

FREEMASON'S

QUARTERLY REVIEW.

 JUNE 30, 1835.

THE PRESENT ASPECT.

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

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

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

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

The addition of four Past Masters to each Board, now made for the first time, by a resolution of the Grand Lodge, will, we expect, prove a valuable acquisition.

The Committee of the Supreme Grand Chapter has also made its report, showing the prosperous state of the Order. New warrants have been granted; and when the contemplated financial arrangements in the other Board can be made available, there is every prospect of its improvement being adapted to the Constitution of the Grand Chapter.

The proceedings of the Girls' School will be read with much interest—the state of the building has, as is shown, entailed a serious expense; but the appeal to the benevolence of the Fraternity has been answered with a promptitude worthy of the cause. The advocacy of the Earl of Durham, who, as Deputy Grand Master, presided at the Festival, heralded a noble subscription of £700! we refer

our readers to the proceedings of that happy day, a report of which will be found in another part of this number—and we congratulate his Lordship upon his noble exertions—which were the more valuable from the personal sacrifice of health, which he too evidently endured in the performance of a public duty.

But shall we trust ourselves to speak of the ASYLUM FOR THE AGED AND DECAYED FREEMASON; we can hardly calm our feelings in announcing that this splendid offering to Freemasonry is no longer doubtful. Lodges have been appealed to, and nobly have they acted—Brethren, unsolicited, have rallied around the “*Poor old Mason’s Cause*”—his sufferings have been made known—the standard of his hopes has at length been unfurled, and if, till now, many have “unaided, unremembered, died”—joy—joy to the hope, which pronounces that—

“The stone is laid—the temple is begun—
Help!—and its walls will glitter in the sun.”

We can no more—the reader will find, under its proper head, a full account of many interesting proceedings relative to this most grateful theme.

The crowning feature, however, of the season, has been the auspicious termination of the deliberate discussion in Grand Lodge upon the subject of the addition of four Past Masters to the two governing Boards of General Purposes and Finance; which, after a most animated debate, interesting from its importance—the character of those who conducted it, the principle it involved, and the interests it embraced—was finally determined upon.

We should here close our observations, and leave it to time to determine, whether the advantage would be in the change, or rather in the addition, were we not fearful that

some misapprehension might result from our marked silence upon this vital question; and as many of our readers may not be sufficiently informed, we will essay some remarks, which may have the effect of directing the attention of the junior members of the Order (hereafter the probable rulers in the Craft), and even of assisting the opinions of many who have attained Masonic honours.

We must, in the first place, enter our protest against the monstrous position, that any attempts to renovate the laws which have been suffered either to lapse into abeyance, or to remodel laws so as to render them more acceptable to time and circumstance, is either unconstitutional or disloyal—it is no such thing, and it is fatal to the position so taken up by those not desirous of healthful changes; that they endeavour to create a diversion in their favour, by circulating an idea (for it is but an idea) that an illustrious personage views the happy state of things with distrust. We, still more as constitutional and loyal Masons, protest against the indiscriminate use which is made of his name, first, because it is unseemly in those who, possibly, may owe their elevation in the Craft to his generosity and kindness; and next, because such an irrational liberty tends to endanger that peculiar protection which his Royal Highness throws over all Masonic proceedings; which acts like a spell-charm—it fascinates by its moral beauty, and ought not to be dimmed by the misconceptions of those who, in the warmth of argument, rob us, as it were, of a jewel, and give us nothing in return but a mere opinion of their own.

We maintain that the Grand Master views the discussion in Grand Lodge without any distrust; that opinion has been publicly confirmed by the Deputy Grand Master (the Earl of Durham) in his admirable address at the Grand Festival of the Order, to which address we call the serious attention of our readers; they will find there much to ad-

nire, both as regards the past, and they will draw happy inferences for the future.

