitous dispersion, this powerful frigate, amongst the dispersed and unarmed, made many captures and valuable prizes, and amongst the rest, the ship *Princess Royal*, Captain Alexander Foster, a fine ship of 400 tons, laden with plantation stores for the Island of Jamaica. Captain Foster, on being taken on board the French frigate *Gloire*, to deliver his papers, took the *opportunity* of making himself known as a *Mason* to the brave and chivalrous commander of that frigate, and was thereupon ordered into the commander's cabin. He was politely informed that the "mystic tie" was recognised; that the duty which he owed to his emperor and to the country he served was paramount, and consequently his first care, and that his next duty was that which he owed as a man and as a Mason—"To serve a Brother in the hour of need." Feeling himself encumbered by his numerous captives, and wishing to continue

a cruise destructive to our commerce, as strictly compatible with his duty, he deemed that with honour he could show his respect for the Craft, by making "Brother Captain Foster" a present of his ship the *Princess Royal* and her cargo, as *cartel* to receive from the said frigate all the prisoners by whom he was then encumbered; a condition most gratefully and most fraternally accepted.

Thus liberated, the *Princess Royal* proceeded on her course, and landed and set at liberty the numerous captives at Barbadoes, and proceeded on to her ultimate destination, Jamaica, where she delivered her cargo of supplies, and loaded back for the port of London, where she soon after arrived in safety.

The peculiar circumstances of this case, led Captain Foster, advisedly, to apply to the Admiralty Court for salvage; and after very deliberate investigation and proof, if my memory serves right, a sum of 500*l.* was awarded. But, nevertheless, so romantic and doubtful was this occurrence deemed, that on information said to be communicated by the collector of the customs in Jamaica, the said ship *Princess Royal* was seized in London, upon the presumption that she had been ransomed, and consequently had forfeited her privileges as a British ship. After a most searching and diligent inquiry, and an appeal to the Privy Council, the said ship *Princess Royal* was liberated from this unworthy restraint.

The narrator of this incident was the acting party to procure the release, and to preserve the privilege of this ship to her British owner. He was cognizant of every fact, and it produced upon his mind the desire of knowing more of a science which displayed Brotherly Love and Affection in reality, and without show or affectation. He became one amongst Masons immediately thereafter, and now labours as a Mason to do good within his sphere.

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## ON THE NECESSITY OF A BUILDING FUND IN AID OF MASONIC ASYLUMS.

IN our last number, we adverted to the subject of an asylum for the AGED MASON, and we promised to offer a plan for its erection and endowment, in conjunction with a school-house for boys. It was not, however, our intention to have brought forward this interesting subject at so early a period, but the school edifice of the sister-charity having sustained some serious dilapidation, we feel it to be an auspicious moment to make an appeal for the general interests of our charitable institutions. It is a theme upon which we may well plead strongly; and we feel a proud satisfaction in the assurance of being able to show good

evidence that abundant means exist to ensure the completion of so desirable an object.

It will hardly be denied, that the domiciliary discipline of a well-regulated establishment has ensured, for the female claimants upon Masonic sympathy, the most important advantages; and the surest proof (if any, indeed, were wanting) of the inestimable value of "The Royal Freemason's Charity for Female Children," will be found in the avidity with which parents seek admission for their children within its peaceful walls.

Several, indeed we may say a great number, of the Brethren are anxious to procure for the boys the same advantages as are possessed by the governors of the girls' school, and are ready to offer both their active services and pecuniary aid; on the latter point, we speak advisedly in stating, that the whole of the sum required would be raised within twelve months, if proper and full explanations are addressed to the Craft.

That the AGED MASON, whose earlier years have been passed in the active and cheerful exercise of his avocations, whose summer has been warmed by friendship and cherished in hope, should, in the winter of life, find no haven to receive him, is a NEGLECT in the Order itself. Individual cases of an irreproachable nature will occur, where due advantage may not have been taken which opportunity of independence has probably afforded; indeed, how often is success the mere result of a lucky chance. The pure and blessed spirit of Masonry will readily cast a veil over the frailties of many, but oh! let her enshrine the few choicer but aged veterans, whose misfortunes and not their faults lead them to seek a shelter, when no longer able to work, even for a morsel of bread.

That the lessons of experience may assist youth in its earlier thoughts, let the aged Mason and the youthful orphan be associated under one roof, thus proving the truly majestic beauty of a system where the provident care and the fostering hand of the more fortunate Brethren can afford protection alike to the infant and the aged.

We would now enter upon a plan to raise the necessary funds for this most desirable object; but, as we have already stated, a serious dilapidation has been discovered in the foundation of the female school edifice, which, although built scarcely forty years since, has become so thoroughly decayed, as to require a sum exceeding 1200*l.* to defray the expenses attending its repair.

Our first duty is to return sincere, grateful, and heartfelt thanks to the merciful Protector of all His creatures, that a timely discovery was made of the danger to which our infant community might have been exposed, from the (alas! but too probable) sudden falling in of the entire building. Under this serious visitation, it is imperative upon us

to combine this unlooked-for call upon the general attention, and trust that the liberality of all classes of Masons, each according to his means, will promptly and cheerfully respond to the appeal. The total sum to be raised for the entire completion of the triple object will probably reach FIVE THOUSAND POUNDS—a large amount; but we will endeavour to prove it to be within our reach.

In London and its vicinity there will, it is to be hoped, be a simultaneous effort made to commence the subscription-lists, while, in the provinces, the provincial authorities will, no doubt, convene meetings in support of the cause for which we so earnestly implore their charitable service. Where no provincial authority exists, subscriptions and donations will be thankfully received by the grand secretaries, the secretaries of the two charities, as well as by the editors and publishers of the *Freemason's Review*, in aid of "THE BUILDING FUND FOR THE MASONIC ASYLUMS."

We suggest, most respectfully, to the fraternity, that, to meet the general objects of the THREE institutions, the following propositions may be seriously considered.

*First.*—That a dutiful address may be presented to His Most Gracious Majesty, our illustrious Grand Patron, and also to Her Most Gracious Majesty, the Queen, the Patroness of the Female School, setting forth the several circumstances of our case.

*Second.*—That the natal day of our illustrious Grand Master be further commemorated as a festival in aid of the Aged Masons' Asylum; for which subscriptions and donations will be received as on the other days of festivity.

*Third.*—That a subscription be opened at large in aid of a building fund for the erection of the Boys' and Aged Masons' Asylum, and for the effectual repair of the Girls' School House.

*Fourth.*—That the Grand Lodge be requested to direct the payment, annually, of one shilling from each London member of the Order, and sixpence from each country member, in aid of this object. It being well understood, that children from the country are equally eligible with those in London for admission, and that, in the laws and regulations for the admission of aged Masons, the country members shall have a proportionate claim.

*Fifth.*—That the clerical brethren of the order be solicited to advocate our cause from the pulpit in their various districts.

*Sixth.*—That it be suggested to the Provincial Grand Lodges to hold an annual festival in aid of the proposed building fund; their interests, in fact, being inseparable from the leading necessity\*. If this recommendation be extended to the Lodges in India, the West Indies, British

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\* From this source considerable aid may be confidently expected.

America, the colonies, and all parts where the English warrants are in force, there will, in all probability, be very liberal remittances made.

*Seventh.*—That a night for an annual ball shall be fixed at such period of the season as may be considered most eligible. The proceedings to be under the sanction and arrangement of an especial committee.

*Eighth.*—A concert in the Hall would probably produce a handsome sum. In such a cause our vocal brethren, we are confident, would rally round the standard of charity; aye, more, we could vouch for the splendid services of more than one sister of mercy to hallow the sacred cause.

*Ninth.*—That as the excursions to the Nore have already produced for the boys' school nearly a thousand pounds; it is probable that an additional excursion would materially aid the general building fund.

*Tenth.*—That a fancy fair be held in the Zoological, Surrey Zoological, or Vauxhall Gardens, under the management of a committee. We need hardly allude to the peculiar advantages with which the brethren could conduct a festival of this description.

*Eleventh.*—That the *LADIES* be earnestly solicited to aid this laudable object by those acts of private charity, which, when exerted with the all-persuasive force of their own sympathy, must crown our success, by the resistless charms of an advocacy, to which nature adds the sanction of *LOVE* itself.

SHALL WE SUCCEED?—SHALL WE NOT.

Under the constitution of England there are upwards of six hundred Lodges; it is impossible, therefore, to look forward merely in *hope*, we feel justified in the *expectation* of success. When the girls' school was first established, the London and country Lodges vied with a noble and generous rivalry, in prompt and efficient assistance. It would be unnecessary to record all the honourable traits which characterised their mutual determination; we select the two following, merely that we may render our humble tribute to the memory of brethren, who have left us so valuable a legacy in their noble examples, which will be perused with peculiar interest at this moment.

The Shakspeare Lodge, now No. 116, on the 22d December, 1796, in half an hour subscribed upwards of *EIGHTY POUNDS* for the girls' school. This spontaneous tribute was the more generous, from the circumstance of the members having just previously taken and paid for a hundred and twenty tickets, to support a concert for the benefit of the charity, which took place on the 9th of February in the same year: it should also be observed, that the Lodge had voted *FIFTY GUINEAS* two months previously, in aid of the school.

In the year 1797, upwards of *ONE HUNDRED AND TWELVE POUNDS* were collected at the Chelmsford Lodge, after dinner, for the same laudable purpose.

May the appeal to the successors of these truly Masonic brethren not be made in vain! We believe the same spirit actuates them, and that they will emulate the conduct recorded in the bygone day, by following the example then recorded on the present most urgent occasion.

*Lastly.*—LET EVERY MASON ACT AS IF SUCCESS DEPENDED UPON HIS OWN EXERTIONS, AND THAT A TOTAL FAILURE MAY ATTEND HIS OWN INDIFFERENCE.

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TO THE GRAND STEWARDS OF THE PRESENT YEAR.

BRETHREN,—In the preceding pages we have appealed to the fraternity in aid of a BUILDING-FUND, and have stated its peculiar objects. Among the sources to be reckoned upon for support, we have there abstained from including the Grand Stewards, because we consider that, as a body, you demand particular attention, inasmuch, that although *confirmed* by the M. W. Grand Master in your official capacity, yet you are in fact the representatives of no less than eighteen different Lodges, and therefore may be presumed to possess very considerable interest in so many influential quarters. We most respectfully beg to address you on the present occasion.

In the olden time, the Office of Grand Steward was onerously expensive, yet it was cheerfully borne. Noble brethren have been elected on the board, and, until *time and circumstance* altered the then state of things, it was somewhat difficult to obtain the RED APRON, which is still an object of emulation with many;—those who wear it are justly proud of the distinction it confers.

The expense attending the year of service is considerably lessened, and may be considered as within the reach of any brother moving in easy circumstances; and, on the final balance of account, there usually appears to be about 100*l.* in hand.

In general, this balance has been appropriated nearly as follows:

	£	s.
To the girls' school, 10 <i>l.</i> 10 <i>s.</i> , or . . . . .	15	15
To the boys' school, 10 <i>l.</i> 10 <i>s.</i> , or . . . . .	15	15
A piece of plate to the Secretary . . . . .	26	5
Additional banquets . . . . .	42	5
	<hr/>	
	£100	0

Upon the two first items no other observation can be made but of thankfulness, and, perhaps, a latent wish, that the whole balance had been regularly so appropriated. But in reference to the third item, where it has almost become a custom to give plate to a brother for the

performance of a dignified office, we hardly venture to express ourselves; in a few instances it has been NOBLY declined. The fourth item is unquestionably a matter of *taste*, and will be always regulated accordingly.

But, brethren, observe for one moment *one honourable fact*—a thousand pounds, or nearly so, has, in a very few years, been added to the boys' school fund by the NORE COMMITTEE. May not its members be justly called BENEFACTORS to that noble institution? In ten years, the boards of Grand Stewards may effect the same result, at least; and do but for a moment ask the question, had the boards *always* done so, what a fund would the Grand Stewards have raised? What a powerful assistance would the *interest* of such a sum have rendered!

It is not too late. Do you, brethren, think upon the matter, and may you be influenced to commence the good work. Meet early—determine vigorously; be in the van, not in the rear; let the good fight be well fought, even as angels would contend for the mastery; and you will be seconded by hundreds of kindred spirits, who lack not the means of doing good, so that the way be pointed out.

Thus let your year of office close, cheered by the blessings of the orphan and the aged. You will leave to your successors the brightness of your own fair fame, with the honest direction to them, “to do likewise.”

Again sincerely recommending the building fund to your notice and protection, we remain, brethren, your assured friends,

THE EDITORS.

#### ON \*\*\* \*\*\*\*\*'s GRAVE.

TREAD softly here, and pause, to breathe  
 A prayer for him who rests beneath.  
 Though savage hands, in silence, spread  
 The sand that hides the nameless dead,  
 Yet, as wandering Arabs tell,  
 Here guardian spirits love to dwell;  
 Such as in poets' visions seek  
 The tear on widow'd beauty's cheek,  
 And bring each precious drop to lave  
 The peaceful Mason's secret grave.  
 Tread softly, though the tempest blows,  
 It startles not his deep repose.  
 Tread softly, though the sun's warm ray  
 Hath parch'd to dust his holy clay,

The spirit that it once enshrined  
 Hath mounted swifter than the wind;  
 Hath gazed, oh, sun! beyond thy sphere,  
 Bounded thy limited career;  
 Outshining thee in glory far!  
 As comets pass the meanest star.  
 Tread softly—'mid this barren sand  
 Lie relics of a bounteous hand,  
 That, living, would have freely press'd  
 The wandering brother to his breast,  
 And fill'd a cup of gladness here,  
 His lone and dreary path to cheer.  
 Oh, spare this dust! it once was part  
 Of an all-kind and bounteous heart;  
 If yet with vital power it glow'd,  
 On thee its fullness would have flow'd.  
 Tread softly—o'er the sacred mound  
 The badge of brotherhood is found.  
 Revere the signet on his breast—  
 Its holiest virtue was confess'd;  
 He only lived on earth to prove  
 The *fealty* of a brother's love.  
 If in thy bosom dwells the sign  
 That marks our brotherhood divine,  
 Give to this grave a holy tear,  
 Thy friend—thy brother slumbers here.

Winchester, September, 1834.

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### NOTITIÆ TEMPLARIÆ, No. 1.

#### NOTES RELATIVE TO THE ANCIENT SCOTTISH TEMPLARS.

A FEW gleanings only are to be got out of the Scottish annals regarding the ancient order of Knights Templars.

In the celebrated Ragman Roll, the signatures of the two heads of the order appear; viz. "Brianus, Preceptor Militiæ Templi;" and "Frere Johan de Sautre, mestre de la chivalerie del Temple en Escocce." The above Brianus is in all probability the identical Templar who figures, so fatally for himself, in the following quotation from the "Life of Sir William Wallace," relating to the fight at Falkirk, 1293. "In one of these engagements he [Wallace] advanced from the midst of his little band, and with a single blow slew Sir Brian le Jay, a Knight Templar of high military renown, who had shown himself most active

in harassing the retreat of the Scots. The death of this Templar, which took place in Callender Wood, damped the ardour of his companions, and enabled the Scots to make good their retreat." (See "Life" in Constable's Miscellany.)

The possessions of the order in Scotland were very considerable. This appears from the numerous grants and charters made over to it. The order had its head-quarters, or principal houses, in different stations throughout the country, such as, the Temple on the south Esk, and Balantradock, now called Arniston in Mid Lothian; Aggerstone, in Stirlingshire; Mary-Culter, in Kincardineshire; Inchyan, in the county of Renfrew; and St. Germain's, in East Lothian.

Of all these they were deprived about the beginning of the fourteenth century, soon after the prosecutions of the order in France by Philip the Fair. A Papal Inquisition sat at Holyrood, in December, 1309, to try or rather to condemn them. Only two Templars appeared before this court, to answer for the crimes of which the order was accused. These two were Walter de Clifton, grand preceptor for Scotland, and William de Middleton. All the rest of the Knights had absconded, on the first symptoms of persecution and oppression; and joined themselves, it is said, to the patriot bands of the Bruce. Such at least is the tradition of their fate, to which a modern French work on the order adds, that they were remodelled into a new order by King Robert, whose ceremonies were founded on that of the Temple. How far this is historically correct, we have not the means of judging, in the shape of proofs from any writings; but we give the paragraph from the French as it stands: "Après la mort de Jacques de Molay, des Templiers Eccossais étant devenue apostâts, à l'instigation du Roi Robert Bruce, se rangèrent sous les bannières d'un nouvel ordre institué par ce prince, et dans lequel les receptions furent basées sur celles de l'ordre du Temple." (vid. "*Manuel de l'Ordre du Temple*, 1823.")

The French writer further deduces the origin and spread of Masonry in Scotland from the above event. This, however, involves a very difficult question, but a very interesting one, as to the co-existence or con-socialty of *Freemasonry* and *Templery*—to borrow the German expression.

According to the last quoted authority (which in every thing *official* is worthy of the highest regard, being published under the auspices of the Grand Chapter of Paris), the unfortunate Scottish Templars were *excommunicated* by the grand master Larmenius, the successor of the martyred de Molay, because they had disbanded when they could no longer keep together, and "bathed their swords in bloody Bannockburn." The Templar anathema is a curiosity of its kind: "Ego denique fratrum Supremi Conventus decreto, e supremo mihi commissa auctoritate, Scotos Templarios ordinis desertores, anathemate

percussos, illosque et fratres sancti Johannis Hierosolymæ, dominiorum militiæ spoliatores (quibus apud Deum misericordia) extra girum Templi, nunc et in futurum, volo, dico, jubeo.”

This document is dated 1324, and includes, as will be seen, the Knights of St. John in the same curse with the deserters of the Temple; the former, who were always obnoxious rivals to the Templars, having succeeded to most of the forfeited property. The Hospitallers, in their turn, as every one knows, lost all their lands at the Reformation. “*Sic transit gloria mundi.*”

PILGRIM.

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TO THE EDITOR OF THE FREEMASON'S REVIEW.

“SIR AND BROTHER,

“As an officer in his majesty's service, I have partaken of the benefits afforded by Freemasonry under more than one trying and difficult situation; you will, therefore, I have no doubt, give me credit for having read, with very great satisfaction, the delightful anecdotes of the 46th regiment, as given in your last number, and if you will peruse the accompanying MS., and notify to your correspondents that you consider it acceptable, it is much at your service. One request, however I have to make, and it is made at the suggestion of a most distinguished officer and Brother\*, viz. that you will favour me with a proof of the printed copy before publication: my reason for giving you this trouble arises from what you may consider to be an over anxiety to prevent the remotest possibility of misconstruction being put upon any part of my MS. Even in your truly elegant compliment paid to the 46th, there is a sentence, in page 139, the last in the concluding paragraph, wherein you justly consider the brethren as anxious to emulate a generosity, in which nature has shown such true nobility. And I am morally assured that you would feel indignant, could you for a moment conceive that your well intended praise might be construed (either on the part of my military brethren or of yourself) into an approval of republican principles.

“I shall hope to receive an assurance that my freedom is not offensive, and subscribe myself your sincere friend and brother,

“A FIELD OFFICER.”

We can hardly say whether more regret than pleasure has resulted from our correspondent's kind letter—regret, that our Masonic senti-

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\* Sir John Doyle (since deceased).—Ed.

ments should by any possibility have admitted of a double meaning, or pleasure, that our correspondent so handsomely acquits us of any such intention. The examples set to the brethren were to follow the dictates of "true nobility," by practising the most enlightened generosity that a soldier can feel, without any allusion to the political bias of a nation, or without endangering his loyalty as a subject.

It may be prudent to state, that the article in question was not penned nor reported by a military brother.—EDITOR.

## MASONIC INTELLIGENCE.

### SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, AUGUST 6.

PRINCIPALS.—E. COMPS.: GOFF, BUCKHARDT, and POLLOCK as Z. H. J.

A report from the Committee of General purposes was read and confirmed.

It was elicited, after some lengthy observations, that the sub-committee of inquiry (see pp. 148, 163) had not signed the report of their proceedings, which, of course, could not be presented until the next Convocation.

Warrants of Constitution were ordered for a Chapter to be held at NEWCHURCH, in Lancashire, and for a renewal of the Chapter formerly held in the 1st Royal regiment, now stationed at Newry, in Ireland.

### QUARTERLY COMMUNICATION.

[Since our last, the circulars containing the Grand Lodge communications of March 5, April 30, and June 4, have been issued. At the latter it was resolved unanimously, that the Worshipful Brother John Lawrie, who had served as G. S. B. for two years, shall, in future, take his seat and rank in the Grand Lodge as P. G. S. B., and wear the Masonic clothing accordingly.]

SEPT. 3.—R. W. John Ramsbottom, *M. P.*, Prov. G. M. as G. M.

" George Stone, *J. G. W.* as S. G. W.

" H. R. Willett, *P. J. G. W.* as J. G. W.

The Lodge was more numerous attended than is usually the case at this season, but there was no business of any importance.

A message was delivered from His Royal Highness the *M. W. G. M.*, regretting that the state of his health prevented his coming to town, as he had intended, which communication was received with sincere regret.

MASTERS' AND PAST MASTERS' CLUB.

SEPTEMBER 3.—Several Masters and Past Masters attended at the George and Blue Boar, Holborn, and formed themselves into a club. After some prefatory arrangements, the party dined together, and adjourned in the evening to the quarterly communication of the Grand Lodge.

It was determined, that a meeting of the club should be held on the 30th of October at the same place, when the regulations proposed this day should be further considered, previous to their more general promulgation. In this early stage it would be improper to give any further publicity to the inaugural proceedings of an association calculated to exercise a most important and, we consciously believe, an equally beneficial influence upon the order.

ROYAL MASONIC INSTITUTION FOR BOYS.

JULY 12.—Mr. Moore, the indefatigable treasurer, examined the children in the Hall, and we are much gratified in being able to state, that his report of their general improvement in education is equally creditable to the scholars and their teachers.