Suppose for a moment that such of our brethren, who are thus mistaken, were correct, and we thank heaven that our conviction is drawn from our moral obligation, having disposed us to examine closely into the subject, and we honestly declare they are but mistaken—still, if correct, would not the mere compliance with individual opinion prove the “slavery” of the many—would not this compromise of public opinion be fraught with a two-fold evil?—first, by the indirect meaning it conveys, that it is agreeable to preside over those who lack the honesty to express an opinion; and next, by the surrender of that great moral check, without which, power cannot be kept equipoised. We will not even question the propriety of the influence which the Members of a privileged department of the Order possess, because we cheerfully acknowledge that both the privilege and the influence, when honourably exercised, have a most excellent effect; but we must declare that the apathy of those who are not so privileged, has thrown into other hands the responsibility of action; and thus power or rule has of necessity become almost irresponsible, and the monitory check, so necessary to permanent security, having been withheld for a very considerable time, it is not surprising that the privileged class view the return to labour for the despatch of business with momentary feelings of distrust;—we honestly believe they will be but momentary. The spontaneous activity which has given a new birth unto things, appears like a masonic avatar, of a joyous character; it will rightly interpret doubtful matters—it will give to power its just prerogative, and to the faltering Freemason a lesson of kindness. It will prove that the golden rule should guide all in their respective spheres; and that the possession of power is but a stewardship held in trust for the benefit of all.

A spirit of union produces community of thought; and the consequences that naturally result, is an activity that tends to promote public good. This has been so gradually and clearly manifested for these two years past, that to doubt the fact is to close our senses from the happiness of sight and hearing:—our community is the wide world itself, not a portion of it;—we therefore feel that in the advancing improvement of the craft, the world at large is in proportion benefitted. We shall be ready to forego individual views; if, by so doing, we can advance the greater object of public utility: for, first, it should be borne in mind, that it is the happiness of an aggregate body that ought to be promoted, and not the mere opinions and interests of individual portions of that body. If this wholesome construction of the duty of a writer be lost sight of, and thoughts, however they may delight his mind, are suffered to escape his pen, they may be looked upon as excellent conceptions; but they may produce a serious harm, if they have not a pointed reference to existing circumstances, and if they do not in themselves tend to illustrate and not merely precede public opinion. Civilization does not improve by speculation; views, in proportion to their boldness, require a corresponding examination; yet there will come a time when the ideas and conceptions, if carefully preserved, may by timely discussion be comprehended and adopted. It is in this sincerity we think and write; and feel assured that we are fully understood by our intelligent readers.

We cannot close our observations upon this all-engrossing subject, without stating that the mover of the amendment in the last Grand Lodge, was placed in a very trying situation. His address, if not convincing, was modest—was marked by a careful avoidance of personality; and we should state that, without forfeiting either self-respect or self-importance, that Brother's manner in Grand Lodge may be hailed as an example by others who *think* with him.

but are not equally sensitive in their regard for the feelings of those who may differ with them in opinion.

Finally, we may aver that an improvement in the governing boards must benefit the Order: nay, further, there will be no question hereafter but that a moral improvement will attend increased confidence; and that an unbiassed consideration and an uninfluenced judgment are the surest means to perpetuate a happier result: there will succeed to indifference an affectionate and reverential esteem; conscience will unite all in one opinion—ALL, be they rich or poor, or old or young. Let confidence, then, supersede suspicion—let good-will secure a unity in purpose.

THE APPOINTMENTS OF THE YEAR.—In former observations upon this subject, we have endeavoured to so shape our discourse as to avoid all personal allusions; being sufficiently aware of the difficulty there exists in conveying to the highest quarter that peculiar information which would generalize the merits of individuals and the essential interests of the Order. Several of the present appointments have much promise in them. The Senior Grand Warden, Mr. Alstone, *M.P.*, a distinguished Member of the Society, has earned his Masonic laurels in the county of Hertford; and Mr. Sandford, *M.P.*, as Junior Grand Warden, has, we understand, been equally zealous in the county of Somerset. Our provincial brethren will no doubt be pleased with the selection; it demonstrates the prudence and delicacy of the appointments, in not confining these high distinctions to metropolitan brethren. The promotion of a distinguished Freemason to the purple* is hailed with a very general feeling of satisfaction, and gives hope that individual merit may in future supersede the necessity of promoting from