JULY 14.—QUARTERLY GENERAL COURT.—Considerable interest having been excited at the last especial general court (*see* p. 159), this meeting was well attended at the early hour of seven, when the treasurer, Mr. Moore, took the chair. The minutes of various meetings, since the last quarterly general court, were read, and confirmed. After some explanatory observations by Mr. Lithgoe, the minutes of the especial general meeting of the 23d May were put for confirmation, and unanimously approved. The most perfect harmony regulated the proceedings of the evening. Among the Governors present, we observed Messrs. R. Smith, Mestayer, White (G. S.), Moore, Rev. Mr. Gilbert, Dr. Crucefix, Messrs. Lithgoe, Giraud, and Waller.

The former committee were unanimously re-elected, as the committees for 1834—5.

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|-------------------------------|--------------------------------|
| Br. Barnes, Richard,          | Br. Harper, Edwards, G. S.     |
| „ Begbie, John,               | „ Lithgoe, Joseph,             |
| „ Bickford, Thomas,           | „ Mestayer, Richard M., P.G.D. |
| „ Broadfoot, Philip,          | „ Richards, Edward L.          |
| „ Coe, I. J. H.               | „ Rodgers, R. W. J.            |
| „ Cragg, Joseph W.            | „ Savory, Thomas F., P.G.D.    |
| „ Crucefix, Robert Thos. M.D. | „ Smith, Thomas R., P.G.D.     |
| „ Gilbert, Rev. Gilbert,      | „ Smith, James,                |
| „ Gilbert, John,              | „ Thiselton, Octavius Young,   |
| „ Giraud, Richard H.          | „ Thomson, Peter,              |

The following candidates were admitted :

- |                     |                        |
|---------------------|------------------------|
| 1. Richard Hunt.    | 5. Frederick Atchison. |
| 2. William Neels.   | 6. Francis Pope Smith. |
| 3. Alfred Gibbons*. | 7. John Hartley.       |
| 4. Alfred Walker*.  |                        |

\* These two were admitted in the institution by a special vote.

ROYAL FREEMASONS' CHARITY FOR FEMALE CHILDREN.

JULY 10.—QUARTERLY GENERAL COURT.—A report was presented by the House Committee, expressing their extreme regret in being compelled to state that the foundation of the school-house was found to be so materially defective as to threaten the most dangerous consequences. A report from the architect and surveyor, Brother S. Staples, jun. was also read : upon which the General Court came to the unanimous resolution to empower the House Committee to carry into effect the necessary repairs, and further authorized them to take such measures, as to them might seem proper, in appealing to the Grand Lodge and the fraternity for assistance to raise the necessary funds †.

JULY 24.—The public examination of the children took place in the presence of Lord J. H. S. Churchill, and many of the Governors. The interesting scene was graced by a considerable attendance of ladies, who evidently were much gratified by their general inspection of the establishment. After the examination, the company visited the children at their dinner, and expressed themselves delighted with the domestic arrangements. It must have been a proud day for the excellent matron. Sir George Smart assisted at the piano, and the children acquitted themselves to his perfect satisfaction. One sad drawback, however, upon the pleasure of the day was the appearance of the school-house, supported on every side with huge beams of timber, while it might be said to have been literally without a foundation. We cannot but express regret that the House Committee did not arrange the examination to take place in the Hall itself, which would have afforded better opportunity to accommodate the company, and we have no hesitation in stating, that a beneficial result would have attended the change ; probably they will bear the hint in view next year.

The following prizes were presented by Lord J. H. S. Churchill :

Mary Ann Deakin . . .	General good conduct . . .	Workbox.
Ann Bowler Calton . . .	Needlework . . . . .	Ditto.
Eliza Jane Newton . . .	Ditto . . . . .	Ditto.
Hannah E. Womesley . . .	Reading . . . . .	Books.
Sophia Deakin . . . . .	Exercise of Memory . . .	Ditto.
Sarah Fairbairn . . . . .	Ditto . . . . .	Ditto.
Julia Whorrod . . . . .	Household Work . . . . .	Ditto.
Emma Parker . . . . .	Ditto . . . . .	Ditto.

† In another part of this Review, this subject has been more pointedly adverted to.—E. D.

## CELEBRATION OF THE CENTENARY OF THE STRONG MAN LODGE. No. 53.

JULY 3d.—The Brethren of this Lodge celebrated their centenary this day, at the Star and Garter, Putney.

The fine weather displayed the beautiful scenery on the banks of the Thames, to the greatest advantage, and added considerably to the hilarity and enjoyment of the Brethren. The arrangements for their accommodation were such as reflected the highest degree of credit upon their worthy host, Mr. Bachelor, whose urbanity and attention was the subject of general encomium.

The dining-room was decorated with the banners of the Grand Lodge of England, and the Grand Chapter of Royal Arch (many of the Brethren being Royal Arch-masons), the banner of the Strong Man Lodge was suspended over the Master's chair in the east. The banners of the virtues and grand principles of Masonry were placed round the room, and a band of musicians was provided.

The Lodge was opened by the Master, assisted by his Wardens and Officers, in the presence of most of the Brethren, at one, P. M. The proceedings were commenced by the Master reading the warrant of constitution, dated 1734; and after other preliminary business was disposed of, the Brethren were called to refreshment, at three, P. M., when they partook of a splendid banquet prepared for the occasion.

The Worshipful Master, Brother George William Turner, was called to the chair, supported on the left by Brother Ward, Past Master, and on the right by Brother Flaxman, Past Master.

Brother Canham, Senior Warden in the west, supported by Brother Lenard, as Junior Deacon; and Brother Wheatley in the south, as Junior Warden. After the cloth was removed, the Worshipful Master rose, and addressed the brethren as follows:—

“A century has elapsed since our Lodge was constituted. Death, the great destroyer, has, during that period, removed numbers of our brethren from this mortal state of existence. The memory of the founders of our Lodge is entitled to our especial reverence, inasmuch as they were men who were considered by the brethren of that age worthy depositories of our principles and privileges: those principles they have transmitted to us, unsullied by any dishonourable act, and those privileges we now enjoy, unimpaired by innovation. It is, therefore, with the deepest feelings of respect and veneration that I now call upon you to honour their memory with your approbation.

“The pious and immortal memory of James Lyon, late Earl of Strathmore, and Grand Master of Masons when this Lodge was constituted, A. L. 5734, A. D. 1734.” Drank in solemn silence.

“The pious memory of the Master, Officers and Brethren who first composed this Lodge.” Drank in solemn silence.

After which the Master again rose, and addressed the brethren; expatiating on the benefits which the Craft had derived from the continued patronage and support of the present Royal Family of England, under whose fostering protection Freemasonry has obtained an unexampled degree of splendour and prosperity. He also adverted to the *interesting fact*, that his present Majesty was actually the presiding Master of a Lodge at the period of his accession to the throne, and concluded by proposing the health of

“Our beloved Sovereign and Brother, King William the Fourth, Grand Patron of Masonry.” After the acclamations had subsided, the Masonic anthem was sung. Air—*God save the King*.—“Hail, Masonry Divine!”

The following toasts were then successively given from the chair:—

“The Queen, and all the other branches of the Royal Family.” Song (Brother Turner), “The King and the Queen, God bless them!”

“His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of Masons.” Drank with enthusiastic applause. Song, “Arise, and blow thy Trumpet, Fame.”

“The Right Honorable Lord Dundas, Pro. Grand Master of Masons.” Song (Brother Wakeling), “Auld Lang Syne.”

“The Right Honorable the Earl of Durham, Right Worshipful Deputy Grand Master.” Song (Brother Sarson), “When Earth’s Foundations first was laid.”

“The Grand Lodge of England, and the Officers composing the same.” After which a new Masonic duet was sung, to the air of “All’s Well,” by Brothers Lenard and Turner, “All’s Right.”

“The Right Honorable Lord Kinnaird, and the Grand Lodge of Scotland.” Song, “Oft I met your Social Band.”

“His Grace the Duke of Leinster, and the Grand Lodge of Ireland.” Air, “Saint Patrick’s Day.”

The business of the Lodge was resumed by the Master calling the brethren from refreshment to labour; when a number of medals, struck in silver to commemorate the event, were then presented to those brethren who had particularly distinguished themselves by their zealous exertions in support of the Lodge and Freemasonry in general, who received them with due acknowledgments. After which the Lodge was closed, and the brethren resumed the festive board, when the following toast was proposed by the Worshipful Master:—

“Prosperity to the Strong Man Lodge, and may it continue to flourish from century to century, until time shall be no more.”

A variety of other appropriate songs, toasts, and sentiments, were given, and the festivities of the evening were kept up with all the sociality and harmony for which Freemasons are so pre-eminently distinguished.

## ALL 'S RIGHT.

*A Masonic Duet, as sung by Brothers Turner and Lenard, at the Centenary Festival of the Strong Man Lodge, July 3rd, 1834.*

PROTECTED by a master power,  
In life's high noon, or final hour,  
Our one Grand Lodge, the world, is found,  
And all mankind as Brothers bound ;  
Our secrets form a moral store,  
The Tyler's conscience guards the door.  
Who comes here?—A stranger seeks the light !  
The sign—your hand—the word—all's right.

Depending on Masonic aid,  
By line and compass level made,  
The Master draws the social plan,  
To labour calls on every man ;  
While Truth her great foundation lays,  
And by degrees we merit raise.  
Who comes here?—A Brother claims the light !  
The sign—your hand—the word—all's right.

Supported by Faith, Hope, and Love,  
Till rolling years shall cease to move ;  
Strong in our faith, hope cheers our hearts,  
And love to God and man imparts.  
Our Lodge thus built, for ages past  
Has lasted, and shall ever last.  
Who comes here?—A Brother claims the light !  
The sign—your hand—the word—all's right.

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JULY 23rd.—The summer festival of the Bank of England Lodge was held this day at Richmond ; the visitors that attended expressed themselves highly delighted with the entertainment—indeed it would be fastidious in us not to acknowledge that the day passed off in the most social and delightful manner: racy wit enlisted Brother Jerrold as her champion ; fancy in her poetic garb chose Brother Sillery ; frolic with her holiday smile found something “ very peculiar ” in Brother Clarke ; and “ good humour ” left none dissatisfied except with mine host, who probably thought, that “ real turtle ” would be too much for such frolicsome Masons ; and, therefore, substituted the less esteemed, but more generally known, product from a calf's head. Verily, mine host, this should not have happened.

AUGUST 8th.—Brother Malyn, P. M. of No. 12, was this day elected to the office of Surgeon to the Western Dispensary, by a considerable majority of votes.

This election is very creditable to the discernment of the Governors, who in securing the professional services of our highly esteemed and talented Brother, have conferred a real benefit upon their valuable institution. Mr. Malyn adds to a perfect knowledge of his profession, the still higher qualifications of humanity and gentlemanly conduct, which will render him beloved by the poorer classes, for whom he is now called upon to exert his professional aid.

AUGUST 12th.—The fifty-seventh annual regatta at Greenwich was commemorated by a most auspicious day, which drew an assemblage of not less than 7000 persons, before the close of the match, which was most admirably contested in five heats. The prize wherry was cleverly won in the first possible style by Weeks; there were sundry other prizes awarded to some of the losers who were the nearest. This regatta is peculiarly interesting from its having had its origin in times long since gone by. In 1773, the Freemason's lodge at Greenwich gave a coat and badge, to be rowed for by six competitors. The second man in that contest was Mr. Roberts, the late worthy host of the Ligonier's Head, at present in his 86th year, and enjoying perfect health.

SEPT. 19.—CROSS OF CHRIST ENCAMPMENT OF KNIGHTS TEMPLARS.—A quarterly meeting of the Companions was held this day. A former report from the council was read, expressive of their unanimous accordance in the propriety of a vote passed at previous meetings, and recommending that a silver chalice should be presented to their Past Eminent Commander, I. H. Goldsworthy. The E. C. Baumer then addressed the conclave, drawing their attention to the invaluable services of their distinguished friend, who, for so many years, had supported the order. In the name of the Companions he then presented the chalice to the Past E. C., to whom he paid a tribute of grateful courtesy, which was suitably acknowledged, under feelings of considerable emotion; the Past E. C. concluded his thanks by stating, that he could not but feel proud while he lived, of such a pleasing testimony of the regard of his Companions, and that when he should be summoned hence by the Eternal command, that chalice should, by his last will, become the property of the order; so that in future times, those who aspire to the Holy Rosicrucian degree would partake of its contents.

The chalice on one side bears the arms of I. H. Goldsworthy, and on the other the following inscription:—"Presented to the P. E. Commander, I. H. Goldsworthy, as a votive tribute, from the members of the Cross of Christ Encampment of Knights Templars, to commemo-

rate their regard to him as a Companion, and their estimation of his Masonic attainments."

SEPT. 25.—The subscribers to the Gilkes tribute dined together this day at the Freemasons' Tavern. We have not received an account of the dinner, which will probably be reported in our next Number.

SEPT. 29th.—The Sheriffs of London and Middlesex, Aldermen Wilson and Harmer, this day completed their period of service, and a most gratifying year it must have proved to them, not even a SINGLE EXECUTION has taken place. Under any circumstances we must have felt gratified to have recorded so pleasing a fact, which is the more delightful to us from the recollection that it is our excellent brother, Alderman Harmer, P. S. G. D. who has with his estimable colleague so peculiarly distinguished the shrievalty.

MASONIC CHIT CHAT.—*July 10th.* The Most Worshipful Grand Master visited the Lodge of Friendship, No. 6, Lord J. H. S. Churchill in the chair. At the banquet about 150 noble and distinguished members of the order attended in compliment to the royal visitor.

Mrs. Crook.—Having, in our report of the anniversary festival of the Girls' School, stated that this kind-hearted lady had been matron for *thirteen* years, we, with grateful pleasure, beg to say, that her services have exceeded the period of *thirty* years. Some time since, a tea-service of plate was presented to her, as a memorial of respect.

### SUBJECTS UNDER CONSIDERATION.

OPINIONS OF THE DEAD ON THE CONDUCT OF THE LIVING.

SOME PASSAGES IN THE LIFE OF A MASON.

A TALE, by Sheridan Knowles.

HISTORY AND ANTIQUITIES OF FREEMASONRY, by the Rev. George Oliver, Prov. D. G. M. for Lincolnshire.

THE LODGES OF INSTRUCTION IN LONDON.

THE FREEMASON'S PROVIDENT RESOURCE is unavoidably delayed, from press of matter.

### Masonic Obituary.

"Brother ALEXANDER LOGAN was initiated in the Druid's Lodge of Love and Liberality, No. 103, Redruth, Cornwall, on the 7th of April,

A. D. 1795, and was admitted a subscribing member of the Granby Lodge, Durham, February 7, A. L. 5797. During thirty-five years in which he belonged to this Lodge he was twenty times called to the chair, having been elected eighteen years in succession, and twice subsequently; and out of that long period, was only six times absent, whilst holding the office of Worshipful Master. Of seven hundred and nine Lodges, which were held during the whole series of thirty-five years, he failed in attendance but forty-three times; presenting, in his life, an almost unparalleled instance of Masonic assiduity within the Lodge, and strict practice and application of its glorious tenets in his worldly transactions without.

“He held the office of Deputy Provincial Grand Master for many years with credit to himself, and to the honour and satisfaction of the Craft. He departed this life December 25, A. D. 1832, and was interred at St. Oswald’s Church.

“Brother Logan having never expressed a wish to be interred with Masonic honours, the brethren attended his funeral as private friends; and caused this memoir to be inserted in the records of the Lodge as a testimony of his moral worth\*.”

**SIR JOHN DOYLE.** This gallant officer and most distinguished Freemason died in August last, at his residence in Somerset-street, Portman-square. Sir John was Prov. Grand Master for Guernsey and Jersey, and had served generally the offices of the Craft, who, among other services, will particularly remember him as President of the Board of Stewards, on the natal day of His Royal Highness the Duke of Sussex, in 1829. His military career was one of high reputation. He entered the service, by the purchase of an ensigncy in the 48th Foot, in 1771. In 1775 he embarked, as lieutenant, with the 40th Foot, for America, where he served in all the campaigns of that period, having received a wound in action. In 1778 he obtained a company in Lord Rawdon’s corps, “the Volunteers of Ireland” (afterwards 105th Foot), and purchased his majority in it in 1781, having been twice wounded while serving in that regiment. The regiment was reduced in 1784. Having returned to his native country, Ireland, he remained on half-pay until the commencement of the French revolutionary war, at which time he raised the gallant 87th regiment, “the Royal Irish Fusileers,” in the command of which he embarked for the Continent, with Earl Moira. He served under the Duke of York in the campaign of 1794, and repulsed an attack of the enemy at Alost, where he was severely wounded. In 1796 he got the colonelcy of the 87th, and was sent in command of a secret expedition into Holland, and on his return was appointed

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\* Extract of a minute in the books of the Marquis of Granby Lodge, Durham.

secretary at war in Ireland, and afterwards served as brigadier-general in Gibraltar, Minorca, and Malta. He volunteered his services to Egypt, and accompanied General Hutchinson (the late Earl of Donoughmore) in the expedition against Grand Cairo. His services here received the thanks of Parliament, and he was in 1804 appointed lieutenant-governor of Guernsey; created a baronet in 1805, with liberty to have supporters to his arms and an additional crest. In April, 1808, he was appointed lieutenant-general; in 1812, K. B.; in 1815, K. G. C. of the Bath (a vacancy in which order is caused by his death): and in August, 1819, the brevet of general. It will be only necessary to enumerate the distinctions borne on the colours of Sir John's regiment to show the nature and extent of his service—"Barossa, Tarifa, Vittoria, Nivelle, Orthes, Toulouse, Peninsula, Ava." By Sir John's death the colonelcy of the regiment he so long commanded becomes vacant, as well as the governorship of Charlemont Fort. Sir John Doyle was in his seventy-eighth year, having been born in 1756.

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## PROVINCIAL.

DEWSBURY, *June 23rd.*—A very eloquent sermon was this day preached, in the parish church of Dewsbury, before the society of Free and Accepted Masons, by the R. W. G. P. C. the Rev. Dr. Naylor, of Wakefield, from 1 Cor. xiii. 13: on occasion of the removal of a Lodge from Thornhill to that place. The reverend gentleman very clearly developed the principles upon which the science is founded, and recommended, in the most impressive manner, the cultivation of that beautiful code of morals which runs like a rich vein through the entire system of Freemasonry. Upwards of a hundred of the Brethren afterwards dined together, at the White Lion Inn, and spent the afternoon with that harmony and satisfaction which characterizes the fraternity. They separated at an early hour, fully bent on the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence, which have ever been the great objects of masonry to inculcate, and of its laws to enforce.

BIRMINGHAM, *June 24th.*—The Brethren of St. Paul's Lodge, No. 51, held their ANNUAL FESTIVAL, at their Lodge room, Pump Tavern, Bull Ring, Birmingham.

The business of the Lodge commenced at two o'clock, and at half-past three, the Brethren, in full masonic costume, partook of an excellent dinner, served up with Mrs. Evans's usual skill and good taste, which received, as it deserved, the unqualified approval of every one present.

Appropriate masonic toasts, &c., were given, and drank with due honours by the Brethren, who enjoyed the "mirthful festivities of sociality, good fellowship, and good wine," till a late hour in the evening. Some of the toasts were as follows: viz.

"The King, Grand Patron of the Order."

"His Royal Highness the Duke of Sussex, M. W. G. M."

"The Right Honorable the Earl of Durham, D. G. M."

"The Masonic trowel, may it ever be kept bright by spreading the cement of brotherly affection."

"May our conversation be such, as that youth may therein find instruction, women modesty, the aged respect, and all men civility."

"Increase to the trade, and prosperity to the inhabitants, of the town of Birmingham."

"The Worshipful Master of St. Paul's Lodge."

On this toast being drank, Brother Lloyd, the W. M. of St. Paul's Lodge, rose, and returned thanks to the following effect:—

"Brethren, in thanking you for the honour which you have conferred upon me, I feel I should be unable to give utterance to my feelings, were I not convinced that I am surrounded by those who will judge with candour, admonish with friendship, and cast the mantle of love over every imperfection they may discover.

"It would be ignorance not to know, and knowing, it would be affectation to conceal, that our institution has been misunderstood by prejudice, misrepresented by malevolence, and slandered by calumny. By some we have been charged as the abettors of immorality and the champions of infidelity. Others allege that our pursuits are light, trifling, and frivolous; but to such an objection we can reply, that a Locke, a Washington, a Jenner, a Boulton, and many other distinguished individuals, have ranked under our banners; and it is not to be supposed that such men—men who have irradiated the world by their genius and blessed it by their benevolence—would have continued their support to a society against which such objections could be truly urged. It is a consolation, notwithstanding all the objections that have been made to, and all the charges that have been brought against, our Institution, that every Mason may successfully refute the one and remove the other. Let us be regulated by the precepts of *wisdom*, supported by the *strength of virtue*, and adorned with the *beauty of benevolence*. Let our faith be governed by the *volume of the sacred law*, and our lives regulated by the divine precepts it contains, and we shall furnish a more complete refutation of the charges that have been preferred against us than can be supplied by the acuteness of reasoning, the flowers of rhetoric, or the charms of eloquence."

MERTHYR, June 24th.—The Loyal Cambrian Lodge of Freemasons

held their festival, in celebration of St. John the Baptist; on which occasion many visiting Brothers attended.

**GAINSBOROUGH.**—**OPENING OF THE TRENT LODGE.**—*August 18.*—The brethren in this place having petitioned the M. W. Grand Master for a Warrant of Constitution in the usual way, the V. W. Deputy Prov. Grand Master, the Rev. George Oliver, granted them a Dispensation, and issued his commission to Brother Cropper, P. G. S. W., Brother Hickson, P. G. J. W., and Brother W. A. Nicholson, P. G. Architect, empowering them, in his absence, to open and constitute the new Lodge in form.