* Brother Benjamin Lawrence.

particular lodges. It is only fair to remark that, under circumstances till lately altered, some credit is due to the Grand Officers for having displayed a regularity in their attendance in Grand Lodge; they thereby averted the mildew which the apathy of the many aided the approach of. Why this apathy continued so long it is not our business now to inquire; inasmuch as a more pleasing prospect is before us. Our present object—we may say, business—is to state, that as we have upon all occasions expressed ourselves with firmness, when it was considered unusual, if not intrusive, even to offer an opinion; so now that the tide has somewhat turned, it is equally our duty and inclination to disclaim intentional disrespect.

It is impossible for the most unobservant or incredulous not to perceive and mark—that is, if he has eyes and ears—that there exists a stirring disposition amongst the Fraternity to think and to examine: thus it should be;—it is better that spirit and intelligence should regulate order, than that a state of things should merely endure, as it were, by a kind of sufferance, because well-meaning persons had become indifferent to the welfare of the Craft. There are probably many who may question the prudence of our position; but will any deny its justice. It is not beyond the character of a Freemason to inquire into any matter which concerns the *minutiæ* of the constitution; shall a glance at the “SPIRIT-MIND” which rules the Order, and all that is valuable to him as a Member of it, be considered offensive? We dare to reply, No; for in such case reasoning becomes useless, and discussion a farce; when experience is prevented from attracting the attention to which it is honestly entitled. Let truth be but heard, and our wishes known by the unbounded confidence we place in our Masonic Ruler, which unites a justly-earned popularity with universal regard.

ON FREEMASONRY.

The History and Antiquities of Freemasonry, from the building of King Solomon's Temple to the Birth of Christ. In two Periods.

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PERIOD ONE.

From the First to the Second Temple.

IN a volume published by me on the Antiquities of Masonry, in the year 1823, I traced the science from the Creation to the building of King Solomon's Temple, in the course of which its operative and speculative divisions were delineated in a progressive state of improvement, as the human intellect advanced by gradual steps towards refinement and civilization, until they became united under the Brother-Kings of Israel and Tyre, of which that magnificent structure was a most splendid illustration.

Masonry, however, underwent many fluctuations from this period to the time when John Baptist, one of the great parallels of ancient Masonry, announced in the Wilderness of Judea the coming of HIM who was destined to restore the true LIGHT, and the Evangelist declared that "the Light shineth in darkness, and the darkness comprehendeth it not." These fluctuations be it my province to record.

After the dedication of the Temple, King Solomon spent the greater part of the remainder of his reign in the practice of Operative Masonry; and with the assistance of his Tyrian Brethren he built cities and palaces, founded vast and durable roads throughout his extensive dominions, and made permanent improvements, both in his revenue and the mode of distributing justice among his people. His Lodges were well attended, and Masonry flourished in his reign; for his subjects eagerly became candidates for admission into an Order, patronized by the king, and productive of advantages so beneficial to religion and morality. In his latter days, however, forsaking the practice of our science, and diverging into idolatry, that terrible denunciation was revealed to him, that at his death his kingdom should be rent asunder, and that two tribes only should preserve their allegiance to his house.

At the death of Solomon the ten tribes chose Jeroboam, the son of Nebat, for their king; but Judah and Benjamin,

the remaining two tribes, adhered stedfastly to Rehoboam, the son of Solomon. Thus were founded the two separate and independent kingdoms of Israel and Judah. Jeroboam, perceiving the ascendancy which he possessed over the minds of the people, determined to unite the priestly and the royal dignity in his own person; and pretending to be under an apprehension lest the annual worship at the Temple of Jerusalem, at which his subjects were bound to be present, should in process of time alienate the affections of the people, and reunite the two kingdoms, he changed the forms and ceremonies, and with them the essence of their religion; and erected at each extremity of his dominions idols of gold, representing the imaginary cherub, or, more properly, the Egyptian Apis, in which country he had received his education; and these idols he commanded his subjects to worship, under the imposing appellation of the gods who had delivered their forefathers from Egyptian bondage. To this new religion he attached the mysteries of Isis, and constituted himself the Hierophant of the orgies, and the high priest of religion.