On Monday, the 11th of August, the above P. G. officers assembled in the private room engaged by the brethren to hold their Lodge in, at 11 o'clock, A. M.—there also met them brethren from the Witham Lodge, Lincoln, No. 374, and the Humber Lodge, No. 65. The business of the day commenced by Brother Hickson (who officiated as W. M.) opening the Lodge in all the degrees. The ode, No. 9, in Preston's Illustrations, "Hail, Universal Lord," was then sung, accompanied by Brother Gandy, the Prov. G. Organist, on the pianoforte. The acting P. G. Secretary then read the petition, dispensation, and commission, and informed the W. M. of the wish of the brethren to be formed into a new Lodge. The brethren having signified their approbation of the officers named in the warrant, the anthem, No. 1, "Let there be light, the Almighty spoke," was sung, and the ceremony of installation succeeded.

The Master elect, Brother J. W. Pashley, was presented to the W. M. by Brother Gray, P. G. Steward, as being well skilled in the Craft; the ancient charges and regulations were read over by the P. G. Secretary, and the W. M. elect having signified his submission thereto, he was regularly installed, and invested with the badge of office, and the moveable and immoveable jewels were presented to him. The W. M. having taken the chair, the Lodge proceeded to pay homage to him; and, the grand honours given; having appointed his Wardens, who were then invested, as well as the rest of the officers, the new Lodge was then proclaimed three times in the usual way, and the ceremony concluded with a hymn and chorus.

The brethren afterwards dined together at the White Hart, when several appropriate toasts were given and drank, and the meeting separated at an early hour, much pleased with the events of the day.

**DORCHESTER.**—*August 21.*—A Provincial Grand Lodge for the county of Dorset was held this day at the county hall, in this town, by the Dep. Prov. G. M., Brother Wm. Elliot, Esq., acting for the Prov. G. M., Brother Wm. Williams, Esq., who was by illness prevented from attending. The Lodge was duly opened at ten o'clock, and at

eleven the Brethren proceeded to church in the following order, preceded by the band of the 1st dragoon guards, which, by the kind permission of Col. Sir Geo. Teesdale, attended on the occasion :—

Two Tylers—Visiting Brethren—The Lodges of the Province, viz.

Faith and Unanimity . . . . .	Dorchester.
Unity . . . . .	Wareham.
Benevolence . . . . .	Sherborne.
Honour and Friendship . . . . .	Blandford.
All Souls . . . . .	Weymouth.
Amity . . . . .	Poole.
	P. G. J. D. (Br. Commins, All Souls),
	P. S. D. (Br. Highmore, Benevolence),
P. G. J. W. (Br. Oakley, Honour and Friendship),	
	Standard of the Prov. Grand Lodge.
	P. G. S. W. (Br. Sydenham, Amity).
Volume of the Sacred Law, borne by two Brethren.	
	P. G. Chaplain (the Rev. Br. Burgess, of Upway),
	Standard of the Prov. G. M.
	P. G. Wardens of Somerset and Wilts.
	P. Prov. G. Wardens.
	D. Prov. G. M. (W. Elliot, Esq.)
Two Prov. Grand Stewards—Prov. G. Tyler.	

On arriving at St. Peter's church the procession halted, and the Brethren formed in two lines, through which the D. P. G. M. and his officers passed into the church followed by the several Lodges in inverted order. Divine service was impressively read by the Rev. J. M. Colson, and a very suitable and excellent sermon was preached by the Rev. Br. Burgess, from *Acts*, ch. xx. v. 31, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The reverend gentleman, after noticing the antiquity of Masonry, observed, that the institution was strictly a religious one; that it was in accordance with the Old and New Testament. He then dwelt on the virtues which, he said, were studied and enforced by the Masonic body:—Faith, Hope, and Charity form the keystone to that fabric, whose builder and maker is God. He urged the importance of admitting SUCH PERSONS ONLY INTO THE ORDER, WHOSE MORAL AND RELIGIOUS CHARACTERS WOULD BEAR THE STRICTEST SCRUTINY, and concluded with some excellent remarks on the general tendency of the Craft. After the sermon, the Brethren formed in the same order, and returned to the county hall, when the business of the Craft was resumed, and the D. P. G. M. appointed his officers for the ensuing year, viz.

Bro. Lipscombe,	Lodge Benevolence,	Prov. G. S. W.
„ Milledge,	„ All Souls,	„ G. J. W.
„ Eidingham,	„ Unity,	„ G. S. D.
„ Fooks,	„ All Souls,	„ G. J. D.

Votes of thanks were passed to the Rev. J. M. Colson for the use of his church, and for his kindness in reading the services; to the Rev. Bro. Burgess for his excellent sermon; and to Col. Sir Geo. Teesdale, and the officers of the 1st dragoon guards, for the attendance of their masterly band.

The Lodge was then adjourned to the NEW LODGE ROOM of Faith and Unanimity, just built in South-street, Dorchester; and the same was dedicated in due form by the D. P. G. M. and his officers, to which ceremony none but Master Masons were admitted. The following prayer was offered up on the occasion to the THRONE OF GRACE, by the P. G. Chaplain.

“ Almighty and Eternal God, the sole Ruler and Architect of the Universe, at whose creative fiat all things first were made, we, the creatures of thy providential care, and the work of thy hands, humbly implore thee to pour down on this, our holy convocation, assembled in thy holy name, the continual dew of thy blessing, and so descend with all thy majesty and glory, and impress every heart before thee with an awful sense of thy divine presence.

“ May our feeble efforts to serve and glorify thee meet with thy kind approbation, and may we know, in deed and in truth, that thou thyself art in the midst of us. We have unitedly endeavoured to build a house to thy majesty, and dedicated the same to thine honour and glory: let thine approbation sanction these, our imperfect endeavours, and may the glory and the benefit of all mankind be its foundations—its pillars—its chief corner-stone. As the sun, the glory of the firmament, rises in the east to illumine the day, so let the sun of righteousness arise upon the temple of this day’s consecration, that it may always be illuminated with thy divine wisdom, and all its members be truly taught of God.

“ May the Master be enabled to teach and the younger brethren to receive instruction; that thy Name in all things may be eternally glorified, and our souls universally benefited. Open to us all the treasures of thy Holy Word, and make us truly acquainted with that best of all Masonic knowledge, that divinest of all wisdom, *the fear of God and the love of each other*. Preserve us from every snare and every evil, and lead us to the possession of every good. Bless all our social meetings, and, above all, the present opportunity of this momentary adoration at the footstool of thy gracious throne. Let thy eternal Majesty rest upon us; and be thou our shadow from the storm, our shield from danger, and our rock of defence.

“O, thou supreme and Eternal Being, the source of all perfection and of divine love, look down with compassion upon the offspring of thy creative power, and let a double portion of thy spirit and grace rest upon our present engagement, and whilst we are uniting ourselves to each other in the strictest bonds of holy brotherhood, of divine and pure affection, may we still be more and more earnest to unite our hands to THEE, the everlasting source of unsullied wisdom, before whom we bend in humble praise and adoration of thy incomprehensible power, thy glory, and the truth of thy salvation, who art the Lord of all; to whom be all honour and glory, might, majesty, and dominion, now and for ever. Amen.”

The Lodge was then closed with the customary form.

The brethren afterwards assembled at the King's Arms Inn, where a most sumptuous dinner was provided by Brother Oliver. On the removal of the cloth, a number of loyal and appropriate toasts were drank, and the evening closed, after a day passed in the truest joyful festivity, hallowed by a liberal subscription, which was entered into for the assistance of those brethren of the province who are in distressed circumstances.

WATFORD.—*August 22.*—The summer meeting of the Watford Lodge, 580, was held this day at the Essex Arms, at eleven in the forenoon, Brother W. STUART, Esq., *M. P.*, Past G. S. W., W. M., in the chair. The business of the day was well conducted in the three degrees by the R. W. Brother. Three gentlemen were initiated, viz.—The Hon. and Rev. W. R. Capel, brother to the Earl of Essex; Mr. Howard, late of the Hon. East India maritime service, and Mr. T. A. Perry, of Harpenden.

After the Lodge was closed, a sumptuous banquet was served up in excellent style to nearly fifty brethren, including several visitors, among whom we noticed Brother Harper, G. S., Brother Acklam, of the Grand Steward's Lodge, and several others. The newly initiated Brethren, especially the Rev. W. R. Capel, in very handsome terms, acknowledged the compliment paid to them by the Lodge. Br. Majoribanks, P. G. S. W. contributed equally to the substantial as to the convivial department; to the former he supplied a “good fat buck,” and the latter he enlivened by that peculiar good humour and cheerfulness which always distinguish him. The vocal department was ably sustained by Brothers Jolly, Fitzwilliam, and others, but we must not forget to thank Brother Howard, one of the neophites, for the hearty enjoyment which his truly comic humour afforded us.

SOUTHAMPTON.—*August 26.*—An immense concourse of spectators assembled in the High-street of this town to witness the procession of the PROVINCIAL GRAND LODGE of Hampshire, consisting of the various Lodges of Southampton, Portsmouth, Winchester, Lymington, &c.

At twelve o'clock the procession, preceded by a band of music, with the usual banners and insignia of the order, marched from the Freemasons' Hall, in Bugle-street, along the Quay, up High-street, to All Saints' Church, where an excellent and appropriate discourse was delivered by the Prov. G. Chaplain, the Rev. Brother ISDELL. P. G. Org. Brother CHARD, Mus. Dr., presided at the organ, and gave a scientific display of his taste and skill on that instrument. A Masonic anthem, composed by him expressly for the occasion, was sung with the most impressive effect by Messrs. Bishop, Masters, and Perrier, from Winchester, and generally admired for the beauty and simplicity of the composition. The following passages from the Old Testament were appropriately selected:—

Verse—*Three Voices.* Habakuk, c. iii. v. 2, 3.

Revive thy work, O Lord, in us, in the midst of the years; make known thy word; in wrath remember mercy. For thy glory covereth the heavens, and the earth is full of thy praise.

Recitative. Zachariah, c. vii. v. 9, 10.

Thus saith the Lord of Hosts, execute true judgment, and shew mercy and compassion every man to his brother, and oppress not the widow, or the fatherless, the stranger, nor the poor.

Solo—*Contra Tenor.*

And let no one imagine evil against his brother in his heart.

Verse—*Three Voices.* Micah, c. vi. v. 8.

He hath shewed thee, O man, what is good; And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. Hallelujah.—Amen.

The galleries were filled with hundreds of elegantly dressed females, and the body of the church was crowded to excess. On the conclusion of the service the procession returned to the Masonic Hall, and transacted the business of the Grand Lodge; in the course of which a letter was read from his Royal Highness the DUKE OF SUSSEX, Grand Master of the Fraternity in England, (then residing at the mansion of Thomas Thistlethwaite, Esq., of Southwick Park, in this county), expressive of his deep regret at being prevented from attending the meeting by severe indisposition, and almost total deprivation of sight; stating, that his medical attendants had advised him to abstain from anything likely to create excitement previous to an operation he was about to undergo.

This was followed by a unanimous resolution of the meeting to present an address of condolence to his Royal Highness, lamenting the heavy affliction under which he laboured, with a fervent prayer to the Grand Architect of the Universe that he would bless with success the endeavours of his medical attendants, and be speedily and perfectly restored to his health and sight.

The Prov. G. M. appointed the following brethren his grand officers for the ensuing year—Sir LUCIUS CURTIS, Bart., of East Cosham, Senior G. Warden; Brother LUSH, of Winchester, Junior G. Warden. Brother MAXFIELD, one of the oldest and most respected brethren of the Craft,

resigned his office of Master of the Ceremonies, held by him for a number of years past.

At half past four the brethren sat down to a most splendid dinner provided by Nicholls and Fisk, of this town. The R. W. J. S. PENLEAZE, *M. P.*, the Prov. G. M. presided, supported by the Dep. P. G. M. Sir JOHN MILLBANK, Bart., and his other grand officers. The rational enjoyment of the guests was promoted in a very high degree by the affability and brotherly courtesy evinced by the Prov. G. M., and the many admirable and appropriate speeches delivered by him on the occasion. The entertainment passed off with the utmost harmony and satisfaction to the numerous party assembled.

#### CONSECRATION AND DEDICATION OF A NEW MASONIC LODGE.

*Ceremony observed at the dedication of Freemason's Hall, by the R. W. Lord Viscount Ebrington, M. P., P. G. M. of Devon, at Tiverton, on Wednesday, Sept. 3, A. D. 1834.—A. L. 5834.*

It will be pleasing to the fraternity in general to read a description of the above ceremonies, which have so much interested the Craft in the western provinces, and have furnished so gratifying a proof of the vast increase of Masonic principles in that portion of the empire. Some excellent and zealous brethren have, by considerable industry and expenditure, completed a Masonic hall in the pretty town of Tiverton, which, for correct Masonic arrangement and high taste, has been seldom excelled. The hall is devoted exclusively to the progressive degrees of Masonry, and it has been painted and decorated accordingly. On the walls are depicted representations of many ancient Masonic worthies in attitude and costume, doing infinite credit to the genius of the able artist, *Brother Reed*, to whose *gratuitous* pencil the brethren are indebted for these and manifold other exquisite decorations; a good organ (an instrument so important in the solemnities of Masonry) adds to the characteristic furniture of the hall: in fact, the whole is in due accordance with the pure spirit of the profession in which we exult, and must *here* arrest the attention of every intelligent and inquiring Mason. Already the Lodge of Fidelity, 250, has attached to it a R. A. Chapter and an encampment of Knights Templars; and if we may augur from the desire of improvement and the avidity in research which animate most of its members, we suspect that this Lodge will add considerable lustre to our royal art, while it receives itself that portion of admiration which the uniform urbanity of its members has so justly excited. We have long been delighted to observe the interchange of attentions and visits among the Lodges in the west of England; we know no regulation more calculated to promote "brotherly love" than reciprocities of this description, and we turn with considerable pleasure for proof of the soundness of this position to the good fruits produced thereby in the three neighbouring and visiting Lodges of Tiverton,

Taunton, and Bridgewater, which was eloquently adverted to by the W. M. of 327, Brother Eales White; in allusion to the *designations* of the lodges, he said "they had auspiciously commenced in *Fidelity* (Tiverton); they had progressed in *Unanimity* and *Sincerity* (Taunton), and completed it in *Perpetual Friendship* (Bridgewater)."

Wednesday, the 3d of September, was the day fixed on for the ceremony of dedication, and notwithstanding the unpropitious state of the weather, the streets through which the procession was to pass were densely crowded, and the town presented an animated appearance of unusual bustle and influx. The procession was imposing, from its length and appearance; but we regretted, as we always do on similar occasions, the omission of the clothing attached to the important degree of Royal Arch. The Provincial G. Lodge was opened by the R. W. P. G. M. Lord Viscount Ebrington, in the new Masonic Hall, at ten o'clock, A. M. and close tiled at eleven. After the business of the P. G. Lodge had been transacted, the Lodge was adjourned, and the visiting and other brethren admitted. They proceeded to church in the following order of procession:—

A Tyler, with a drawn sword.

Two Stewards.

A Banner.

Band of Music.

Brethren not members of any Lodge in the Province, two and two, the Juniors preceding.

Visiting Lodge of Unanimity and Sincerity, with banners, &c. &c.  
two and two.

The Brethren of the Lodges in the Province, two and two,  
the Junior Lodge preceding, and each Lodge following its  
Banner.

\*

Provincial Grand Tyler, with a drawn sword.

The Wardens, P. Masters, and Masters of the Lodges in the Province,  
two and two, the Juniors preceding.

A Banner.

Four Master Masons carrying the Lodge covered with white satin.  
Grand Pursuivant.

A Cornucopia borne by a Master of a Lodge.

A Banner.

Two Golden Ewers with wine and oil, borne by two Masters of Lodges.  
Wardens and Officers of (visiting) Grand Lodge of Somerset,  
two and two.

Grand Organist.

Grand Director of Ceremonies—Grand Superintendent of Works.

Grand Deacons.

- Past Prov. Grand Secretaries.  
 Prov. Grand Secretary, with the Book of Constitutions on a cushion.  
 Past P. Grand Registrars.  
 Past P. Grand Treasurers.  
 Prov. Grand Registrar bearing the Seal.—Grand Treasurer.  
 A Banner.  
 Past Prov. Grand Chaplains.  
 Prov. Grand Chaplain, with the Volume of the Sacred Law,  
 and the Square and Compasses thereon.  
 Past Prov. Grand Wardens.  
 The Corinthian Light carried by a Master of a Lodge.  
 Prov. Grand Junior Warden with his Column.  
 The Doric Light carried by a Master of a Lodge.  
 Prov. Grand Senior Warden with his Column.  
 The Banner of the R. W. WILLIAM CARWITHEN, D. D.,  
 Deputy Prov. Grand Master of Devon.  
 The R. W. LORD POLTIMORE, Past D.P.G.M.—The D.P.G. Master,  
 The Ionic Light carried by a Master of a Lodge.  
 The Standard of C. K. K. TYNTE, Esq. M. P., Prov. G. M. Somerset,  
 borne by brother Polhill.  
 The Prov. Grand Sword Bearer with the Sword of State.  
 The Prov. Grand Master of Somerset.  
 The Standard of the R. W. LORD VISCOUNT EBRINGTON, M. P.,  
 Prov. Grand Master of Devon.  
 The Prov. Grand Sword Bearer with the Sword of State.  
 The Provincial Grand Master.  
 Two Prov. Grand Stewards.  
 A Tyler with a drawn sword.

On arriving at the door of the church, the brethren halted, and formed two lines, by dividing to the right and left: the procession then entered the church in inverted order.

After the brethren were seated in their respective places, and the organist having taken his place at the organ, the choir sung with great effect the following

MASONIC HYMN.

Unto thee, great God, belong  
 Mystic rites and sacred song!  
 Lowly bending at thy shrine,  
 We hail thy majesty divine!  
 Glorious Architect above!  
 Source of light and source of love!  
 Here thy light and love prevail—  
 Hail, Almighty Master, hail!

Whilst in yonder regions bright,  
The sun by day, the moon by night,  
And the stars that gild the sky,  
Blazon forth thy praise on high.  
Join, O earth! and, as you roll  
From east to west, from pole to pole,  
Lift to Heaven your grateful lays—  
Join the universal praise.

Warm'd by thy benignant grace,  
Sweet friendship link'd the human race;  
Pity lodged within the breast;  
Charity became her guest.  
There the naked, raiment found;  
Sickness, balsam for its wound;  
Sorrow, comfort; hunger, bread;  
Strangers there a welcome shed.

Still to us, O God, dispense  
Thy divine benevolence!  
Teach the tender tear to flow,  
Melting at a Brother's woe.  
Like Samaria's sons, that we,  
Bless'd with boundless Charity,  
To th' admiring world may prove,  
They dwell in God who dwell in love.

Before the sermon the following

ANTHEM.

*Chorus.*

Behold how good and joyful a thing it is, Brethren, to dwell together  
in unity.

*Air.*

It is like the dew of Hermon which fell upon the hill of Sion, for  
there the Lord promised his blessing, and life for evermore.

*Verse.*

O pray for the peace of Jerusalem! They shall prosper that love  
thee.

*Chorus.*

For there the Lord promised his blessing and life for evermore.  
After the sermon the following

MASONIC HYMN.

To Heaven's High Architect all praise,  
All praise, all gratitude be given;  
Who deign'd the human soul to raise,  
By mystic secrets sprung from heaven.

*Chorus.*

Sound aloud the great Jehovah's praise,  
To him the dome, the Temple raise.

The morning service at the church was performed by Prov. G. Chaplain Brother Russell; and an eloquent discourse admirably suited to the high character of the occasion, was delivered by the D. P. G. M. Brother Rev. W. Carwithen, *D. D.*, taking for his text the third chapter of St. Peter, part of the 18th verse, "Now as brethren love one another, be pitiful, be courteous\*." We cannot omit offering our high commendation of the delightful manner in which the vocal services (appointed for the day) were performed by Mr. and Miss Seguin, Brothers Risdon, Spark, Cole, Haycraft, Carpenter, &c. &c., and the no less admirable accompaniments on the organ by Brothers Moxhay and Reed. Although the fine old capacious church was crowded to suffocation, not a note was lost, and we shall not readily forget the sensations which were produced by that delicious strain of harmony attached to the words, "It is like the dew of Hermon which fell upon the hill of Sion."

The Brethren left the church in the same order as they entered, and returned to the Masonic Hall, into which the Members of the Provincial Lodge entered in due procession, and proceeded with the

## DEDICATION.

The procession moved three times round the Hall, the organ playing, the Grand Organist having taken his seat on entering the room. After the third procession and on arriving at the chair, the R. W. Prov. G. Master took his seat. The trumpet then sounded, and the director of ceremonies proclaimed LORD VISCOUNT EBRINGTON, *M. P.*, Provincial Grand Master of Devon, in due form. The director of ceremonies then proclaimed the Deputy Provincial Grand Master, and the other officers of the Provincial Lodge, each officer taking his place in the Lodge, in the usual manner, as he was proclaimed. The covered Lodge was placed in the centre of the room, with the three lights, the cornucopia, and the two golden ewers thereon. The Bible was placed on the pedestal, and the book of constitutions before the Secretary.

The Secretary then read from the constitution book the section headed "Concerning God and Religion," and delivered an address remarkable for elegance of language and the most chaste Masonic feeling, concluding by requesting the Prov. G. Master to dedicate the Hall.

The Lodge was then close tiled, and the R. W. Provincial G. Master,

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\* At the request of the Prov. G. L., the Rev. Brother has kindly consented to print the sermon for distribution. We consider that every sermon on similar occasions should be published, the enquiring Brother would thereby be directed in his duty, and the sceptic shown the folly of disapproving that of which he can know nothing. We confess our disappointment that the very appropriate sermon, delivered at Dorchester, by the P. G. Chaplain Brother Burgess is not likely to be printed.—Ed.

assisted by his officers, completed the Ceremony of Dedication, amidst the appropriate grand honours of Masonry.

The Provincial Grand Lodge was then closed, in *ample* form, with solemn prayer.