The wisest and best of his subjects, grieved to behold the worship of the Creator changed for that of the creature, and the substance of Masoury bartered for the shadow, deliberated in their lodges on the proper line of conduct to be adopted in this extremity. If they continued in their allegiance to Jeroboam, they must sacrifice their most valuable privileges in this world, and all their hopes in futurity on an idolatrous altar; and if they refused obedience to the king's commandment, they would be stigmatized as rebels, and perhaps be punished as traitors to their country. At length great numbers of them, including many priests and Levites, determined to return to Jerusalem, and place themselves under the protection of Rehoboam, that they might enjoy the advantages of true worship and genuine Masonry, and avoid the pollutions of Egyptian idolatry, sanctified by profane rites and mysterious observances.

But events, which they could neither foresee nor prevent, denied them the enjoyment of these highly valued privileges. Rehoboam also apostatized from the true religion, and God brought the King of Egypt upon him, who took Jerusalem, and plundered the Temple of all the riches with which his father had adorned it. Thus the kings of both these nations, which had been separated from the rest of mankind for the preservation of the true religion, had

already apostatized from God, and forsaken those pure principles which advanced their immediate predecessors to the highest pinnacle of glory. And though the truth was preserved amongst a select portion of the people during the decline of these kingdoms, yet as the greater part of their monarchs were addicted to idolatry, the few remaining sons of Light were unable to atone for the iniquities of their Brethren, and prevent the threatened destruction. A succession of inspired prophets arose in Israel and Judah, who zealously stimulated the inhabitants to renounce their errors and embrace the truth; but their efforts were unavailing to arrest the rapid progress of vice and impiety. Hence, during the administration of one of the most distinguished prophets, there remained only seven thousand souls amongst the overwhelming population of Israel, that had not bowed unto Baal and kissed him.* This shews the almost irresistible influence of royal example; and it proves also the conservation of pure Masonry; for if the whole mass of the people had been polluted, Masonry must have been abandoned with religion; for while engaged in the worship of false gods, they would scarcely have preserved an institution which, both in ceremony and doctrine, would constantly remind them of the allegiance due to God the Creator, and consequently be an intrusive monitor, pointing with fearless integrity to the baseness and corruption of their hearts. Thus, in the course of a few generations, its genuine principles would have been so far perverted from their original intention, as to have been irrecoverably lost without a new revelation.

When Elijah had re-asserted the honour of God by the destruction of Baal's prophets, he was threatened by Jezebel with a cruel death, to avoid which he flew into the desert, and took refuge in a cave in Mount Horeb, which from time immemorial, according to an ancient tradition, had been the immediate residence of God. Here, on the spot

* 1 Kings, c. xix. v. 18. The idolatrous nations observed FIVE ceremonial POINTS when humbly supplicating before the image of their gods. They first touched or kissed his *feet*, that he might be induced actively to engage in their service; then they touched his *knees*, that he might receive their prayers; afterwards they touched his *hands*, that he might be ready to assist them with his strength; then his *breast*, that their secret petitions might be favourably received; and, lastly, they touched his *head*, that he might be inclined to support their cause with counsel and wisdom. The coincidence is somewhat remarkable, but it is capable of a satisfactory explanation.

where Moses saw the burning bush, and was deputed by the Almighty to deliver the Israelites from Egyptian bondage, the prophet had a celestial vision. A voice proceeding from an invisible Being demanded what he did there, and why he had left his own country to take up his residence in that sequestered spot. He answered, "I have been very jealous for the Lord God of Hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away."* The voice bade him stand at the mouth of the cave on the ensuing morning, and attentively mark the directions which should be there communicated. Elijah obeyed the divine injunction, and being placed at the entrance of the cave, he was alarmed by a tempestuous wind which rent the mountains, and brake the rocks in pieces; then followed the shock of an earthquake; afterwards he saw a fire blazing in the air; and the succeeding silence was at length interrupted by a still, small voice, from which he received a communication which threatened destruction to the idolatrous worshippers of Israel, by the threefold sword of Jehu, Hazael, and Elisha, whose commission was here solemnly given to Elijah.