At five o'clock about one hundred brethren sat down to a most sumptuous banquet provided for them in the spacious assembly room, at which the R. W. Lord Ebrington presided. Among the brethren we noticed Brothers Rev. Dr. Carwithen, Rev. — Russell, Elton, Sir George Magrath, Lawson, Carrow, Moore, Moxhay, Brake, Carwithen, Tanner, and Dr. Baldy, of the Provincial Grand Lodge of Devon ; and R. W. Colonel Tynte, Brothers Hancock, Eales White, Rev. — Warre, Parsons, Browne, Maher, and Polhil, of the Provincial Grand Lodge of Somerset ; we recognized also Brothers Rev. Carrington Lee, Emery, Colonel Robertson, Beedel, Randolph, Leigh, Milford, Kennaway, Carew, Alford, Cox, and many other distinguished Masons. A subject of the imperial autocrat, and a native of Sweden, were at the table. The dinner and dessert were of the first character, and the Masonic devices in confectionary peculiarly ingenious. On the removal of the cloth, "*Non Nobis*" was sung in most exquisite style by the musical brethren before-mentioned, whose rich strains of melody will not readily be forgotten, in the numerous glees, catches, &c. with which they favoured the brethren. Many loyal and appropriate toasts were drank ; and the evening proceeded in that delightful harmony and rational conviviality for which meetings of the fraternity are remarkable. The speeches were of the first order, combining a uniform expression of warm and social feeling, and invocations to those holier acts of charity and benevolence which are attached in peculiar force to the true professions of Freemasonry. The day will long be remembered ; while the character of its appointed Masonic ceremonies, and the very effective manner in which those various observances were conducted, will certainly tend to assist the progressive increase of the Craft in this and the adjoining provinces. Much credit is due to the Rev. Dr. Carwithen for his judicious direction of the procession and the ceremonies of the day ; while the zeal and activity of his very efficient assistant, Brother Rippon, will not be disregarded. The Stewards were indefatigable in their exertions, and can have spared no pains in securing comfort both for labour and refreshment. Brothers Carrow and Emery, the Prov. Grand Stewards, were admirably seconded by Brothers Robertson, Hodges, and Mason.

## TRIO.

*The words by BROTHER JOHN LEE STEVENS, set to music by Samuel White, Esq., and sung at the opening of the Plymouth Masonic Hall.*

GREAT universal Architect,  
Our labours aid, our plans direct ;  
Until delighted we complete  
This monument of art,  
Where Masons may securely meet,  
And mysteries impart.

Let Science here her sway extend,  
And Genius ev'ry power lend ;  
And Knowledge, Truth, and Purity  
Inspire our skilful band ;  
While Faith, and Hope, and Charity,  
Support us hand in hand.

Hence ! horrid Strife ; mad Discord, hence !  
Ye must not dare to wound the sense,  
Where Peace and Love united dwell,  
Blessing their sacred home ;  
And Masonry her magic spell  
Has flung around the dome !

## EDINBURGH.

*June 24.*—The Meeting for the Annual Election of Office-bearers of the Lodge Canongate Kilwinning took place this day at eight o'clock P. M., at which the attendance of the Members, and of Deputations from other Lodges, was very numerous.

[The communication of particulars which accompanied the above notice being charged with some doubts as to whether it was desired to be published or not, we refrain from doing so, and our correspondent will, of course, acquit us of any intentional neglect.]

## DUBLIN.

MASONIC FEMALE ORPHAN SCHOOL\*.—A grand dramatic entertainment (under the patronage of the Grand Master, the Duke of Leinster, and several distinguished members of the Craft) was given Feb. 14, 1832, at the Theatre Royal, for the benefit of the orphan children of distressed Free and Accepted Masons. Independent of the gratification which contributing to this laudable charity must have afforded to the benevolent and humane, the spectacle was on a most magnificent scale, as, in addition to an attractive bill of fare, the

\* Lately removed to No. 6, Hamilton-row, Merrion-square.

children of the schools appeared on the stage, and the Brethren of this ancient and social body attended, in full Masonic costume, upon his Grace the M. W. G. M., whose throne was erected upon the stage. The effect produced by the Grand Lodge assembled on the stage, and the numerous Brethren in the front, in their clothing, was very striking. The audience appeared to feel much interest when the Brethren rose, in compliment to their Grand Master, and saluted him with public honours.

## ADDRESS,

*Spoken by Brother Calcrafft, at the Theatre Royal, Hawkins-street, Dublin, on the late Benefit Night in aid of the distressed. Written by Brother P. E. Byrne, Lodge 50.*

WHEN first the MIGHTY ARCHITECT design'd  
One master virtue to adorn the mind,  
Amid this world of want and war below,  
He taught us how to feel for others' woe ;  
And gave to us, he said, a precept new—  
“ Love one another as I have loved you ! ”  
For the fulfilment of that high command,  
To hold to suffering worth a BROTHER'S hand,  
We've met to-night!—and it is sweet to see  
This triumph of heaven-born Charity,  
Whose kindly voice hath, like a magic sound,  
Drawn all those beaming eyes and smiles around—  
Smiles that from no poor affectation start,  
But own their fountain in each kindred heart.  
Woman's bright eyes to cheer us in our task,  
And snowy hands to give us all we ask!  
Welcome, fair sisters! 'tis no common cause  
That claims to-night your aid and your applause ;  
No ruined spendthrift, who but justly pays  
Atonement for his dissipated ways ;  
No sturdy mendicant, who ill can bear  
Refusal of his peremptory prayer ;  
No half-impostor, studied to impose—  
O no ! we ask your pity but for those  
On whom adversity hath shower'd distress,  
And age, and sickness, and heartbrokenness !  
For infant girls left helplessly to tread  
A cruel world, without the means of bread—  
Without a friend to cherish and to love,  
Save only HIM—the one great friend above.  
'Tis yours to shield their limbs that ill can bear  
The inclement chillness of the wintry air,—

To snatch them from the gulph where thousand snares  
 For hapless beauty, infamy prepares,  
 To dry the burning tear-drops that run o'er,  
 And point to hope and better things in store!  
 All this is yours; and MASONRY divine.  
 Triumphantly exclaims, " 'Tis also mine!"

Yet now, methinks, some gentle fair I hear,  
 " Bless us! what crowds of Masons we have here!  
 Masonry is a very curious thing—  
 'Tis *something wrong* I 'm just considering;  
 Brother, I do not mean to be uncivil,  
 But tell me, do they *really* raise the devil?  
 Calcraft, I hope, will let the secret out,  
 And tell the people what 'tis all about!"

Fair ladies, really you have not guess'd well,  
 The secret is—I have a mind to tell—  
 To tell—no, not the secret—but to say,  
 We thank you all for coming to our play;  
 You 've aided us—with you we 've done our best  
 To succour virtue friendless and distress'd;  
 We own, too, that but for *your* gentle aid,  
 Weak would have been each effort we have made;  
 Yours be the triumph, then! for, without you,  
 Our prospects would (*like us*) look *rather blue!*  
 Accept the thanks of every Mason here—  
 Not from lips only but from hearts sincere;  
 May ye be loved and happy as ye are fair!  
 But think of Masons only as they are!  
 Heed not the stories vulgar minds receive,  
 But keep this night in memory, and believe  
 That CHARITY and MASONRY (the same  
 In principle) *but differ in the name!*

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In the year 1797 Freemasonry in Ireland flourished so greatly under its accomplished Grand Master the Earl of Donoughmore, that scarcely a village was without its Masonic Meeting. The number of Masons made, therefore, in the sister isle manifested an enthusiasm which greatly exceeded its popularity in England. About 50 lodges met in Dublin alone, and in the city of Armagh 34 lodges of that single county assembled in general committee, to vote resolutions expressive of their loyalty, with a declaration to support the King and Constitution. In 1834 scarcely eight lodges meet in Dublin.

## VIENNA.

The attention of the congress of Vienna has been called to the subject of the existing Masonic Lodges in that city. They look on them as secret societies which give cause for much inquietude in a political point of view without considering the difference between the countries which have been lately disturbed, without the commotions having, however, had any connexion with the order and the state of their own dominions,—did they give this but a fair consideration, many voices in the congress would have exclaimed for the protection and fostering of the lodges\*.

## UNITED STATES.

*Masonic Hall, New York.*—The first stone of this building erected under the direction of Mr. Hugh Reneigle, was laid in June, 1826, with great ceremonies; the front is Gothic, of eastern gray granite, with buttresses surmounted by pinnacles and battlements; the principal entrance is a gothic arch, 14 feet in height, above which a fine window 22 feet in height, lights the principal apartment, the noblest room in America, being 95 feet long, 47 wide, and 25 feet high, in the best style of florid gothic; the roof is an imitation of that of Henry VIIth. chapel, at Westminster, and the whole is ornamented with rich carved tracery. This hall is annually opened for the exhibition of the American institute for the promotion of industry, agriculture, manufactures, &c.

## JUNE 24th.—GRAND LODGE OF THE STATE OF NEW YORK.

An adjourned meeting of the R. W. Grand Lodge of the State of New York, will be held this evening at 8 o'clock, at Masonic Hall, to hear the report of the committee of arrangements, for uniting in the public solemnities on Thursday next, in honour of La Fayette, the intelligence of whose death has just reached the United States. By order of the Grand Lodge.—James Herring, Grand Secretary.

JUNE 26.—In pursuance of the above meeting, the Grand Lodge of the State assembled early this morning, and afterwards joined in the great national procession. The number of the Brethren, and the grandeur of their appointments, attracted universal attention.

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\* Let the principles of Freemasonry be duly appreciated, and few persons but would belong to the order.—ED.

☞ WE are under the necessity of requesting our brother editors of the provincial press, and other friends who send us newspapers, that the same may be very conspicuously directed for the EDITOR OF THIS REVIEW. This caution is the more necessary, from the circumstance of our esteemed friends, the publishers, receiving daily such a great number of papers on their own account, that unless those intended for our perusal are most conspicuously addressed, they may inadvertently be overlooked, as has been the case.

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TO CORRESPONDENTS.

A FIELD OFFICER shall be attended to.

MASONICUS is in error: the Grand Lodge only can supersede the power vested in the Board of General Purposes, while it is acting in conformity with the book of constitutions.

A HEBREW BROTHER'S remarks do not offend us; but why not at once use our pages—they are open to him.

QUERIST should address his letter to a Higher Quarter; we cannot insert it. We can, however, undeceive him on one point—the motion for a revival of the Constitutions was NOT withdrawn *sine die*, but postponed in compliance with a request to that effect, and courteously acknowledged by the M. W. G. Master at the June Quarterly Communication. Querist should attend in December, when in Grand Lodge he can speak to a subject upon which he writes too hastily.

REV. G. OLIVER is sincerely thanked for his indulgence.

BRO. LLOYD'S communication came too late for our last number.

DR. TYTLER must accept our best acknowledgments for many fraternal attentions which will not readily be forgotten. We heartily wish him a pleasant and speedy voyage to India, from whence his early despatches will be most acceptable.

A SHEERNESSE correspondent is respectfully informed that no anonymous communication can be inserted; but if the name and address had been appended, the insertion of the article would have been doubtful. He should bear in mind that no topic of a religious or political discussion should be entertained by us, and the present communication, although admirably penned, partakes a "wee-bit" of both.

BRO. GUNTER, of Halesworth, will, we hope, be pleased with No. 3.

MR. H. O'BRIEN should recollect that October approaches.

I. S. W. We must cater for the *many*, and not for the *few*; hints from such friends, if a little sharp, gratify us in the motive-cause.—The Knights Templars are not forgotten.

A GRAND OFFICER. Many thanks for the present letter.

A SUBALTERN BROTHER will perceive that his suggestions have been observed.

PILGRIM was but just in time. His future notes (as early as he can) will be thankfully inserted.

BRO. FOOKS. Has he quite forgotten us?

BROS. JERROLD AND KERRIEMUIR. The letters from these friends came too late, but will appear in No. 4.

OR THE CAUSES OF THE DECAY OF OUR NATIONAL MORALITY, AND ON SOME MODERN SCHEMES FOR ITS RENOVATION.

WHILE all confess that education is now more widely diffused than formerly, and many esteem education the only sure guarantee for the practice of virtue, all agree that a far greater degree of crime prevails in this country than existed in former times, or than exists at present among foreign nations. The truth is so glaring, that even the most violent demagogue attempts not to conceal the vices of his worshippers; he only attempts to palliate them, by throwing the blame of bringing them into operation upon the government of the country. It appears to us that in this attempt he is unsuccessful. The habits of a people are not rapidly changed by the acts of an administration; and if they were, still every government has professed that its stability and prosperity depend on the virtuous and orderly habits of the people. Surely it cannot be supposed that our rulers have always *endeavoured* to corrupt us; or, that wishing to improve our social condition, they have nevertheless blundered invariably on such expedients as have defeated their purpose. No—the causes of the decline and also of the growth of morality in nations, are to be found in a deeper knowledge of man than it is the fashion for the superficial (or, as they prefer to be called, *practical*) statist of our day to attain. We feel our own utter incompetency to this great task, but we have hope that some hints in this brief paper may assist the progress of minds more equal to its undertaking.

It generally happens, when a subject is little understood, that it gives rise to a thousand positive opinions; such is the case with our present topic. Every one imagines he has discovered *the* cause for the decline of our morality. Of many and conflicting hypotheses we shall touch on a few only, and on these more or less slightly, according as they have obtained fewer or greater number of suffrages, previous to developing our own views.

It is very common to argue, that immorality is the inevitable result of the increase of population, and of the consequent congregation of numbers in great towns and manufactories, or of poverty. To each of these causes something may truly be attributed; but they are insufficient, either singly or conjointly, to explain the present condition of the people. For old London, with its narrow ways, and accumulated stories of building, was more densely peopled than our modern city, and that over an extent of surface quite as efficient for all vicious purposes as at present. Poverty must ever be the fruitful parent of many crimes. Independently

of being a direct incentive to spoliation, it has so irresistible a tendency to produce selfishness, that it frequently blunts the social affections, and renders character, appearance, and comfort, matters of no regard. But poverty has existed before our time, in its most appalling form; famine and desolation long overspread the land, during the wars of York and Lancaster; yet, with a bound as it were, all the social and refined emotions sprung up, and flourished in the time of the Tudors. With all our distress, direct starvation is never the lot of our English population; yet to this strait many foreigners have been reduced, without any material change thereby occurring in the character of their nation; moreover, it is not to the very lowest of the populace, that all vicious courses are confined. Drinking, the parent of the other vices, is equally practised by the well fed and well paid mechanic, and the small shopkeeper, as by the half fed Irishman. There is, and has been, ample employment for male domestic servants; yet, how many thousand intelligent lads prefer picking pockets, and other similar pursuits, to menial service. Poverty then is one material cause of demoralization—but it is only *one*.

The cause we are seeking is evident enough in the eyes of the Clergy; according to them, it is the spread of “Modern Infidelity.” Education is incomplete, because every thing is taught, but the “one thing needful.” Mechanics, chemistry, history, philosophy,—for the acquisition of these, there are facilities enough; but religious instruction is wanted; and without such instruction, the knowledge of sciences is not only useless, but, inasmuch as they are often the vehicles for infidel opinions, destructive to morals.

Of the accuracy of all this, we have doubts; but if it be true, the clergy have pronounced a sentence savouring of self-condemnation. When it is remembered that they have all the education of our youth in their hands; they have all appliances and means to boot for influencing the minds of our adult population; they have the prejudice of our old people enlisted on their side; furthermore, all masters of colleges or of public schools are of their order; not even a tailor or draper will send his son for instruction elsewhere than to a “Classical Academy,” where the Rev. ——— presides. The discipline of charity schools is their own; and there the Bible forms invariably and exclusively the basis of instruction. Then, what wealth and honour to stimulate talent and eloquence abound in our church,—what means for the building, repair, and the decoration of noble temples! Lastly, how firmly rooted in the minds of all aged people is the veneration for every person and thing connected with the protestant establishment! Yet, with all these advantages, do our clergy confess that they are unable to make stand against the pernicious doctrines, which their predecessors so successfully combated, even when their antagonists

were the great wits of the new French school, and when free-thinking had somewhat of novelty and fashion to recommend it.

But we have said, we deny altogether the allegation concerning the spread of infidelity. We disbelieve the existence of any set of men zealous for the propagation of infidelity; unless, indeed, infidelity mean the inclination to change any part of the doctrine or discipline of the established church. Where are they? what are the titles of their works? Since the much abused "Lectures" of Mr. Lawrence, we have heard of no infidel publications, and they are hardly known among the lower orders. The trash of Carlyle and Taylor has continued:—but what is its circulation? not one hundredth part of the annual sale of Bibles; scarcely more perhaps, than the consumption of sermons. The spread of infidelity is a phantom.

The clergy themselves, according to many, stand accused of supineness and want of zeal. For our parts, we cannot attribute any important effects to these causes, even should the censure be correct; for, although the laxity of some of their body may diminish their congregations, the ardour and ability of the dissenters fully secure a supply of religious exhortation; while, at the same time, the tenets of the latter differ little from orthodoxy, they inculcate exactly the same system of morals. If then, not increase of population, nor its condensation, nor poverty, nor the spread of infidelity, nor the supineness of the church, be the true cause of the confessed demoralization of the English people, what *is* the cause? Our opinion is, that the effect in question has been produced by, 1st, A gradual change in the *manners*, not the morals, of society—a change resulting from the remote, and apparently feeble sources of fashionable and capricious mutation; 2nd. That the public mind, enlightened so far as to throw off the ancient trammels of authority, demands a moral discipline of a more extensive and liberal kind than is supplied at present by any class of religious or philosophical instructors.

A proposition, so novel to many, as is implied in the first of the above propositions; namely, that the mere manners and customs of society influence more than any other cause the morals of society, demands some examination. In the first place, let any person candidly reflect on the motives which govern his conduct daily and hourly, in his intercourse with his fellow-creatures:—he will find, that in doing right, he is seldom acted upon by his religious belief, seldom thinks of the legal punishment that awaits delinquency on his part, seldom calls upon the inward monitor, conscience, or the moral sense, for assistance against temptation; but, that having instinctively imbibed the mode of thought and tone of feeling, which distinguishes those about him, his ideas are never directed out of the current of propriety; which is, however, only another word for a system of conduct, approved of by the

understanding, but established by an imperious system of habits, of which the proper name is—*fashion*.

What ordinarily in society renders a man honest?—What keeps one gentleman's hand out of another's pocket?—Not surely the thunders of the Church,—not truly the terrors of law,—not reflection on the loss of character that would attend detection,—but, simply *habit*. He is never accustomed to think of such a matter for a moment. Fashion has rendered him as much the slave of a confirmed and violent prejudice against picking pockets, as an old woman is the slave of her foolish abhorrence of a toad. The same feeling in a great measure protects society from the perpetration of many vices, towards which there are strong natural ties in the human constitution. It leads also to many actions which are identical with those flowing from reasonable religious moral motives. We know that its influence is not so pure as that depending on higher considerations; we would prefer that a man should be honest, and temperate, and chaste, only because his conscience directed him; ay, and such a man would we cherish and trust;—but so frail are we, that temptation is continually overcoming the pure and virtuous intention, and we require the agency of habit to fortify us. Industry may be taught by moral disquisitions on its utility and propriety, and on the baneful effects of sloth; and the hearer will form good resolutions to labour diligently, and perhaps he will keep them: but take mankind at large, and such resolutions will not be adhered to long. On the other hand, are we not familiar with numerous instances where nor religion, nor morals, nor reason are appealed to, and yet the most industrious habits have been formed,—and without compulsion, are we to despise this powerful ally, *habit*? In all ages and places she has shown herself too powerful an antagonist to be overthrown by virtue and philosophy,—shall we therefore disdain to enlist her on our side? See with what despotic sway she has established her barbarous code of honour.—The mandates of religion, the words of the law, our own sense of justice, all are outraged in a duel—still, who dares to refuse the challenge? No one. In a station where the practice is customary, no one can overcome the most artificial, but predominant, of habits—the deference to fashion.

We do not propose to argue a question which has been mooted by some zealous persons, viz. whether good actions springing from other than religious motives are acceptable to the Most High. We are simply endeavouring to point out how a system of morals may be engendered which leads to the temporal happiness of the human race: it forms no impediment to a system founded on religion, and we confess it requires that to complete it. We deem, however, the morals of habit necessary to mankind at large; and we think it is more powerful for temporal purposes than the morals of precepts, which indeed experience demonstrates

to be almost inert as far as regards the mass of mankind, when it is employed as the sole means of instruction ;—in a word, we take the nature of man to be, that he is half an angel and half a beast,—he has long been treated as a being actuated by reason in opposition to instinct ; on the contrary, he has as many and dominant instincts as any other animal : it is requisite to educate these instincts, and convert them to the best purposes. By appealing only to the angelic nature of man, you may incite him to acts of heroism and martyrdom ; but to make him perform constantly and surely the many unobtrusive duties which form the daily beauty of his life, the corporal habits must be brought to blend with, and assist, the suggestions of the loftier faculties.

To apply this principle to the correction of the public morals in every respect, would require more space than our limits allow ; but, since all are agreed that drinking is a vice more prevalent than any other, and that it forms the incipient step from which most other crimes take their origin, we shall commence by showing how the growth of this baneful practice is produced, and how the management of the habit may be employed for its correction. It must be observed, in the first place, that the love of drinking is a propensity, various in its nature, various in its degree, and differing in both respects in its moral delinquency. Independently of drinking purely to quench thirst, the majority of persons drink from habit : this being created by imitation of those by whom they have been brought up, as is the case with our regular meals of tea and coffee, in which obviously more is drunk, and with less expedition, than would be necessary, if we took them on account of thirst. The habit, however, must have had originally a deeper source, which appears to have been listlessness, the want of amusement, or, what is almost the same thing, of employment. These fluids are allowed by the doctors to have some slight influence on the nerves, causing, according to them, a gentle exhilaration, or even a distant approach to intoxication followed by depression : such is possibly the case, when they are taken in inordinate quantities, and of unusual strength ; but upon the whole, the symptoms are so slight, and among the lower class of persons so little time is allowed for their production, that we may conclude the *habit* of employing oneself in the act of tasting and swallowing a particular fluid, at a particular time, and in company with others, to be the main cause of the great consumption of tea and coffee which is constantly taking place.

But to habit, the custom of imitation, and the necessity for some species of employment to fill up the listless intervals of leisure, we must add another, and a much more powerful motive as the cause of the consumption of intoxicating liquors—it is the anticipation of a highly pleasurable excitement:—no one can deny this. In vain the self-admiring ascetic may abuse any departure from water drinking as in-

jurious to health, destructive to morals, and enervating to the intellect. Allowing the assertions to be true, it is no less true that the excitement of wine is a pleasure, of so intense a kind, that it has been found to outweigh all such considerations, even amongst many of the highest and wisest of mankind. The poet of every age and clime celebrates the joys of the ivy-crowned god; and the people of all times and places applaud the lay, and join in the chorus:—wine calls forth and exalts all pleasant and social feelings; it makes wit sharper, raillery more sprightly; relaxes the grave, emboldens the timid, and unfolds the reserved; with the stranger it acquaints us, transforms acquaintances into friends, and our friend becomes a second self; but the inward delight which gladdens the heart, surpasses even these vivid external manifestations. Ambition, when arrived at the topmost round, feels not the internal satisfaction which the fourth glass awakes in the breast of the votary of Lyæus.

Nor has the bibulous philosopher need to travel through the thorny paths that lead to the dull realities of fortune, reputation, knowledge or power, when he has all the pleasures that flow from them in his bright imaginings; and who—the bottle drained—feels rich, wise, and potent, as a monarch.

It is vain to say such pictures are seductive:—are they not true? Even of vice we must speak the truth:—she will not the less retain her captivations because we deny she possesses any.—We must treat the subject fairly, and follow the wide distinction which nature has made between genial indulgence and vicious excess. We must be blind indeed not to see this distinction in the many examples of each that are before us. The folly and madness of the drunken man's conversation, the degradation of his intellect, the disgusting expression of his countenance, and the mean, violent, and malignant passions by which he is agitated, the base and criminal actions of which he is capable, the symptoms of the paroxysm of his self-created disease, are but too apparent to all observers. To himself alone, the brief madness being over, the punishment is well known in all its bitterness; the headache, the sickness, the nervous tremor, not unmixed with remorse, follow directly; in time, the understanding acquires a constant hebetude; he feels that in one respect he has lost his good name—he becomes regardless of it in every other: he loses a taste for all amusements of an innocent and social nature; the courtesies of society and the affection of relatives have no interest for him; the very pride of manhood is abased; all feelings and motives of a gentler or nobler kind decay; he responds only to the intensest excitements, to such as correspond with that high pitch of intoxication which becomes necessary to his temporary escape from the misery of a sober hour.

Now its possible tendency to this state, or of an approach to it, is the

one danger of that genial indulgence, which men of the world do not scruple openly to advocate. The capability of drinking just so much, and no more, than produces the first step towards excitement, is the mark of a firm and free man: he who cannot command himself at this point is comparatively a slave; but men in general have not this command by a mere voluntary effort, and the temperance of certain classes of society is materially owing to the fortuitous influence of fashion. The mode in which fashion has imposed these restraints is by adding several other kinds of amusements to the pleasures of the bottle; and by regulating the season of enjoyment and the species of beverage, she has restricted the time for the consumption of strong drink to a late period in the day; she has established wine as a genteeler beverage than spirits, and thus has secured, what we shall presently show to be of the first importance, the dilution of the intoxicating principle; but, above all, she has checked the allurements of the bottle by the amusement of gaming, and the enchantment of female society and music. The drawing room is what has redeemed the gentlemen of this country from their once debased condition of hard drinkers glorying in their shame; but can they pride their own morality much on the change? Is it to be boasted of, as an effort, that we leave the table to listen to the enrapturing voice of the Italian Donna, or to the magical effects of instruments touched by Orphean hands, or to enjoy what is far sweeter, purer, wiser, gayer and holier than aught else that can be imagined, the conversation of an English lady? Long may that name continue to represent the perfect union of brilliant and varied accomplishments, with refined taste, pure thoughts, and simple manners, which at present constitute the character!

Fortified in the course of propriety by such inducements as these, how can our English nobility and gentry speak of the drunkenness of the lower orders in a severe and contemptuous tone? What amusement is there for any man in England who has not the means of going to a play or entertaining company, except drinking? He must have some leisure; with leisure he will seek for enjoyment:—drinking is an enjoyment; and being the only one in his reach, he will revel in it as surely as the grass grows upwards. But it will be said, that such artificial excitements cannot be necessary to sobriety, or how did this exist in former times without them? We reply, because formerly there was at least the pleasures of domestic society; the farmer sat at the head of his long oak table, his wife, his sons, and daughters, all assistants in his business, around him. At the same board sat the labourers and the dairy maids, &c.—they ate bacon, and drank ale; and the evening, after labour was over, was spent in those amusements and recreations which naturally suggested themselves in every large family. It is obvious that here a society must be formed, and that this must

have a system of habits or a *fashion* for itself. The manners of the master influenced the man. The latter could indulge in intemperance of any species only as far as the former and his family encouraged him. Thus, the hired became an honest, industrious, and tolerably sober man; and, as the labour was of value, he in many instances looked forward to a farm for himself, and married one of his employer's daughters, who was, in fact, when the farm was small, his equal. On his removal to a new home, the influence retained over him by his father and mother-in-law, and by his wife's brothers, remained still as far as might conduce to his moral character. And thus was formed the respectable character of the English yeoman. This is no imaginary picture. Every one who has lived in the country knows that it is an exact description of the state of the agricultural population all over England about forty years ago; slightly varying as farms happened to be larger or smaller, or where local peculiarities modified the ordinary customs.

Formerly, the male and female agriculturists lived in the houses of their employers, under their immediate superintendence. The example and the authority of the master and the housewife were insensibly exerted in forming a domestic society not refined, not pure and Arcadian certainly, but at all events competent to create honest labourers and cleanly, industrious wives. But all this has changed. A time came (we enquire not how produced) in which the value of capital rose prodigiously, and the value of labour declined. The consequence was, the farmer's family and the farmer's servant's were separated. The separation was manifest, and it drew down upon him the ridicule of his superiors, but very unjustly. Why, when he had acquired money enough to send his son to college, should he send him to plough? And who but a clod in reality would stick himself down in a corner to smoke and drink ale, when he could mount a hunter, and ride to the races, and bet with my lord? Nor could any thing else be reasonably expected than, that with the female part of the family, French and music should supersede milking and churning. To blame this were absurd. To imitate our superiors when in our power is natural, and it is within certain limits perfectly proper—conducing in every state of life to exalt the character. However, by this alteration the hind and the maid became strictly servants, and were severed from all sympathy with their superiors, and from any hope of materially bettering their condition. The consequences to the latter may be learnt in the records of the poor law commission. The former came to live out of the farm-house in a dirty hovel, married, careless of consequences, was not ashamed to accept parish relief, and became a drunkard, a poacher, or a rick-burner.

The same change took place, from the same cause, with the townspeople; namely, the value of capital and the cheapness of labour sepe-

rated the shopkeeper and his journeyman at such a distance, that the latter formed no part of the family, and therefore acquired no domestic inclinations, and for want of them naturally took to the public house.

The manufacturing population in large towns have never enjoyed the advantage of association with a class of immediate superiors who might connect them with the better orders of society; and hence, they have always been vicious, and continue so. Let us hope that the increasing perfection of machinery will gradually diminish their number and lighten their labour.

But while these fortuitous and perhaps inevitable circumstances had happened to prepare the population for gradual subsidence into intemperance, a narrow spirit of bigotry, intended to check this deplorable circumstance, arose, and by its zealous and vigorous efforts accelerated it tenfold. All kinds of public amusements, in which the poor can participate, have been discouraged or expressly forbidden. The putting down of fairs, pugilism, bear-baiting, dog and cock-fighting, admits of excuse, though we will contend that any of them are better than hard-drinking. But what shall we say to the impediments thrown in the way of the drama, and the prohibition of music and dancing in public-houses? The first is in our view the finest instructor of the social emotions that can be conceived. It was once a favourite amusement of the common people: in fact to their encouragement in barns and such unseemly places does it owe its rise. But it must be managed, and superintended and regulated by timid politicians and bigoted sectarians, until it has become dull, stale, flat, and unprofitable every where but in large towns. Music is not an accomplishment in which our peasantry are proficient, but still they are so far human as to like it, and dancing is a very favourite amusement. The light-hearted peasantry of France, who constantly practise both, are much more moral than ours; and, generally speaking, gay and cheerful people are less prone to drunkenness or other sorts of vice than the stern and sullen. There is no warranty for the prohibition of these amusements, even on the Sabbath, any where in Scripture; and we cannot help deploring, that the feeling that they are incompatible with piety, should ever have gained ground amongst us.—At the same time, there is too little respect left among the lower orders for any thing sacred, to make us wish to try experiments that might disturb the little veneration they have for that day.

If, then, our views be correct, the destruction of domestic society and the absence of public amusement, are what have caused the great bulk of our population to descend from genial indulgence to criminal excess: but there are still considerable numbers who are said to have so far advanced in intelligence, as to be capable of the varied and refined amusement of reading, and who yet are little, if at all, better behaved than the ignorant. The intelligence in question amounts to this: we have

amongst the lower orders in great towns many who can read, write, and speak well ; some who understand the positive sciences accurately, some superficially, and few who enter into moral and metaphysical disquisition with no mean power, and all have more or less of political opinions. But none of these humanize the heart, nor form topics for conversation with a man's wife and family. The arena where such acquirements are displayed is the public-house ; and we have examples in all ages that the exaltation of mere intellectual powers is but a feeble counterbalance to the allurements of intoxication. There is, however, a deeper reason for the depravity of the class alluded to. Their education has thrown off the trammels of authority, and has substituted nothing in its place. For a series of years the reading population have been fed with exposures of the vices and errors of the sovereign, the court, the government, the aristocracy, the House of Commons, the clergy, and the legal profession. These representations were sometimes exaggerated, sometimes correct ; but whether one or the other, the effect was still the same, namely, to make the poor man detest and despise his superiors. The extreme severity of the law against crimes which necessity in a great measure extenuated, enlisted his feelings against the law, and on the side of crime. The rapacity, real or supposed, of the clergy contrasting with their words, led him to believe them hypocrites merely, and unfortunately to associate with his dislike of the men contempt for their doctrines. In a word, those who know the populace, know that generally they esteem the government, the legislature, and the administrators of the law, to be playing a solemn and disgusting farce, for their performance in which they are well paid. Now, exhortations from moral instructors whom they believe to be hypocritical, and the administration of laws which they believe to be unjust, can improve no people on the face of the earth ; but, on the contrary, will strongly tend to impress them with the belief that virtue, order, and law, are by-words invented to cajole and govern them, and that any attempts to enforce moral practices arise from an envious jealousy of their enjoyments. This is altogether a bad state of things. Are there any indications which may lead to its treatment ? There are clear and obvious ones, we conceive, if we are not too sanguine in our expectations ; if we are content, to amend gradually the condition of the patient without attempting a sudden and perfect cure, which his very morbid state hardly seems to admit of. Before, however, we write our prescription, let us glance at what has been proposed to be done in some recent consultations. Sir A. Agnew, and the rest of those who have been named the Lord's-day men, propose to act by direct coercion. The Sunday being the only leisure period with the poor, they propose to close the public-houses on that day. The extreme severity of this measure raised the public press against a species of bigotry which had been received

with too much respect by the House of Commons. Sir Andrew and his followers have had their quietus; but the *Times* and other liberal papers seemed to overlook the circumstance that the principle itself, no less than the extravagant application of the principle, is bad. All closure of the public-house only converts public drinking into what is worse—private drinking. The drunkard will lay in his store on the Saturday night. Even the present closure of these houses during divine service, though unobjectionable, is quite useless. A man turned out of a tavern does not usually turn into a church. It is quite as well he does not. He loiters about until his darling rendezvous is re-opened, and drinks with increased avidity. You dam the stream for awhile, but the current runs all the faster as soon as it is removed. The same remarks apply to Mr. Strickland's proposal for "strong police regulations;" and to three of the propositions contained in Mr. Buckingham's proposed bill, namely, that no new spirit shop should be opened without particular requisitions from the inhabitants; that these shops should be only partially open on working days, and that they should be closed all day on Sunday. There are several other proposals of this gentleman, some insignificant, some worthy of consideration, and one directly opposed to the object in view. The insignificant ones are—1. Paying men on Saturday morning, because then they would get drunk on Saturday and Sunday also; 2. Taking the duties off tea and French wines, because all the poor contrive to get tea as it is, which, however, does not serve as a substitute for gin, and because French wine would still be too dear, and is not generally liked. Those worth consideration, are his proposals for prospective amelioration by instituting parish libraries, district reading-rooms, museums, and establishing public lectures. The absurd one is *taking measures to prevent persons from remaining long on the premises, when they go for the purpose of drinking*. We put this in italics, in order to keep it before the reader's attention, as we shall presently show, that the want of accommodation on the premises has been a great cause of dram-drinking.

The attempts to restrict the population within the bounds of temperance, according to the views we have developed, may thus be made:—by forming new habits of life through the medium of amusement of a different kind: by a more perfect moral education; by a few gentle restrictions. Any return to the simplicity of former manners, merely because they proved salutary, is of course Utopian; since the conviction of its utility will never establish a fashion. But of course any measures which may increase the number of small capitalists, such as the abolition of the rights of primogeniture, or a property-tax, pressing in a fair proportion on the largest estates, would, by approximating the conditions, connect the manners of the middle and poorest classes. From partial attempts to restore the manly sports of our ancestors, to encourage either dramatic or musical entertainment, we anticipate little good, unless the

people themselves point the way: for people can neither be led nor driven into amusement. We would let the lower orders do what they please to amuse themselves; and, on whatever occasions they think proper, by mixing with them, whenever the time seemed appropriate, and the nature of the recreation perfectly innocent, the rich and powerful may perform an infinite service to their country, and a grateful and graceful compliment to their fellow-creatures; and without derogating from their dignity, may learn to feel as much pleasure in allowing others to participate in their enjoyments as they now do in their exclusive pleasures. The business of the government is to secure from the march of building, spaces near great towns for sports and exercises, and to remove all restrictions whatever on dramatic and musical entertainments.

To provide education for all who want it, is a material step, and one which unfortunately our government has declined to interfere with. When they become more enlightened, or another succeeds, they will learn what a wonderful power, for all good purposes, a universal education would give them. Partial education always leaves a multitude of bad examples to corrupt their betters. How much contamination our country-people have derived from witnessing the dirty and careless habits of the swarms of Irish who have inundated us of late years. The nature of the education should be materially changed. It is not enough to teach a boy to read and write, and repeat a certain portion of doctrine. Books should be prepared, teaching morality in its extended sense, independent of particular creeds, and as means of earthly happiness and prosperity; others describing, in a condensed manner, the laws and constitution, and the principles on which these are founded: such instruction begets veneration for established customs and institutions, as far as they agree with national justice; and, of course, where they disagree with this, they should be changed. In a general scheme of education, the most rapid mode of educating mechanics and artificers should also be considered, as it would better their condition in society; for though labourers abound, good workmen are very scarce, and are well paid. At present, the best energies of the cleverest men, instead of being directed to their work, are directed to writing and spouting, and organising unions, which increase discontent.

If by these, or any other means, a popular opinion in favour of morality and law could be engendered, the people will not only observe more moderation in their enjoyments, but would second the government in the adoption of any legal means for the correction of gross offenders.

Such a state of opinion having been formed, but only when such a state of opinion was quite evident, might we venture to punish drunkenness, in all classes, by some light but disgraceful penalty. The stocks in country places answered the purpose well; in towns, something else might be substituted. Abiding such a time, legislative interference

should be restricted to two enactments ; 1st, To require security from all licensed spirit dealers, that no small quantities of spirits should be retailed until diluted with a considerable portion of water, and that they should have rooms, with newspapers, &c. for the accommodation of customers,—*no drinking being allowed at the bar* ; 2nd, To make it a misdemeanour, punishable by fine and imprisonment, for any parent or other person to administer spirituous liquors to children under twelve years of age.

The *dilution* of spirits is one of the measures upon which we have the greatest reliance. It is the consumption of the raw article which demoralizes so rapidly the mind, and destroys the health of the body. Many praise wine, who abuse spirits, but the chief difference is that the wine is less concentrated. Dilution has been long practised in the navy, and with good effect. It is of course as easily regulated as the present strength of spirits, which is only allowed to be kept higher than a certain standard. A room to drink in, we wish for, because, while people are conversing, or reading, or smoking, they have an amusement, which prevents their drinking so fast ; it is the horrid practice of slipping into a gin-shop, and tossing off the minute dram, that promises to convert us into a nation of solitary drunkards. This practice is not confined to the lowest orders. Women, who would be ashamed to enter into the regular old tavern, are seen popping out of these palaces of destruction all times in the day. What this ends in, all men of the world know ;—for it may be laid down as an invariable rule, that though a man addicted to this vice retains, in a few rare instances, some good qualities ; *a drinking woman never retains a spark of any virtue whatsoever.*

We shall scarcely be called upon to explain our grounds for interfering with the administration of spirits to children. It is not legitimate for the law to interfere to prevent a man from killing himself if he pleases ; but it is quite right to prevent his poisoning his child. Spirits are a certain though slow poison to children in all cases. In the few instances where stimulants are required, people must take their children to the doctors. The administration of raw spirits never does any thing but harm.

We must here close this very imperfect examination of a deeply interesting subject, which, however, we trust to resume on some future occasion.

In conclusion, it may not be irrelevant to observe, that the experiment of teaching and practising morality, without reference to doctrinal points, has long since been made, and with success. Among that society of men, whose name gives a title to our work, the union of temperate enjoyment, with orderly manners and strict morality, has been secured in the most eminent degree that can be conceived, and that, without either the exclusion or assistance of any religionist whatever.

## THE SLAVE'S FIRST HOUR OF FREEDOM AND HIS LAST.

BY BROTHER JOHN SMITH,

*(Member of the Bank of England Lodge), Author of "The Puritan's Sister," &c.*

IN a far isle, girt by the Indian wave,  
 Stretch'd in his hut, lay an expiring slave :  
 Born to his fate—the whip, and galling chain,  
 Long years of toil, indignity, and pain ;  
 Want, and exposure to a burning sun,  
 Had worn his frame—the sands of life were run ;  
 A hundred years his aged eyes had seen :  
 Brown autumn's pride, succeed the summer's green ;  
 No joy to him the varied seasons gave—  
 Change as they would, they found him still a slave ;  
 Toiling for gold to feed some master's pride,  
 Who squander'd wealth, his negroes' blood supplied.  
 Bow'd down by time, unfit for toil at last,  
 As some tall plantain crush'd beneath the blast,  
 The old man lay—each giant sinew shrunk,  
 Like wither'd ivy round his ruin'd trunk ;  
 Though helpless, wretched, he yet wish'd to live,—  
 Old as he was, life had *one* boon to give.  
 Tidings had reach'd him o'er the distant wave,  
 Britain had granted *freedom* to each slave ;  
 He pray'd for strength to wait the time whose knell,  
 Slavery's doom—and freedom's birth should tell.  
 The dial's hand pointed the promised hour,  
 When faintly struggling with death's iron power,  
 "Father," he cried, "before whose throne on high  
 Is heard the negro's prayer, the negro's sigh ;  
 Let me but live to draw one freeman's breath,  
 To own no master, ere I sink in death ;  
 And every wrong, each stripe and galling chain  
 Man has inflicted on our race for gain,  
 For that blest boon, by every hope of heaven,  
 Shall from my secret soul be here forgiven !"

His prayer was heard—was it his faith ne'er fail'd ?  
 Or charity, or mercy that prevail'd ?  
 Rude and unletter'd, the poor dying slave  
 Practised the Christian's virtue—*he forgave.*

Soothed were his pains, calmly he sunk to rest,  
Like a lull'd infant on its mother's breast ;  
But ere his spirit fled its earthly clay,  
The hight of slavery had passed away—  
The dial struck. " I AM FREE ! " the old man cried ;  
" GOD'S WILL BE DONE ! " then faintly smiled and died.  
Each toil and care from him for ever past,  
THE FIRST SWEET BREATH OF FREEDOM WAS HIS LAST.

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### THE LIBRARY OF THE VATICAN.

POPE NICHOLAS the Fifth was the first who commenced this amazing collection, from the recesses of which much ancient learning has been given to the world, and more, it is to be hoped for, will appear. It consisted, at first, but of six thousand volumes of the most scarce and valuable writers. Some have claimed for Sextus Quintus the honour of founding the present library, but undeservedly so ; for although the collection was undoubtedly dispersed under the pontificate of Calixtus the Third, and again by the army of Charles the Fifth, under the command of the Constable De Bourbon, it was re-established by Sextus the Fourth and Clement the Seventh, before the reign of Sextus Quintus.

Although he cannot be honoured as its founder, Sextus the Fifth, who was a man of consummate learning, certainly not only restored the library to its former splendour, but augmented it with a great number of books and precious manuscripts. It received a magnificent addition from the Electo-Palatine library, the greater part of which were sent to Rome after Count Tilly had taken Heidelberg, in 1622.

The Vatican library, which Baronius compares to a net that receives bad fish as well as good, is divided into three parts : the first is public, and every one is at liberty to consult it for the space of two hours, upon certain days ; the second part, which is more valuable, is kept with greater privacy ; and the third, which may be termed the sanctum sanctorum of the collection, is only shown to distinguished visitors, or on particular occasions.

In the time of Sextus the Fifth it was adorned by leading artists ; first, with a series of emblematical figures, under which are represented the principal actions of his life ; secondly, all the councils, from the first Nicene to that of Trent. Underneath are very curious inscriptions, containing, in a few words, the names of the different popes and emperors under whom the various councils were held, with a summary of their decrees and transactions ; thirdly, all the famous libraries in the

world are represented by painted books. Beneath each is an inscription denoting the period of their foundation. In the fourth and last place are eight curious columns, with the portraits of all those who were distinguished in the annals of Ancient Masoury for their knowledge and invention of learning.