Under the mild superintendence of Jehoshaphat, King of Judah, religion became in a great measure purged of the impurities it had contracted in former reigns, and went hand in hand with Masonry, to the great joy of all their true professors. But his son, Jehoram, did not tread in the steps of his father; and almost all his successors, to the time of Jotham, were idolaters. "This prince was distinguished by his devotion, justice, and public spirit. He rectified all abuses, and kept every thing in proper order. The galleries and porches of the temple were repaired by him, and the city walls prevented from going to decay. He built large and strong towers; subjected the Ammonites to the payment of one hundred talents, and thirty thousand measures of wheat and barley, annually. He raised his kingdom to a state of splendour; and while his people were dreaded abroad, they were happy at home." †

The Babylonish captivity being an event connected with ancient Masonry, I shall now take a brief view of the causes which produced and accelerated that memorable calamity.

* 1 Kings, xix. 10.

† Jos. Ant. l. 9, c. 11.

Ahaz, King of Judah, who succeeded his father Jotham on the throne, was a prince of violent passions, and excessively addicted to the practice of idolatrous rites. He erected an altar to Moloch in Jerusalem, and sacrificed his son upon it, after the manner of the idolatrous Canaanites; he removed the altar of God from the Temple, and placed a Syrian altar in its place, and abolished the Temple-worship altogether. To punish him for this contempt of divine things, God brought his enemies upon him on every side. Rezin, King of Syria, and Pekin, King of Israel, formed a league for besieging Ahaz in Jerusalem, and meditated the extirpation of the whole family of David, with a design of forming a new dynasty, in the person of a powerful and rebellious Jew, who was the son of Tabeal. But God could not permit the utter extinction of that family from which the Messiah was to spring, for his chastisement was inflicted only with the merciful purpose of turning Ahaz from the darkness of error to the light of truth. Isaiah was therefore directed to stimulate Ahaz to use active means for the defence of Jerusalem, with full assurance of success; and, blending mercy with judgment, gave him encouragement by two distinct and remarkable signs. The prophet was directed to take a wife, by whom a son was promised in due course of time, to be called MAHERSHALLALHASHBAZ; and it was predicted, that before this child should be of an age to discern good from evil, the land should be purged from the Syrians and Israelites by the death of both their kings. The second sign related to the birth of Jesus Christ; and they were both fulfilled within the times specified for their accomplishment.

Ahaz, unconverted by the judgments impending over him, was no sooner relieved from the terrors of war, than he employed his leisure in the extirpation of the Jewish religion, and substituted idolatry as the national faith and worship. He practised all the horrible rites of heathen nations, even to the barbarous custom of offering human sacrifices. His enemies, perceiving his disinclination for war, and his total ignorance of the science of legislation, repeated their incursions. But instead of assembling his armies with the determined purpose of driving the intruders by force from his territories, he plundered the Temple of vast quantities of its remaining treasures, and sent presents to Tiglath Pileser, King of Assyria, for the purpose of securing his assistance. This monarch, foreseeing the be-

nefits to be derived from the favourable issue of the contest, promised his aid. He gave battle to the Syrians, and totally routed them, with the destruction of their whole army, and added the kingdom of Damascus to his own dominions. Then attacking the Israelites, he succeeded in wresting from them many valuable possessions, which so weakened them that they were never again able to make head against their enemies. Flushed with these victories, Tiglath Pileser marched against Judah for the avowed purpose of extorting more treasure from Ahaz, under the pretence of remunerating himself for the expenses he had incurred in the prosecution of these successful expeditions, undertaken on the behalf of the Jewish people. Ahaz again rifled the Temple of its most valuable ornaments to conciliate the friendship of a warrior, whose successful valour excited in his breast a high degree of just apprehension; and Tiglath Pileser returned to Damascus, impressed with a most contemptible idea of Ahaz, both as a prince and a soldier. This sentiment in the Assyrian monarch soon broke forth into action; for the next year he seized Elath, a seaport town on the Red Sea, in the possession of the Jews, through which all the South Sea traffic had been carried on by David, Solomon, and their successors, whence they derived their immense wealth; thus transferring this inexhaustible source of riches from the Jews to the Assyrians—a blow which rendered the future ruin of the Jewish nation inevitable.

Ahaz now shut up the Temple of the Lord entirely, and extirpated its worship, having set up altars throughout Jerusalem in imitation of the Syrian idolatry; and at length dying in his iniquities, his memory was so odious to the nation, that he was refused interment in the royal sepulchre of his ancestors.

Shalmanezzer, the son of Tiglath Pileser, imposed a tribute on the King of Israel, and took away the golden calf at Bethel; the other, at Dan, having been removed some years before by Tiglath Pileser himself. Hoshea, thus divested of his gods, knew not what religion to pursue, and therefore suffered his subjects to keep the Passover; but fearing at length that this custom might ultimately alienate their affections, he established pompous sacrifices in his own nation, consisting of human victims, and attended with mysterious rites and ceremonies. For this increased wickedness the Lord threatened the Israelites with extermination;

and very soon afterwards Shalmanezzer invaded them again, and at length the whole nation were carried away captive by this monarch, and placed in Medea. Here, without shame or compunction, they joined in the idolatrous worship of that people (the few remaining practisers of true religion and Masonry having taken refuge in the kingdom of Judah), and by intermarriages with the nations around them, the distinctions of tribe and nation were in process of time totally obliterated.

Hezekiah, the son of Ahaz, restored the worship of God in the kingdom of Judah, by sanctifying the Temple, destroying the altars of idolatry, and purging religion of those pollutions which it had contracted in the lifetime of his father. He brake in pieces the brazen serpent which Moses had set up in the wilderness, and was now converted into an object of divine worship; and removed every vestige of idolatry throughout his dominions. By these wise and judicious regulations, he preserved Judea for a time from the judgments which had been inflicted on Israel.

A grievous sickness with which Hezekiah was afflicted occasioned that extraordinary astronomical phenomenon, the retrograde motion of the earth about the sun. The Chaldeans, whose investigations had brought this science to a high degree of perfection, were at this time harassed by Sennacherib, King of Assyria; and being desirous to engage the assistance of Hezekiah, in reducing the power of that monarch, made use of this preternatural occurrence as a pretext to introduce themselves into Judea. An embassy was therefore despatched to Hezekiah, to inquire into the hidden causes of this unusual appearance in the heavens; and when the purport of their mission was disclosed, Hezekiah, from a principle of vanity, exhibited his treasures, stores, armouries, and riches. This was so displeasing to God, that he denounced, by the mouth of Isaiah the Prophet, those dreadful calamities which the Chaldeans should inflict on the Jewish nation, by destroying their Temple, burning their city, and carrying away all the inhabitants of Judea into a long and grievous captivity.