Adam is represented, on the first column, with the following inscription :

*Adam divinitas edoctus primus scientiarum et literarum inventor.*  
Adam being inspired of God, was the first inventor of letters and sciences.

Seth is represented upon the second column, with his children ; underneath are these words :

*Filii Seth columnis duabus rerum celestium disciplinam inscripserunt.*  
The sons of Seth wrote the knowledge of things celestial upon two columns.

Abraham followed next, in the act of tracing characters with a rod : the legend is :

*Abraham Syrias et Chaldeacas literas invenit.*  
Abraham invented the Syriac and Chaldean letters.

Moses is next in succession, dressed in his priestly garb ; underneath is written :

*Moses antiquas literas Hebraicas invenit.*  
Moses invented the ancient Hebrew letters.

Esdras follows, with these words :

*Esdras novas Hebræorum literas invenit.*  
Esdras invented the new Hebrew letters.

The third column has four figures. The first of which is that of Mercurius Trismegistus, with the following inscription :

*Mercurius Trismegistus Theologus Ægyptus, sacras literas conscripsit.*  
Mercurius Trismegistus, the Egyptian priest, wrote the sacred letters.

The second is the Egyptian Hercules, with this legend :

*Hercules Ægyptus Phrygias literas conscripsit.*  
The Egyptian Hercules wrote the letters of the Phrygians.

The third is of Memnon, in these terms :

*Memnon Phorooneo æqualis literas Ægyptias invenit.*  
Memnon also invented Egyptian letters in Phorooneum.

And the fourth a regal figure, crowned, of Isis, Queen of Egypt, with this inscription :

*Isis, regina Ægyptiarum literarum inventrix.*  
Isis, Queen of Egypt, inventress of letters.

Upon the fourth column are represented the following figures. First, Phœnix, with these words :

*Phœnix literas Phœnicibus tradidit.*  
Phœnix delivered letters to the Phœnicians.

Second, Cadmus, his brother : the inscription is :

*Cadmus, frater Phœnicis, literas sexdecim in Græciam intulit.*  
Cadmus, the brother of Phœnix, carried sixteen letters into Greece.

The letters are represented beneath.

Linus of Thebes follows, with this inscription :

*Linus Thebanus Græcarum literarum inventor.*

Linus, the Theban, the inventor of the letters of the Greeks.

Cecrops, King of Athens, follows thus :

*Cecrops, primus Atheniensium re. Græcarum literarum auctor.*

Cecrops, King of the Athenians, the first writer of Greek letters.

Palamedes invented four more, and Simonides four, the number of letters in the Greek alphabet. Pliny tries to persuade us that Aristotle had declared somewhere in his writings, that the ancient Greeks had but eighteen letters, to which Epicharmus added two.

The fifth column has the figures of Pythagoras Epicharmus, Simonides, and Polamedes, with inscriptions intimating their great abilities and inventive genius.

Nicostrata is represented upon the sixth, with these words :

*Nicostrata Carmenta literarum Latinarum inventrix.*

Nicostrata Carmenta, the inventress of Latin letters.

And these are described to be,

A B C D E G I K L M N O P Q R S T V.

Her son Evander follows her, with these words :

*Evander Carmentæ filius, aborigines literas docuit.*

Evander, son of Carmenta, taught the aboriginal letters.

Then Demoranthus, the Corinthian, with these words :

*Hebruarum literarum auctor.*

The author of Hebrew letters.

Then the Emperor Claudius, under whom is written,

*Claudius imperator tres novas literas advenit.*

The Emperor Claudius added three new letters.

There is also an F at the top, with these words :

*Relique duæ obliteratæ sunt.*

The other two are destroyed.

As mention is made of that letter by Cicero, who lived before Claudius, it is evident he cannot be the inventor.

The seventh column has the figure of St John Chrysostom, with these words underneath :

*Literarum Armenicarum inventor.*

Inventor of the letters of the Armenians.

St. Jerome follows, with this inscription :

*Librorum Illyearum inventor.*

Inventor of the books of the Illyrians.

Ulphias, the Gothic bishop, follows :

*Gothorum literas advenit.*

He invented the letters of the Goths.

On the eighth column is a figure of Christ: underneath is written,

*Jesus Christus celestis doctrinæ auctor.*  
Jesus Christ, the founder of the heavenly doctrine.

After which the Popes, with

*Christi Vicarius.*  
The Vicar of Christ.

Lastly the Emperors, with these words:

*Ecclesie defensor.*  
Defender of the Church.

The library contains a vast number of ancient writings; amongst others, two copies of Virgil above a thousand years old. They are upon parchment, as is likewise a copy of Terence, written in the time of Alexander Servius, and by his command. It was formerly the property of Cardinal Bembo, then of Fluvius Ursinus, and by him deposited in the Vatican. In the same place are the Acts of the Apostles, in letters of gold. This MS. was formerly bound in gold and richly adorned with precious stones, when given by the Queen of Cyprus to Alexander the Eighth; but the soldiers of Charles the Fifth stripped it, and sold them to a Lombard Jew.

## THE SPIRIT LOVER.

IMITATED FROM THE GERMAN.

IN that bright land, where first the sun  
Sets glorious on this nether world,  
Where, after day his course has run,  
In night his radiant wings are fur'd;  
Where passions wild, and feelings deep  
In madness revel through the heart;  
Where every breeze o'er perfumes sweep,  
And rife in their course a part;  
Where first the poet's lip was taught  
To pour the hallow'd lay divine;  
Where each young heart with love is fraught,  
The incense paid at nature's shrine:—  
In that bright land, first 'mid the throng  
That graced Sidona's tower'd plain,  
Once dwelt the fairest child of song,  
The loveliest of the muse's train.

At evening, oft through Paon's grove,  
To celebrate their secret rite,  
Would each Sidonian virgin rove,  
Till morning put their steps to flight ;

And as they raised the choral song,  
In *Io Peans* to his praise,  
Her voice would still the strain prolong,  
Her harp attune the sweetest lays.

Still she was fancy's wayward child,  
Torn by unearthly proud desire :  
Her heart, the seat of frenzies wild,  
Glow'd like some deep volcanic fire.

All, all around, she thought beneath  
Her love—she scorn'd the race of earth ;  
Upon her brow the nuptial wreath  
Should bloom for none of mortal birth.

The maiden sought a spirit's love ;  
There only could her heart be given :  
For him she'd scorn the joys above,  
And hell, with him, prefer to heaven.

The dance was o'er—she sought her bower,  
Hid deep within the forest grove,  
And in night's lonely, silent hour,  
Breathed to the stars her song of love.

Wild, wild and fervent was the strain,  
That, from her harp enwrapt, she woke ;  
Though fraught with pleasure, thrill'd with pain,  
Her voice night's awful stillness broke.

SONG.

“ By the fond, endearing kiss,  
By the sigh of mutual bliss,  
That tells love's witching hour,  
By the dew-bespangled rose,  
By the gale that zephyr blows,  
Spirit, seek my bower !

“ By the feelings wild and deep,  
By the woes that never sleep,  
E'en in night's still hour,  
By the rosy cup of wine,  
By fair woman's love divine,  
Spirit, seek my bower !

“ By her blue eye sparkling bright,  
 By the rays of living light,  
 Reflected in each shower,  
 By the lightning’s vivid glance,  
 By yon orbs in mystic dance,  
 Spirit, seek my bower !”

The maiden ceased her song of love—  
 A wandering spirit heard the strain ;  
 One of that race fall’n from above,  
 Doom’d never to return again.

The wreath, which once in bliss he wore,  
 Beam’d on his brow that fatal night ;  
 His wings, once used on high to soar,  
 Shed o’er his form their heaven-born light.

Soft music, like the choral swell  
 Of angels praising Him above,  
 Broke o’er the night, like some deep spell,  
 And bad her meet her long-sought love.

Trembling and doubting—half afraid  
 Of one who seemed of such high race,  
 Deluded by his form, the maid  
 Advanced to meet the fiend’s embrace.

One shriek, one flash, and all was o’er—  
 Her form a heap of ashes lay.  
 The demon sought some brighter shore,  
 Urged to some distant clime his way.

And as he wing’d his rapid flight,  
 A voice in thunder shook the grove,  
 “ May her example warn aright,  
 All who would gain a spirit’s love.”

TO J\*\*E.

PLANETS, ’tis said, in heaven are placed,  
 To guide the traveller on his way :  
 But thy twin stars, with beauty graced,  
 Serve but to lead his heart astray.

## THURLOGH, THE MILESIAN.

(A ROMANCE FROM REAL LIFE.)

BY HENRY O'BRIEN, A. B.

## CHAPTER I.

THE Rev. Cornelius O'Sullivan was the lineal descendant of one of the ancient chieftains of the Emerald Island. Stripped of his inheritance by the political convulsions of his country, he betook himself early to a monastic retreat, as at once the surest asylum from the vexatious transiencies of this world, and the safest passport for the beatifying eternities of the future.

Here, however, these flattering hopes did not seem at all confirmed by the probation of a few years. The austerity of demeanour inculcated upon every inmate, from the lowest novice to the highest adept, were ill attuned to a temper which nature had formed for action. He accordingly fretted under the trammels of confinement, and sighed for a return to the bustle of life.

Just at this moment it was that Charles Edward Stuart burst forth upon the world, as claimant to the succession of the English throne. Strong as was the support which this romantic Prince received from the heads of many of the Scottish clans, it was nothing compared to the enthusiasm which animated the Irish hearts young and old, male and female, in sympathy with his fortunes. Nor were they the laity alone who exhibited such a zeal, but the clergy themselves, stepping aside from the quietude of their sanctified calling, participated in the excitement; and, lending the weight of their countenance to the popular cause, exhorted by their example even the apathetic to activity.

Not content with the exhibition of oral assistance, O'Sullivan must be an actor in the scene himself. Constitutionally bold, and adapted for enterprise, even the calm serenity which religion superinduced, and which shone conspicuously as well in his deeds as his looks, could not altogether obliterate that thirst for adventure, which attached so many others to the standard of Charles.

Seventeen years was the sum of O'Sullivan's age, when, as he stood one morning beside the door of the refectory, divided as to his intentions of joining the insurgent forces,—and that more from ignorance of their locality, than from any luke-warmness in his zeal, or difficulty in making his escape,—a ballad singer from the Highlands presented himself at the lattice, and arrested his attention by the following stanzas—

“Tis at Lochaber, Aberdeen,  
This lovely loon is often seen,  
With star and plaid and bonnet green,  
They name him lovely Charlie.

For he's a bonny Highland lad,  
 The brightest that e'er led a band;  
 As for me, I'll double the hand  
 To fight for lovely Charlie."

His decision was now fixed. The information he looked for was obtained. Without waiting, therefore, for the permission of his abbot, he effected his departure on the ensuing night; and, having fallen in with some volunteers in the course of his journey, under the conduct of a recruiting serjeant, he arrived with a light step and an ardent ambition at the head quarters of the army.

Here, again, many things occurred to ruffle the evenness of his early hopes. The bickerings of partisans and the jealousies of intriguers were ill suited to the even-mindedness of his straight-forward views, and must of themselves have been sufficient to fill an honest aspirant with disgust; but the motives to alienation were multiplied tenfold, when those squabbles assumed the character of national antipathies, and went additionally to weaken their common cause!

These dissensions, we know from history, originated altogether on the part of the Scotch, who, looking with distrust on the presence of so many Irishmen, whose exertions they apprehended might eclipse their own in their patron's esteem, omitted no opportunity to evince their misgivings, and represent the ardour of their auxiliaries as the mere effervescence of adventure.

Many, disheartened by these ungenerous imputations, threw up their posts, and retraced their steps homewards. O'Sullivan himself was infected with this despondency, and was actually selected to head one of the returning expeditions: but when the hour arrived at which he was to bid adieu, he was spell-bound to the spot, and unable to stir one movement.

It happened that in his intercourse with the northern lairds, the young Irish enthusiast got enamoured of the charms of one of the native beauties. Various were the efforts which he hourly enforced to extricate himself from the influence of this young lady's fascinations; not that he saw in her any thing to detract from the lustre of his fullest admiration—she was all grace, all elegance, all sterling purity—his only hesitation arose from the insult offered *his* country by the cold-blooded calculators of *her* country; and however trivial this may appear to an ordinary observer, the injustice of their conduct, coupled, perhaps, with some inner whisperings, that he should find a substitute amongst the vallies of his beloved Erin for the coy mountain lassie he was *about* to leave behind, operated, as a sedative, in some measure, to his regret, and almost reconciled him to separation. But then again, the witchery of first-love, and the confiding fondness of the fair one for whom this passion was entertained, interposed their advocacy in behalf of constancy, and pleaded for the union of souls so congenial.

The Chevalier himself, to ensure the services of so gallant a soldier as O'Sullivan, not less than to forward an attachment which he knew to have been reciprocal, undertook the adjustment of those conflicting scruples; and, with the assurance of protection and ample provision in his future

favour, he succeeded so far as to have the happiness himself of assigning the fair one to the arms of her delighted and sympathetic swain.

Time now passed away too rapidly for the enjoyments of the enraptured bridegroom. Day hurried on night, and night day; and yet in the precipitancy of their successive revolutions could they effect no other image on the retina of his mind than that of one continued scene of bliss.

But earthly bliss is notable and inconstant. The Pretender's forces, weakened by the divisions which we have before deplored, retrograded in their position every hour, till, in their desperate determination to push matters to a crisis, they rallied to a certain pass, where, with the united *energies of numbers and zeal, they pressed their onset even to an aggressive charge*; when, flushed with the advantage of a transient victory, they elated still more their plumes, and actually formed a mad determination of making a descent upon England!

Through all the vicissitudes of this romantic struggle, O'Sullivan clung with undissoluble faith to the Chevalier's fortunes. No possible inducement, not even the soft endearments of wife and home, could prevail upon him, for an instant, to lose sight of the prince, or relax his exertions to further his interest. In every engagement he was the first to begin, and the last to desist. Wherever there was danger, there was he also; and though ever foremost to mount the breach, and to conflict the foe, yet did he, by some overruling agency, escape ever from the ordeal, not only unharmed and unscathed, but emboldened and invigorated.

Nor was this the only thing remarkable in O'Sullivan's character; in the deliberations of council, he was not less distinguished than in the activity of battle. In all trying emergencies the Prince ever listened with marked consideration to the auspicious suggestions of his Irish friend; and though the latter did not nominally hold the office of premier in any of those consultations, yet was it well known that it was he who swayed all the resolves; and wagers had accordingly been often won by those, who speculated that the issue in the litigated contingencies, would be consonant with the position which he had espoused. In short, the cabinet shone with the lustre of his advice, and the camp resounded with acclamations of his strategy.

It will readily be conceived, that so prominent a personage amongst the lines of the insurgents must have become an object of pursuit to the constitutional emissaries. On Charles's overthrow accordingly, the first thought of the government was to secure O'Sullivan, fearful lest that his unbounded popularity combined with his sworn adhesion to the Stuart interest, acting alone upon his ambition and his affection, should propel him forward as the leader of a new rebellion. His vigilance, however, was an overmatch for their vindictiveness, and all the workings of their machinery were rendered abortive by his skill.

But although thus beyond the reach of man's persecution, he was not equally inaccessible to divine visitations. His tender spouse, the sharer of his afflictions, and the promoter of his happiness, bade farewell to this

scene while in the act of presenting him with a son and heir. The child almost instantly followed the mother's course, and thus did the same hour deprive O'Sullivan, at once, of wife and offspring.

Had his greatest enemies seen the anguish that now lacerated his breast, under the galling pressure of this distressing catastrophe, they must have commiserated the reverses of human fate, and transferred their bitterness into condolence. No roofed abode, made by man's frail hands, received the compass of his lamentations—to the vaulted heavens alone did he pour forth his grief, to be re-echoed by the caves, or the reflux of the roaring ocean.

To a mind thus softened by the chastenings of Providence, there is no comfort so sweet as that of religion. It came doubly recommended in the present case, not only because of its consolatory tendency under all circumstances of sorrow, but also from the fact that O'Sullivan had the advantage of an early initiation in its culture, and of a sustaining confidence,—notwithstanding the aberration to which he for once gave way,—in the inner tranquillity which it afforded. The return, therefore, to his original habits was the inevitable result of his thought, with a settled resolution to carry this decision—now that life's attractions had lost their dazzling hue—to a preparation for holy orders.

France was at that time the theatre of civil and religious freedom. Under this abused name, I do not mean to palliate the lasciviousness of excess into which it has often degenerated in that region of volatility. I merely mention the circumstance, without averring an opinion, one way or the other; yet can I not avoid contrasting with it the impolicy of our own enactments, of the same date, which would repress every form of religion and adoration that did not accord in manner and in name with our own. How, however, did the system work? The Catholics of Ireland, unable to prosecute their studies, with a view to the priesthood, in their own country, betook themselves to the Continent as a more congenial seminary; there, in endowments established by the bounty of some of their countrymen, who had but shortly before, themselves, been exiled from home, kindred, and connections, owing to their adhesion to the unfortunate James, they not only acquired instruction in all the fashionable branches of literature, but additionally graduated in the several faculties of law, medicine, and divinity,—the latter department having been the primary object of the benevolent founders.

Here it was that the restrictive character of the penal code, which originated these resources, met its most signal and retributory defeat. For the students who had been brought up in those foreign institutions, breathing the atmosphere of liberty, and impregnated in some degree with the spirit of latitudinarianism that surrounded them, returned home very polished gentlemen, it is admitted; but then, with an inbred dislike, and a superinduced aversion, to the existing order of things, which they took every opportunity to propagat. Could I venture to express myself more fully as to the development of their feelings, I would say that to their innate resentment of personal or ancestral deprivations, they superadded the hos-

tility which a long domesticated sojourn amongst a people, who at the time were considered as almost the natural enemies of England, could not fail to impart.

It was to obviate these inconveniencies that our government, at last, began to relax their severity; and, wishing to reconcile rather than to estrange, built the college of Maynooth, within twelve miles distance of the city of Dublin, for the education of persons intended for the mission of the Catholic priesthood in Ireland.

This, however, did not exist in the unpropitious days of the good O'Sullivan. To Paris, therefore, he repaired; and, after a diligent application to theological researches, and a brilliant career of literary display, he returned, with thankfulness, to the Green Island of his nativity,—the meek proclaimer of the truths which he was now ordained to preach, and exhibiting in his person, though at different periods of his existence, the characters of soldier, husband, father, and priest.

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## CHAPTER II.

Such is an outline of the leading traits of an individual, which I have deemed it necessary to premise here, for more reasons than one—first, because of the singularity of the history itself; secondly, because of its connection with my future subject, and thirdly because that, with appropriate alterations, it will serve as an index to the singular state of the times, and more especially amongst that class of then persecuted religionists to which the party in question had belonged. I feel, however, that were I any longer to spin it out, it may divert attention from my principal hero. To him, therefore, I shall now direct my most obsequious regards, while I introduce his lineage to the notice of the reader.

Thurlogh, the hero of our narrative, was born sometime in the year 18—, in a remote barony in the south of Ireland. He was the third of six brothers, whose father once possessed a very considerable independence, and bore a name conspicuous upon the pages of his country's history, amongst the first and the bravest of its feudal sovereigns. His mother's origin, not less ennobled, was more remarkable, in that she had been the last and only surviving representative of one of those deposed families belonging to the period alluded to, whose descendants are still recognised as legitimate princes, and still receive from an ardent and devoted peasantry all the reverence and homage of their former consequence.

Circumscribed in their means, Thurlogh's family lived in dignified seclusion. Their abode lay near the sea-shore. In front was the vast interminable ocean rolling its foamy and majestic billows in ceaseless and awful grandeur. On either side a chain of uninterrupted mountains, and of immense height. In the rear, was a lawn of luxuriant verdure, beautifully intersected with rivulets and walks, which at once harmonised the soul and enriched the landscape beyond any thing to be expected in so sequestered a quarter.

Thanks, however, for those latter advantages to the good taste and ambition of its venerable proprietor. Unlike the gentleman of his day, or the "old school," as they are called—whose time was chiefly occupied in worrying poor, harmless, little animals during the day, and in boasting at night of their "hair breadth 'scapes," or vying with one another until the morning of the next day, in all the extremes of dissipation and revelry—with them the best head, a misnomer for that which could bear most drink, was what constituted their best man, and to arrive at that pinnacle of enviable distinction required an ordeal of the most trying preliminaries, during which we may well suppose that many a *good* head had become a *bad* one, and many a bad one had ceased altogether to be:—unlike such, however, Thurlogh's father's time was otherwise engaged. His delight was the improvement of his demesne, as combined with, and subservient to, the education of his children. To this he applied the energies as well of his soul as his body. He would himself accompany them in their walks, and overlook them in their play hours—he would himself, too, sometimes embark, with all the fervour of boyhood, in the enthusiasm of their sports—while, at the same time, he would secretly, but effectually, take cognizance of even the minutest incident that could tend to develop the bias of their several dispositions, to direct their education accordingly.

Of all his children, Thurlogh seemed to be the one who had principally occupied his paternal care. The ungovernable spirit and fiery temper of this boy in every instance of his being opposed, would often make him apprehensive as to the smoothness of his passage through this nether life; whilst, again, the generous and warm sympathy with which he used to meet every advance of conciliation would incline him to hope that the predominant feature of his composition was benignity of heart, and that the waywardness of youth would be pruned and corrected by the observation of manhood.

There was also in his character another trait which did not escape the father's eye, and which contributed not a little to disturb that security he would otherwise fain indulge, as to the success and the happiness of his darling boy,—Thurlogh was visionary and speculative,—the highest projects were not beyond the grasp of his ideas; while the laborious industry with which he would conjure up woes, that existed only in his own imagination, seemed but too fearful a prognostic of his being intended one day for their realization.