Manasseh, the son and successor of Hezekiah, was the most impious and wicked king that ever swayed the Jewish sceptre. The evil qualities of all his predecessors appeared to be united in his person, to the utter exclusion of every good and virtuous propensity. He abolished all the judicious institutions of his father, annihilated the true worship, and

introduced the mysteries of Isis into the Holy Temple; converted the sanctum sanctorum into an idolatrous adytum, and erected an image of Baal in that most holy place. He offered human sacrifices on the altar of God, and punished with the utmost severity every person who refused to join in these horrible profanations. God therefore declared, "Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem *the line* of Samaria, and *the plummet* of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down."* This denunciation referred also to the Babylonish captivity, which now visibly drew near; and all the men of Judah, whose hearts were not contaminated with the innovations of Manasseh, saw the horrors and afflictions which were suspended over their country, and submissively acknowledged the justice of the punishment. The chosen few who had not bowed the knee to Baal, privately practised the true worship as perfectly as circumstances would permit, without an altar, a temple, or sacrifices; and preserved the rites of our science called Masonry, which was their only consolation in these times of sorrow and degradation; haunted by the daily fear of the fulfilment of prophecy in the demolition of the city and temple, and their own miserable captivity in a strange land, polluted with superstitious observances and an idolatrous religion.

(To be continued.)

LIFE AND DEATH.

What is life?—a vapour's breath,
 A passage ending but in death.
 And what is death?—a moment's strife,
 A fitful dream—it waking life.

* 2 Kings, xxi., 12, 13.

REMARKS

On Mr. Wirgman's Divarication of the New Testament into Doctrine and History, by William Greville Jones.

OF this work no extended analysis has been published, at least as far as we know. Soon after the first edition came out it was noticed at some length in a sprightly magazine edited by the sons of the present member for Oldham; and a promise was made that the review (which was confined to an exposition of the scope and intention of the DIVARICATION) would be resumed in future numbers until a full exposition should be made of the metaphysical system which had given origin to the work, and of the consequences which might be expected to result from its dissemination. No continuation however appeared, and the circumstance is mentioned chiefly for the purpose of explaining that the partial notice alluded to, and the present article, are from the same hand; an explanation not otherwise necessary, except to shew that a similarity in the course of argument, does not arise from our having copied the ideas of a predecessor.

The word *divarication*, (happily rescued, we think, from obsolescence by its present application), means a separation of any thing into *two* parts.

Mr. Wirgman endeavours to show, that in the sacred Scriptures there exist two principles, distinct from, although not necessarily at variance with, each other; namely, a divine code of moral laws manifestly of perfect truth, and the history of a series of mortal actions resting upon human evidence, and therefore probabilities only.

He makes this divarication on the following grounds:—1. That there is in all men's minds a criterion of what is morally right and wrong, which criterion is universal and uniform. 2. That of every thing historical, *i. e.* depending on evidence derived from the recorded sensations of another, there exists no proof. There may exist so much likelihood that we may be prone to believe it implicitly, but never can we asseverate it with the same certainty as we can what we have seen. Nor indeed (though the reflection is merely *en passant*) can we affirm so positively that what we *see* exists (the sense of sight being liable to so many optical illusions) as we can be assured that "to do unto others as we would they should do unto us," is right.

Now comes the palpable question and the important doubt, How do you discover this boasted criterion? The savage thinks it the highest point of morality to inmolate even by assassination the offspring of the man who has accidentally caused the death of one of his remotest clansmen. A modern soldier, not less barbarous, deems the intemperate expression of a drunken friend an excuse for drawing a trigger against his life; while the quaker professes to bear buffets and blows—nay, pillage and slaughter—without resistance. Is the moral feeling then equal? Yes!

In the first place, let us remark, that although the powers of the reasoning faculty, distorted by passion, may fail to inform us of what is right; the admiration of what *we believe to be right*, is universal and uniform; and with respect to the actions above quoted, although in their full developement wrong and unreasonable, they are in some measure based upon moral axioms common to all mankind and which

are uncontrovertible. Thus justice on the one hand and benevolence on the other, are the springs of the revenge of the soldier and the servility of the sectarian.

Now to discover what moral axioms are common to mankind, and are capable of being established by calm and unbiassed reason, is the object of that great and important science which, from the earliest dawn of civilization through Greece in the time of her sages—Rome, when she established Christianity over the world—England and Germany during their reformations, as well as partially at all other times and places, has occupied up to the present hour the most serious attention of the highest order of human intelligences—moral philosophy.