It was, in one of these moments that as he sat reflecting, absorbed in a train of some wild abstraction, his mind got so excited by its own associations that he burst into a fit of tears, in which situation his father having surprised him, the following dialogue ensued.

"Thurlogh, child, what can be the matter? Have the lessons been too hard, or have the rest of the boys conspired to annoy you?"

"No, father, the lessons have not been too hard; neither have the rest of the boys conspired to annoy me; yet have I felt grief from another source; and very probably were I to tell you what that was, I should deserve a laugh for my pains."

“ A laugh, Thurlogh ! a laugh ! Whatever could affect you to tears, could never move me to laughter. Take courage, therefore, speak out candidly ; it may not be so ridiculous either.”

The tenderness of accent in which these words were conveyed only aggravated the chord of Thurlogh’s sensibility. His bosom heaved as with an ocean of sorrow—a stream of tears again trickled down his cheeks, so that, notwithstanding all assurances to the contrary, the father began to imagine something serious had occurred to produce such extraordinary emotions. It was not prudent, however, he thought to urge the point any further ; so he left him to himself, and for a moment withdrew.

At the end of the gallery towards which he had retired, lay a marble slab, supported by a pedestal of antique mould, and surmounted by a figure representing one of his forefathers. The armorial bearings were engraved with curious and exquisite art upon the front and either side of the pedestal, while the surface of the slab contained an inscription eulogistic of the virtues of him whom it was intended to commemorate.

The father gazed upon the statue as if he had only then seen it for the first time, when suddenly recollecting a little poem he had heard Thurlogh once deliver as a kind of lament for the “ heroes ” of olden times, he felt irresistibly actuated now to recite it. No effect whatsoever was intended on his part—it came, notwithstanding, like lightning upon the ear ; and ere you could have thought it possible, his son stood beside him.

“ Well, father,” he cried, abruptly announcing his approach, “ and so you have hit off the subject of my melancholy reflections ? You do so dive into the recesses of one’s breast, and explore so accurately the very intricacies of its speculations, that one may as well have their thoughts and actions delineated upon their forehead as attempt to conceal them from your insight. Yet father, I beg pardon, I did not, perhaps, do justice to your scrutiny : if you do detect, it is not to inflict pain, nor to indulge a selfish or idle curiosity—your researches are ever with a nobler view—to bring back the heart in its pursuit after a phantom, and fix it more steadily upon the attainment of something solid. Yes, did I but regulate my wild fancy more in conformity with your directions, I should not have been, as I now am, the victim of a dream.”

“ Thanks, Thurlogh,” said the father, “ for your generous civilities, and I am only sorry that they should be at your own expense. Those dreams, however, which you designate, though I should by no means wish to encourage them, are not such, after all, as you need to be ashamed of. They do honour to your heart if not to your understanding, and would to heaven ! you may never through life experience any more substantial cause for weeping, or discover, by contrast the ideality of the present. But come, I would wish to hear from yourself that effusion of your genius which once escaped you on the corridor ; and to my recollection of which I am now indebted for this welcome visit of yours.”

“ You shall have it, father ; but, first, let me disclaim the application of the word ‘ genius.’ It does not belong to me, or, perhaps, as you say so, it

may. What, then, if instead of the required poem I should substitute an impromptu specimen,"—and accordingly he chanted out the following to the tune of that pathetic air embodied recently in language commencing with "The harp that once," &c.

" In pensive mood by moonlight shade,  
I muse on days gone by,  
I muse on HIM who moonlight made,  
Nor ask the reason why?  
I soar aloft in wondering train,  
Thro' fancy's varied dome,  
And still my thoughts return again  
From where they started—home.

" Sweet lovely name of magic sound!  
What charm canst thou impart?  
What pleasing views for e'er abound?  
Still dear to every heart!  
Yet still from thee I soon must steer  
To distant, foreign shore:  
Relinquish those I hold most dear,  
And think of home—no more."

"Well, Thurlogh," resumed the father, as soon as his son had concluded, "although these are not the verses to which I had alluded, however, for the purpose, they will answer as well, as I suppose you intend thereby intimating what you know I have been anxious to be made acquainted with—the cause of your despondency."

"Just so, father, and if any thing in the composition, which you must not criticise as being extempore, should require explanation, it is, I fancy, that part, which says 'I muse on days gone by.' In those retrospections, then, I did not advert to any thing connected with my own experience; uniformly happy and a stranger to distress, my thoughts ran, at first, upon the forlorn condition of this unfortunate country of ours, contrasting its present depression with its former elevation; and the transition thence led me to some of those heroic names which then flourished upon its stage,—the memory of whom, remote though they be, and obscured rather than illustrated by the traducers of our history, entwines itself around my heart—when a thousand tender and undefinable emotions, starting up together in all the mingled varieties of enthusiasm and sorrow, so overpowered my self-command, as to require vent in the way you have witnessed."

"And what was the tenour of your thoughts, as regards those ancient worthies of Ireland's better days? Do you remember, Thurlogh?"

"Yes, most accurately, I was repining that I was not myself born in the meridian epoch of their lustre, to witness the light of their achievements, to imbibe the spirit of the soul-stirring heroism, and to contribute too, perhaps, my arm's meed to save their country and their descendants, from the subjection and thralldom to which they are both now degraded."

The father's soul, however, troubled by the entire occurrence, kindled within him with delight at this precocious burst of genuine patriotism. He recognised in it, he thought, the impress and emanation of his own character:

and nothing so exalts a parent's pride with exquisite and refined sensation as any such recognition,—more particularly, if the quality for which the likeness is observed, be one in which he had himself excelled. In those days, however, patriotism was a seed too barren or too dangerous to be nurtured in a youthful bosom. The name was in bad odour. Suspicion and mistrust attached to every thing that could be interpreted as belonging to it; and too many of its worst consequences had already been entailed, with frightful and appalling devastation on our hero's ancestors on either side, not to make the father apprehensive as to the bent it should take in so young a soil. He loved the tree too well, however, to nip it in its bud, or by any chilling discouragement to stunt its growth. But as he must know all the bearings of this unusual exhibition, he next asks his son what he could mean by the concluding words, “yet still from thee I soon must steer.” “*You,*” continued he, “have referred to an earlier part as what appeared to you only necessary to be explained—I think *this* the only part enigmatical.”

The question was one which Thurlogh had rather had not been proposed; however, as it was proposed, he did not hesitate to answer it.

“In answering this, father,” said he, “I trust you will not think me vain, nor affecting any airs of prophetic self-importance, when I assure you, I feel an irresistible presentiment that I am destined to roam! Whether it be, however, the charm of novelty mixing up with the idea, in the hope of utility to my country, in the rank of her public servants, that seems to qualify the sensation, I confess I do not feel so much uneasiness on my own behalf as on that of others who must be affected by the same disaster. Something—shall I say it?—something awfully terrible tells me that our household is to be broken up,—the remnant of our shattered fortunes scattered before the winds, and myself upon the world without a home—without a shelter.”

“I fear, Thurlogh,” was the reply, “that you take too much pains in creating your own wretchedness. Believe me, child, that life affords full too many instances of real sorrow, without our swelling the catalogue by imagination; or anticipating their arrival by a morbid thirst for change. Wait patiently until they happen, if they ever happen at all; and rather occupy your mind in fortifying it against their influence, than in making yourself doubly their victim before hand and when they do occur.”

Thus saying, he left off abruptly, and under evident agitation. He knew not how it was, but his mind was not at ease. The mystery, the melancholy, the romance, the horror of the whole transaction had affected him, and chiefly because of the effect it had produced upon his son's spirits and the tone of conviction with which his presages had been articulated. He would fain call it a dream, presenting itself to an imagination predisposed for its reception. He would fain call it any thing that would but mitigate its form. Never, however, was prophecy more true, nor more circumstantially fulfilled than that which it contained. Before that day year all was a wreck,

“the remnant of their shaken fortunes scattered before the winds,”—and Thurlogh, “on the world without a home, without a shelter!”

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### CHAPTER III.

It is a trite remark, and not likely to lose any thing by being repeated *here*, that the adversities of life are very frequently intended for our actual good. In a moral point of view, I know this will not engender much doubt; but I mean as to temporalities; and I rest satisfied from the result of my own diversified experience, that did men but quietly sit down, upon meeting with any such crosses—calmly and deliberately submit to their fate, and shake hands, as it were, with the rod that inflicted the stroke, they would not only thereby verify the religious tendency of the aphorism, but acquire additional vigour to prosecute their worldly pursuits with greater probability of succeeding.

“But what!” somebody will say, “is the fellow going to inflict a sermon upon us now, after making us wade through the whole length of a stupid dialogue and a prophetic impromptu, into the bargain, in the hopes of our lighting upon something like an oasis in the wilderness, something like incident, adventures, or romance, to relieve the dull monotony of common place truisms, to redeem his own veracity, as well as to reward our credulity?”

Stay, gentle reader, be not you led away by this busy-body “somebody.” I do not intend to bore you with a sermon; but as I possess some slight knowledge of the movements of this “nether scene,” and a heart overflowing with the milk of human kindness, I intend to give you, so far as my subject will permit me, all the benefit of my researches, which you must be ready to receive, whether I choose to tender them in the shape of introduction, of parenthesis, or of commentary. After this fair notice, then, I respectfully submit that you cannot hereafter well charge me with preaching; because if you dislike my system, you have the means of prevention within your own hands—*shut the book at once, and away!*—but if, peradventure, you be of a kindlier mode, and willing to go and explore for new issues and occurrences, then “screw up your courage to the sticking place” at once, and let us jog on together.

The close of the last chapter has put the reader in possession of the verification of that prophecy which foretold the overthrow of our hero’s house. I do not intend any more particular allusion to that event, lest I should involuntarily give offence by directing attention to a quarter where publicity is not courted. Yet this being the great epoch whence our materials all originate, and the source, too, of his “wanderings” in more ways than one, it is not to be supposed that I should pass it over altogether unobserved, or without mentioning, with due delicacy, some few particulars which characterised it.

Nothing, then, could exhibit a more lamentable picture of human wretchedness, than the situation of the family after this dilapidation of their little finances. The very idea of it as I write, strikes me with horror. Their wants, their privations, their noble struggle between poverty and pride, whilst it commanded your reverence, would enlist also your softer sympathies. But it was too much—misfortunes generally succeed one another. The mother died beneath the load. The tear of mourning had not well been dried, when a lingering disease attacked the father. His spirits, also, gradually declined, till by the united influence of sickness and distress, he too gave way, bequeathing his helpless and unprotected family to the care of their Almighty Creator alone.

I would here fain pause to pay my tribute of respect over the grave of a man with whom I associated in early life. I would fain recount those amabilities of his nature which shed a lustre over his name, and embalm his memory within my bosom's fondness—but I fear I should be encroaching too far on what must be already well nigh exhausted—the reader's indulgence, and must therefore content myself with stating a single anecdote as a specimen of the whole, and which will also have the recommendation of being not irrelevant to our subject, tending, as it did, in a great measure, to direct the subsequent course of our hero in a certain amiable and interesting point of aspect. It is the following:—

After the ruin of the father's fortune, and when his health became sensibly deteriorated, his general affliction was not a little heightened by the contemplation of what would befall his progeny in the event of his death. He had no legacy to leave them, no kind friend to whose custody to consign them, and who would supply the place, if not of a parent, at least of a guardian and protector. The eldest of his sons was but very young; not over sixteen years of age. Thurlogh, as stated, was but the third, and consequently could not at this period, scarcely have arrived at the boundary of fourteen. His mind, however, was more matured, his port more manly, and his education more advanced, beyond any comparison, than that of any of his brothers. From these considerations and the favourable opinion he had entertained of his disposition, combined with his belief that the "Holy Ghost had a hand," as he would quaintly express it, "in his darling boy," the father resolved to constitute him "governor" over the rest, and inducted him accordingly into the office with all the solemnity of a primitive patriarch.

It was by his death-bed that the appointment took place. Having called in Thurlogh, he addressed him to the following effect:—

"My child, we all owe the debt of nature, and must sooner or later discharge it. The young may be called upon, but the old can expect no respite. For myself, I feel about me so many symptoms of decay—my strength is failing, my voice so faint, and my spirits so relaxed—that I can no longer close my eyes to the irresistible decree which announces my approach to the end of my journey.

"It were vain for me to say that I do not feel regret at those tidings: I do, the most exquisite and poignant regret. But does it proceed from a

banking after a world which persecuted me with sorrows? or an adherence to friends from whom I have experienced nought but deceit? No. In these particulars I shall, I trust, exchange a life of earthly vexation for one of heavenly security, where in the company of my father, and other 'holy men made perfect,' I shall find comfort and relief from the wickedness and the weakness of flesh and blood.

"My grief, notwithstanding, is inexpressibly acute when I reflect upon the condition of so many helpless orphans to whom I have given rise. Who is now to provide for them? Who to think or to act for them? Who, in short, is to procure for them the common necessities of subsistence here, well as direct their footsteps towards eternity hereafter? It is you, Thurlogh! you are my hope! On you devolves this important charge! You are now called of heaven, as my successor, in this commission! And hereby (putting his hand upon his head) invested in all its duties and responsibilities, as sacredly and as solemnly as was Jacob by his father Isaac! Be sure, therefore, you forget it not: neither set light by the dignity which it communicates.

"In the discharge of it, too, I would have you not discouraged by the gloom of the present, or the opposition of the future. In the dim vista of time I foresee your success: and in the long perspective of circumambient darkness I see the elements of light bursting forth from the mass to encircle your path with splendour and with glory.

"You have only, on your part, to persevere as you have begun. Be cautious, be assiduous, be upright. To the innocence of the dove unite the wisdom of the serpent: and may my blessing, and the blessing of God Almighty, the God of Abraham, the God of Isaac, and the God of Jacob,—the God of all truth, and the Father of the fatherless, guide and preserve you for ever!"

This was the last sentence he ever uttered: it was also his last and only testamentary register. He lay himself back, as he closed it, upon the pillow of his dissolution, muttered a short resignation of his soul to his Creator; after which his spirit took flight from its tenement of clay, and retired, we devoutly hope, into the bosom of his Redeemer.

As for Thurlogh, he knew not what to make of all this ceremonial. The days of Jacob, he thought, were too old fashioned to regulate the proceedings of modern manners. Besides, as it did not devolve upon him any inheritance, any thing like patrimony, or substantial emolument, but, on the contrary, encumbered him with a gigantic responsibility, requiring all the appliances as well of fortune as of age; he could not imagine it meant for more than a mere parting advice,—a valedictory admonition from the best of fathers to a favourite child, whose movements and character he had ever studiously noticed, and for whose future welfare and disposal he had ever shown anxiety and interest the most extreme.

The truth is, that he was not well able at the time to comprehend the thing. The tone of voice, however, in which it was conveyed, the solemnity of manner with which it was accompanied, together with the evidence of

the dread reality with which it was closed, made him merge all ulterior interpretations in the intensity of anguish under which he inwardly suffered, the outward marks of which were a deluge of tears, sweeping away like a torrent every thing else before it. He cried—mournfully, bitterly, cried—vociferated the loudest, the most incoherent ejaculations—threw himself upon the bed and over the mouth of his deceased parent; and in the mad agony of despair would fain elicit from him a promise that he would visit him in spirit after his decease. “Will you? will you not come to see me, father?” he would mournfully and pitifully reiterate. “Will you leave your little boys to the frowns of an ungenial world? And not cheer their wretchedness by the continuance of your care.” Some more particulars equally painful and affecting distinguished this final scene. All ended, however, in a full understanding, on Thurlogh’s part, of the nature of his investiture, with a corresponding determination to undertake and discharge it.

Viewing his situation at this moment, coupled with that of his five brothers equally destitute with himself, we should suppose there was but small chance of those gilded visions of enchantment, those Utopian dreams in which his fancy sported in the morning of his wantonness, being ever again revived, or vegetating in a soil which would seem almost impoverished by adversity. We should suppose that the first suggestion of reason would have been to crush any such outbreaks of luxuriance, and adapt his future mode of thinking to the completion of present circumstances. But did not the dying voice of his father, with the injunction it conveyed, foretell his destination to future eminence and honour? Did he not himself feel within him an intimation of superhuman aid in the road of his legitimate ambition? And was not his situation at this moment exemplifying (as it did) the verity of his previous prognostics, instead of a discouragement, an actual illustration of such forebodings? And accordingly, a pledge for the suitable verification of those which were yet eventuate? These and a thousand other such suggestions presenting themselves to his thoughts, dissipated, in some sort, his gloom, and succeeded in fixing his resolves.

The only question was—how to begin.

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#### CHAPTER IV.

“C’est le premier pas qui coute,” says the French, and so say I also, though not a Frenchman, but taught by the truth of the proverb to subscribe in its cogency.

Then if thus indisputable, why volunteer such a parade of verbiage about it?

True—but is it equally indisputable that you understand the twofold construction of the adage, as well as its twofold practical operation? It is because I fear you do not that I venture, once more, to trespass upon your precipitancy, by telling you that though this “premier pas,” when auspiciously undertaken, be more than *half* towards success in any enterprise, and

*all in all* in some, yet, if awkwardly conducted, it will blight the prospects of many a flattering scheme, where, by a different course, success was inevitable.

I once saw a maid, lovely as she was fair, and surrounded with the magnificence of all but regal grandeur: and I saw a youth, interesting and kind, lacking, it is true, the appendages of worldly magnificence, but on all the other endowments, as well of body as of mind, as man could pretend to. I saw them together—I can never forget the sight: but how shall I find words to describe it?

It was at the young lady's house, on a summer's evening, about the middle of the month of August, that a party of visitors was convened. The groups were scattered every where around the room. Emma retained her position near the tea-table, and Henry, of course, was stuck beside her. Between them there intervened but one, and that one was her father. Every eye was fixed upon the acknowledged lovers, and the most touching anxiety manifested in every face.

The conversation turned upon the scenery of a certain watering-place, well known to all lovers of the beautiful and picturesque. Henry took share in it with the impassioned eloquence of love, heightened by the associations of his early days having been spent there, but much and unspeakably more so by the consciousness that this was to be the very spot where that portion of human life, most unalloyed by worldly care, and exclusively consecrated to hymenæal pleasure, should, ere long, be exemplified in his own happy instance. This was a light that kindled up his soul and imparted its inspiration, not more to his words than to his looks—nor was it lost upon the sensibilities of the charming Emma, whose heaving breast evinced the fullness of her reciprocity.

They sat upon either side of the large arm-chair, upon which the father was reclining, each bearing upon an elbow of it, and by their gestures and their deference alternately acknowledging his approval.

The father, on his part, was far from severe. He would fix his eyes now upon one, now upon the other, while the blandness of his manner indicated all encouragement, and identified his own happiness with that of the pair beside him. Nay, to remove every doubt from the young aspirant's mind, he rose from his arm-chair, left the room for an instant, and returned with a splendid and a blooming rose, which he offered to the lover's hand, emblematic of his intentions as to another fairer flower, which he would as willingly transfer to his care.

Nothing could exceed Henry's rapture at this thrilling thought. A gleam of sunshine diffused itself over his soul; for independently of the proverbial acuteness of a lover's apprehension, he had known that this was a favourite mode with the old gentleman, to intimate his sentiments by actions.

The party were now beginning to withdraw, and none of them departed without congratulating the intended bridegroom. The aunt, in particular, put into his hand a copy of lines, composed, as she declared, on the eve of a

recent marriage of a near relation of the family—but, really, in reference to the distinguished elevation which his own happy and enraptured self was expected soon to hold. Every syllable, as he proceeded, pressed upon him the allusion : his charmer's recognition confirmed him by her looks.

At last, Emma herself thought fit to retire, and, on rising, imprinted, upon the forehead of her father, many grateful and balmy kisses, whilst her eyes did, at the same time, unconsciously, convey to Henry the assurance that those favours were intended in spirit for himself. Oh! the lustre of moral beauty! the touching simplicity of nature and of truth!

The father and the lover were now left alone. There was a death-like calm. For some time they deferred to each other with mutual expectation, until the lover, perceiving it was his duty to begin, determined on breaking silence. He opened—he was received; he proceeded—he was encouraged. All was settled, and, as appeared, definitely adjusted; until by some unlucky accident, a single and seemingly trivial expression escaped, at which the old gentleman's consequence suddenly took fire, when, disregarding all explanation and attempts at recovery, he had recourse to his usual mode of speaking his mind by acts, and imposed an extinguisher upon one of the candles!

I now return to our hero.

In the second chapter we have seen Thurlogh at home, surrounded by an affectionate and enlightened circle of friends, in want of nothing that comfort could require, and in a situation, too, that would seem congenial to his habitual prepossessions; yet have we perceived him there a very prey to woes that owed their existence to his fancy, or else transported to ecstasy by the ebullitions of an undefined enthusiasm. Now, however, we are to reverse the picture, and behold his character in a different light. We shall see the aerial rover, driven to the ground by the pressure of the incumbent storm, yield to the necessity of the overwhelming tempest; yet, with the elasticity of an osier, recover himself, and resume his wonted attitude, upon every returning gleam of sunshine. We shall see the inexperienced boy, who wooed misfortune under the guise of romance, grappling with its form when it appeared in reality, and evincing in the contest all the energies of manhood. But we shall also see—and would that I could exempt this ingredient from any share in the portrait!—the same exciting indulgence of visionary creations that had characterized his childhood, so ingrafted still in his constitution as to mix itself up with his conduct in all the most important concerns of his life, giving its tinge and its fatality to his otherwise enviable career, and checkering with sadness an otherwise brilliant and successful course of enterprise.

But how was he to begin?"—That is still the question. The world was to him a wilderness; the inhabitants thereof all beasts of prey; the cruel and inhuman rapacity they had already exercised towards his father gave him little reason to hope for any more favourable reception at their hands as an intruder than his ancestors had experienced as the claimants of undoubted privileges. Some plan, however, must be instantly embraced, and this was the one adopted.

Having acquired, during the lifetime of his father, a very respectable knowledge of the Greek and Latin languages the staple literature of that part of the sister kingdom, he conceived the project that by perfecting himself in those, some opportunity might offer to make this knowledge available. The idea was submitted to the rest of his brothers in council, and agreed upon by them, one and all. The elder ones accompanying him some twenty or thirty miles on his journey towards a specified academy; and having there trusted him to his stars and the guardianship of heaven, they retraced their footsteps towards their melancholy home.

Not less dreary nor less desolate were Thurlogh's thoughts as he paced his lonely route by the forest side, on an autumn's evening, after the return of his two elder brothers. Never before on any occasion had they been apart. They were a little republic, united and linked together by stronger ties than those of kindred—unity of purpose and of heart—and who having been equally the victims of oppression and encroachment, were equally resolved to stand by and uphold one another, feeling solace, each and all, in the mysterious attachment that animated their fraternity, and made them look forward with confidence to better days in reserve.

This very attachment it was, however, that served now to aggravate the loneliness and despondence of the young traveller's path. Every object that he saw, every sound that he heard, would recal to his memory some incident of his childhood. This bush was like that which overhung the garden-wall, under which, in the calm of the even, or in the freshness of the dawn, he used to repose in the enjoyment of the nightengale's notes, or the sprightliness of the lark, as it awoke from its slumbers. That stream would remind him of the little brook within the valley, where, in innocent sport, he used to while away the day, amusing himself alternately in stooping down over its bank to hold converse with his own shadow, or groping about in it for little fishes, or listening to its purling waters. That mountain, afar off, was like the one of his birth-place, along whose craggy sides he used to pursue the native goat, and where, in the buoyancy of his full heart, he would rival the agility of that animal's movements while urging the chase, or make the lowlands reverberate with the strength of his shouting. These and the like reflections cast their colour over his mind, as he skimmed across the moor; nor was their tinge at all ameliorated by the whistling of the wintry blast that swept along the border.

He had but just escaped from the wood, when a new and no less serious consideration forces itself into notice,—where was he to sojourn for the night? Where take shelter from the inclemency of the season? “The fowls of the air have nests, and the foxes have holes to recline in,” but man, he would cry in the bitterness of his anguish, “hath not where to lay his head.”

In this predicament he espied a far off a portly-looking house, lighted up with the symptoms of inward cheer, such a one as in the days of chevaliers and knights-errants would be a certain asylum to all who were in want, as well to the benighted champion of beauty as to the houseless child of

misery. There was no time to be lost—he resolved at once to present himself at the door.

A gentle and unpretending intimation procured him admission. Whereupon, being ushered into the presence of the “gude man,” he explained his intrusion with such delicacy as ensured him the most unfeigned welcome, and enlisted every inmate in his favour. “A night!” says the saintly and venerable proprietor, reiterating the period for which our hero asked accommodation—“a night! a month; yes, for a month you are to consider this dwelling your own, and want no possible comfort that my house can afford you. Come, sit beside me here upon this aged chair, which has been lately honoured as a bishop’s throne. Our spiritual lord of this diocese sat last upon that seat—a pious and a holy man, who, had he but seen your generous and honest-looking countenance, would have felt a delirium of joy that the angel of his peace had directed you this road, to afford him the opportunity of exercising his benevolence by entertaining you from the storm;” and as he spoke, the glistening tear trickling down his furrowed cheek, evinced the sincerity of his own emotions.

The festive board was soon replaced, and replenished with every thing that the appetite could covet. Soups, wines, and dishes smiled gladdeningly before him, while the good master himself put in practice every expedient to induce his visitor to partake of them more freely.

“John,” he cried to the footman, “place the golden cup before my guest.”

“Yes, your reverence,” was the reply; “he is worthy of it; he is a broth of a boy altogether—in troth, does not your reverence think he has some of the good ould blood in him.”

His “reverence,” however, not being disposed, at the moment, to discuss the point with his groom (and besides, indeed, I am not quite sure that the particular knowledge which it involved of physiognomy, craniology, bumpology, or other *ology*, had formed an essential in those days in the education of a clergyman), parried the challenge with as little offence as was possible, and, at the same time, commiserated the blockhead’s rudeness, by dismissing him to the execution of some more suitable employment.

But though unwilling to canvas the topic with “John,” he did not the less recognise the justness of his observation; and, only awaiting an opportunity when he could broach it without intrusion, he devoted the whole of that night, or rather that portion of it which intervened between Thurlogh’s arrival and the usual hour for his “meditations,” in studying each particular that could but contribute to his being “at home;” after which he offered up his thanks for the mercies of the day, and conducted his young guest to his chamber.

(To be continued.)

## MISCELLANEOUS.

HANDEL JUBILEE, 1834.—(For some previous particulars, see p. 61.) The first grand rehearsal took place on the 20th June, and was most numerously attended. We noticed several of the nobility with their families.

JUNE 24.—The Grand Musical Festival commenced.

We were never present at any Grand National Festival in which the accommodation was so truly, so unexceptionably excellent—in which ease and comfort were so perfectly enjoyed. Although (exclusively of the orchestra, chorusses, &c.) there were 2700 present, (1500 in the reserved two guinea seats, and 1200 in the unreserved guinea seats) we did not observe a push—a jostle—a single individual put to the slightest inconvenience for the want of a seat. This we unreservedly ascribe to the tact, the attention, the unremitting exertions of Messrs. Addison, Beale, Burrows, Callcott, Chappell, J. B. Cramer, D'Almaine, Dennison, Durham, Griffin, Horsley (Mus. Bac. Oxon.), Kollman, Lewis, J. Lord, jun., Mackinley, P. J. Meyer, M'Murdie (Mus. Bac. Oxon.), Neate, Nott, Nield, jun., Potter, Rodwell, Simcock, J. S. Smith, Weipert, Folkestone, Williams, Willis, T. Wright, Dr. Carnarby, and Dr. Essex, who undertook the arduous office of conducting the company to their seats. Not the slightest accident occurred, not even that of a lady's fainting; for, throughout the day, the Abbey was in the most delightful state of coolness.

Before nine o'clock in the morning visitors began to arrive. About twelve their Majesties made their appearance, attended by a suite of about fifty persons of distinction. The King was dressed in an admiral's uniform; the Queen wore a dress of an elegant and pleasing pattern. On her Majesty's left was the Princess Victoria and the Duchess of Kent, and on the King's right the Duke of Gloucester and the Princess Augusta. Behind his Majesty stood the Duke of Devonshire, and seated near the Queen was her Majesty's brother, the Duke of Saxe Meiningen. Behind were other noblemen in waiting, dressed in full uniforms; and in the apartments on the right and left of their majesties were the ladies in attendance, and other distinguished members of the nobility. Before the royal box were many of the dignitaries of the church and the noble directors; and at each side was stationed one of the yeomen of the guard. There were also present the Princess Sophia and Sophia of Gloucester, the Dukes of Cumberland and Sussex, and a numerous assemblage of rank and distinction.

The other days of rehearsal were well attended; and the Grand Festival of the 26th, if possible, exceeded the previous one in splendour.

The third took place on the 28th, and the last and final one on the 1st of July.

Throughout the series, each successive performance possessed an increase of attraction, and imparted to its fortunate hearers an increased and exalted portion of delight. One only regret seems to prevail—that the number of performances should have been restricted to four, and that (contrary to all hope and expectation) no extension of numbers has been allowed. The consequences are that thousands of individuals have sustained a severe disappointment, and that the great work of charity has been cut short in its career.

Their Majesties attended every festival; and it was a subject of

general pleasure to observe them in such good health. The Princess Victoria looked very interesting, and by her lively and amiable manners attracted universal attention. We regret that our limited space prevents more ample particulars. The profits of the festival exceeded 9000*l.*, to be divided among four institutions.

**THE ABBEY VISITANTS.**—Among the visitants to the Musical Festival we observed that the poet Bowles was one of those who attended the commemoration of Handel fifty years ago: he has embalmed the recollection in some sweet verse. It is a curious circumstance of the same date, that four individuals from one hotel (Mivart's), went regularly to the Abbey, as they did before, though at the distance of half a century! These were Miss Pryme, Lord Mount Edgecumbe, Lord Farnham, and Mr. Pratt.—Mr. Bellamy, the vocalist, officiated also at the last festival; and Mr. Baumer, of Albemarle-street, was present when a youth.

*July 5.*—Her Majesty left Woolwich this morning, on a visit to her august mother, in the Royal George yacht, commanded by Lord Adolphus Fitzclarence. The lord mayor and the civic authorities attended as conservator of the river, to the boundaries of his jurisdiction.

*August 1.*—The British nation having decreed the abolition of negro slavery from this day, the same was observed, both at home and abroad, by many occasions of festivity and rejoicing, particularly in Barbadoes.

*August 20.*—Her Majesty returned, and disembarked at Woolwich, where she was received in a most enthusiastic manner by many thousand persons.

*September 4.*—Died, at Alberstoke rectory, Gosport, H. R. H. Donna Francesca, wife of Don Carlos of Spain. Her complaint was a bilious attack, which lasted but a few days, and ended in inflammation. H. R. H. had endured many privations, in company with her husband, while escaping from Spain, frequently being without food, and even barefooted. She was worn down by anxiety for the fate of her husband, who had returned to try his fortunes once more in Spain.

*September 15.*—The celebrated dinner to Earl Grey was this day given on the Carlton Hill; upwards of 1800 persons attended, including many of the nobility, the magistracy, and other public characters. His lordship was most enthusiastically received, and delivered his sentiments upon his retirement from office. Lord Brougham, Lord Durham, and many noblemen and gentlemen addressed the company, which did not depart until a late hour. The Earl of Roseberry presided.

**SPAIN.**—Don Carlos having re-entered the kingdom, many rumours of his success and defeat have been floating; but the latest accounts, although apparently somewhat favourable to the military talents of Zumalacarregrui, leave scarcely any hope of his ultimate success. Meanwhile the ministry at Madrid seem much puzzled to maintain the power of the queen regent.

General Mina has reached his native place after a proscription of many years.

The cholera having broken out in Madrid was the subject of furious and murderous excesses on the part of the rabble, who conceived the monstrous notion that the fountains had been poisoned by the monks.

The Cortes have assembled. Their deliberations are of an important character.

**PORTUGAL.**—Don Pedro is reported to continue in a very bad state of health. The settlement, however, of the affairs of the kingdom is not

feared. Don Miguel, it appears, has reached Milan, and has renounced the oath he took to respect his brother as regent of Portugal.

FRANCE.—Diplomatic affairs are moving between the French government and the Russian authorities, relative to the restoration of Algiers to the power of the sultan, or, as the political journals state it, to place it under the sway of Russia.

UNITED STATES.—The alarm lately felt on the subject of the banking system and scarcity of gold, appears to be subsiding.

### TO ELIZABETH.

BY JOHN LEE STEVENS.

IT was not thine unrivall'd wit,  
 Though genius consecrated it ;  
 Nor beauty, by perfection lit ;  
 Nor youth combined :  
 It was thy spirit, passionless  
 And pure, hiding the high excess  
 And lustre of thy loveliness,  
 That charm'd my mind !

Wit maketh foes of firmest friends ;  
 Beauty but for a time transcends,  
 And then is lost ; while virtue lends  
 To age and youth  
 And endless grace, that faileth not  
 To brighten life's uncertain lot,  
 To light the palace or the cot  
 With love and truth !

### LITERATURE, THE DRAMA, &c.

THE absence of our literary inspector, and the general paucity of new works at this season, will plead some excuse for omitting our usual article on literature and the fine arts ; a better one, however, will be found in the great press of matter on hand. We hope, however, very amply to redeem our character in the next number.

[We must, however, make an exception in favour of the *Agricultural and Industrial Magazine*, the first number of which appears this day. It contains matter of great moment to the productive classes, by whom it will be read with much interest. The Prospectus is strongly written, and points to many probable improvements, while its economical charge (twopence) must insure a wide circulation. This inaugural number is equally creditable to all parties concerned.]

### THE DRAMA.

THE LYCEUM AND ENGLISH OPERA-HOUSE.—Various have been the names and fortunes of the place of entertainment which stood near the site of this elegant and commodious theatre : it was “ every thing by turns, and nothing long.” Perhaps a short sketch of its history may not be unacceptable :—

The Lyceum was built in 1768, by a Mr. Payne, an architect, in order to anticipate the Royal Academy's exhibitions. In 1776 and 1777, several casual entertainments were give here; such as the *Comic Mirror*, and afterwards the *Patagonian Theatre*. In 1782 it was occupied by a debating society; and in 1789, by Jack Palmer, who gave an entertainment called *As You Like It*. In 1790, Dibdin here first performed his *Wags and Oddities*, and first sung his "Poor Jack;" and the same year it was used for the last time as a picture exhibition room. Next, the premises were purchased by a Mr. Lingham, a breeches-maker in the Strand, and converted into a theatre; which opened with an entertainment something like Dibdin's, the music by William Reeve. In 1795, the building was named the "New Circus," and was tenanted by an equestrian troop, under the management of Handy, a professor of horsemanship, and soon after by Astley, when his Amphitheatre was burnt. In 1798, Dr. Arnold, in conjunction with Lingham, pulled down the whole interior, and erected a theatre of larger dimensions, intending it for musical performances of various kinds. The design was frustrated; for Dr. Arnold, notwithstanding his high musical character and powerful interest, was foiled in his endeavour to get it licensed. For a few years, the new theatre was only used as an astronomical lecture-room by Lloyd, and as a place for the display of such chance entertainments as those of Collins, Wilks (of Dublin), and Moses Kean, until, in 1801, it was opened by Mr. Lonsdale, the former stage-manager of Sadler's Wells, with a classical and instructive exhibition, called *Egyptiana*, consisting of a series of beautiful scenery, with descriptions of Egypt, in which he was assisted by Sir R. K. Porter, Mr. Mulready, and other eminent artists. But Fortune, who had not vouchsafed to smile on any of the prior occupants of this spot, frowned also on Mr. Lonsdale, and at the end of one season the exhibition closed. About this time, Philipstal, who first introduced the *Phantasmorgia* into this country, occupied the smaller theatre (for the building was then divided into two), and made the first profitable speculation there. Bologna, the Covent-garden *Harlequin*, tried next, and failed; and Dibdin, whose extraordinary and versatile powers as a writer, poet, composer, player, and singer, ought to have insured him success, here found that the public appetite needed, after a time, the piquancy of a novel dish. Laurent, the *Clown* at Astley's, in 1805, converted the building into a "Theatre of Mirth;" of which the product was a commission of bankruptcy. Ker Porter's picture, the "Siege of Seringapatam," was exhibited here with great success. In 1807, Charles Incedon gave his "Voyage to India." In 1809, Mr. Samuel Arnold succeeded in obtaining a licence for the performance of English operas: but soon after his coming into possession, the Drury-lane theatre was burnt down, when the company adjourned to the Lyceum, until their own house was rebuilt. Encouraged by the public support, Mr. Arnold was induced, after a few years, to rebuild the Lyceum; which shared the fate of almost every theatre in the metropolis, in being burnt to the ground. This catastrophe happened on the 16th of February, 1830. Various difficulties arose to prevent its re-erection; but the contending interests and claims of the Crown and the Marquis of Exeter were adjusted some months since, and the present edifice has rapidly risen to its completion.

Mr. Arnold, after encountering difficulties that might have appalled perseverance itself, succeeded in opening the new theatre, the Lyceum (we are pleased at the original designation being restored), and English

Opera-house. It is one of the most convenient and elegant theatres in the metropolis. The architect, Mr. Beazley, has, we perceive, borrowed several of his ideas from our continental neighbours, and the result has been unique and graceful in its execution. The prevailing ornaments of the house are after the arabesque, and, if we mistake not, from Sir William Gell's Pompeii.

The first novelty produced was *Nourjahad*, from Mrs. Sheridan's well-known tale; the music by Loder of Bath. This opera was got up, to use the theatrical phrase, in a most efficient manner; but as a composition, was not of that graceful character likely to please the multitude. It was soon withdrawn to make room for the *Mountain Sylph*, the old ballad dramatised, with some agreeable music by Barnet. Phillips, as *Hele*, the enchanter, sang with his accustomed vigour, and did more for the ballad, "Farewell to the Mountain," than, as a composition, it probably deserves. Bland has since succeeded him in the character. The dialogue of the opera is wretched.—An original farce, *My Twin Brother*, altered from the old Cambridge story of a "Trip to London," which ten years since we heard told in hall, has since appeared, and met, as it deserved, with an indifferent reception.

At the HAYMARKET, Jerrold's *Beau Nash* has been produced, and after being most favourably received, and heralded by the laudatory announcement of Mr. Morris and the manager, at the head of the bills, for repetition, was suddenly withdrawn. The talented author was certainly unfortunate in his selection of his subject—not so much with regard to his reputation, as to the *marketable quality of his commodity*—the only view that modern managers ever take of a drama: all idea of an attempt at refining the public taste, creating, as it were, an appetite for something beyond screams, murders, and red fire, being out of their speculation. Legal proceedings are, we regret to hear, likely to be the result; Mr. Morris having refused to pay the sum stipulated, alleging as a reason, its not having run the number of nights that he expected. One word of advice on the subject:—The manager has made his fortune by the liberality of the public; let him be cautious how he disgusts them by exposing the niggard treatment that genius too often encounters from managerial monopoly. Buckstone, whose indefatigable skill finds a ready mode of giving a new fashion and appearance to tales, romance, or anecdotes, has produced *another original comedy*, called *Married Life*, in which the play-goer may recognise a hundred old situations ingeniously connected in one piece. In justice, we ought, however, to state, that it has proved highly successful.

The VICTORIA is about to re-open under the management of Mr. Glossop, who, during the recess, has been carrying into effect certain judicious alterations. The roof has been raised so as to form a dome, divided into eighteen compartments, from each of which will be suspended an elegant chandelier; a saloon has been added to the pit, fitted up with all the elegance of a Parisian café, where the public will be allowed to lounge till the half-price. We understand that it is Mr. Glossop's intention to produce a succession of novelties, for which purpose an excellent company has been engaged. Report speaks favourably of an opera composed by the youngest daughter of the enterprising manager, which the dignified conductor of our national theatres would not condescend to notice when applied to on the subject. We have since heard, from an eminent composer who has seen the MS., that it is of a most extraordinary character, and must eventually create a sensation.

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WE have to apologise to the Rev. G. Oliver for the accidental omission of his article on the Ancient Places of Initiation. The excellent Sermon came too late;—it will be noticed in our next. We cannot omit, however, to acknowledge his kind testimony in favour of this Review.

PROVINCE OF DORSET.—We are informed that the Brethren of the province of Dorset are about to present their esteemed R. W. Prov. Grand Master, William Williams, Esq., with a magnificent candelabra, as a small token of their affectionate and fraternal regard to one who has most ably and diligently presided over their labours for so many years. In our next we hope to be able to give an account of the ceremony of presenting it, which is to be done at a Prov. Grand Lodge to be especially called for that purpose. The candelabra is to be of purely Masonic design, and will be executed by Brother Acklam, in the Strand.

THE FREEMASONS' CALENDAR AND POCKET BOOK is now published, price Three Shillings.—The Grand Lodge publicly recommend every private Lodge to have a copy; to which we add our earnest hope that no Brother will be without one. We more earnestly address the Grand Officers to patronise this Pocket-book, and can assure them that our M. W. Grand Master takes a personal interest in its circulation.

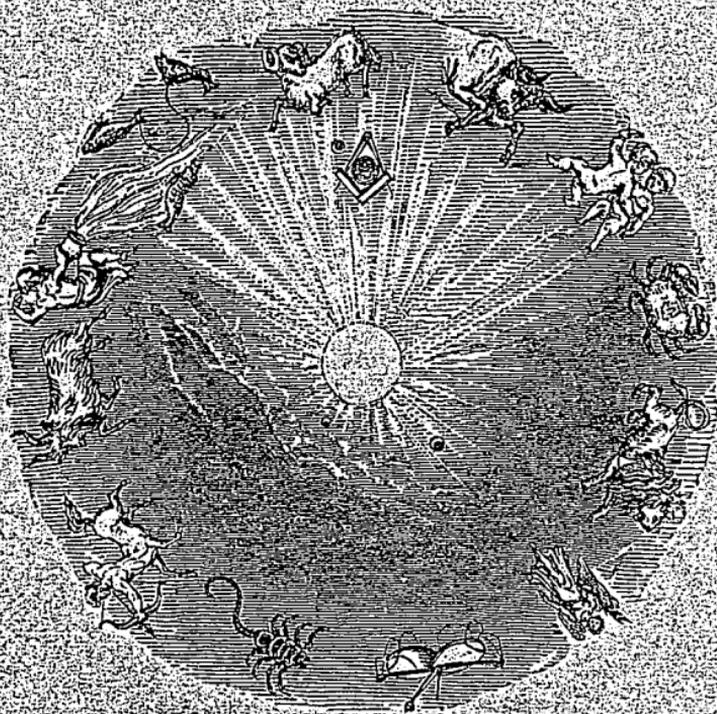
BROTHER PHILIP BROADFOOT.—It is with sincere regret that we have to announce that this highly esteemed friend and Brother is about to leave London, whence he will carry with him, to whatever destination he may be appointed, what few men can be said to have obtained, the good-will of all with whom he has been associated for so many years. Our regret is naturally qualified by the hope, that the change will probably advance his private interests, although no circumstances can advance his private worth. The Brethren of our Order will, we hope, declare their estimation of his meritorious conduct by some public meeting. It may not be generally known, that, a few years since, many warm-hearted friends presented Mrs. Broadfoot with a tea-service of plate.

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It will not be brought against us, we believe, that in changing our intention of closing the first Volume with the last Number, we shall incur the charge of vacillation; as if so, he who from conviction may alter his opinion, should hesitate to acknowledge "he is wiser to-day than yesterday." We have had difficulties in the way, but some zealous friends have pleaded so forcibly that we feel pleasure in having elicited many additional proofs of their tact and experience. With this Number we therefore close our first volume, which embraces, as far as we have been enabled to glean them, the transactions of the year 1834. The present Number is dated December 31; and by anticipating one day in each Number, the future Volume may also contain a proportionate annual result.

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