The first object of the divarication is to show that the principles of this science are as positive as those of geometry—that they afford, therefore, independently of revelation, a criterion of the truth of scripture doctrine, and that the scripture doctrines accord with those principles in the closest manner.

The second object of the divarication is to show that all historical evidence being in its very essence doubtful, we are at liberty to doubt the historical portion of the Scriptures, inasmuch as we have no internal criterion of its accuracy. This proposition not however implying that the history is untrue, or that it should not be believed as matter of faith; but that *reason*, which establishes the scripture doctrine, leaves the scripture history unsupported.

To unfold fully the moral system of Mr. Wirgman it would be necessary to trace its growth many years back and through much elaborate philosophy. But our limits not permitting that, we restrict ourselves to a short sketch of the metaphysical creed on which it is founded. Premising that our readers must not be startled at the term metaphysics, for we use it to represent no obscure or debateable psychological opinions, but the plain and simple method of analysing the mind adopted by the followers of the illustrious German KANT, and which is as follows:—

The Kantesian philosopher commences by observing the mental actions which occur in himself. The power by which he is enabled to make such observation rests on his own consciousness of what is passing within him. In the evidence furnished by this faculty of consciousness he, in common with all mankind, places the most implicit confidence. We say in common with all mankind, because he who would reject the evidence of his own consciousness, must reject all belief and all thought, and must disbelieve his own existence. No one, however, can attempt such an absurdity. After a moment's reflection, every one will allow that he is quite sure that he *thinks, remembers, loves, &c.*, although no external evidence of such processes be in existence. He may be puzzled to describe accurately the processes, and he will be extremely perplexed and bewildered by an attempt to discover their causes; but that they do occur is a fact which his own feeling of what is going on in himself does not permit him to disbelieve or even to doubt.

Now, following this clear and easy path of thought, one of the most obvious facts that occurs to any mind engaged in this investigation is, that the impressions we receive or have received from the senses are the foundation of the majority of the thoughts we possess; of so great a majority, indeed, that we feel little hesitation in jumping at once to the conclusion, that all which we have in our minds has been derived from impressions made through our senses of feeling, hearing, seeing,

smelling, tasting, and so on. To this conclusion LOCKE came even after long and attentive reflection. And he, with the vigour of expression which characterizes the English writers of his time, compared the human mind in its infant state to a sheet of white paper, which receives impassively the various characters or impressions which may be drawn upon its surface.

But even were we to adopt this striking simile as a correct exposition of the truth, it must be evident that as the characters drawn on the paper depend not entirely on the pen but in a great measure on the qualities of the paper, on its powers of imbibition, retention, &c., so the nature of the impressions on the mind must depend on the nature of the mind itself; for otherwise the absurdity must arise that an external object, say an ox or a castle, should produce the same effect when painted on the paper by a camera obscura, as it does when painted on the retina of the human eye.

In tracing, therefore, the composition of our various thoughts, it is requisite to allow that something belongs to external agents and something to our mind, which receives impressions from those agents. This appeared to LEIBNITZ in no obscure light when he wrote "*Nihil est in intellectu quod non fuit prius in sensu nisi intellectus ipse.*" But the profound geometrician did not perceive how deep an observation he had made, and that all which exists in the sense is but little compared with the great and beautiful portion of our knowledge which exists in and forms the "*intellectus ipse.*"

HUME, who followed long the prevalent doctrine of LOCKE, that all we know is derived from the senses, stumbled at last, in one of his arduous and bold flights, on that universally allowed proposition, that everything must have had a cause. Here he found the sensual theory at fault; for that the senses could never impress us with the necessity of this law was to him, as to all thinking men, manifest. For however often the senses may be impressed with the coincidence or concurrence of two circumstances, the mind is never compelled to believe their disunion impossible. But an event without a cause is an idea no man can entertain.

Embarrassed with this strange anomaly in his metaphysical code, he adopted a most strange explanation of it. He ascribed this law of the mind, universal as it is amongst all tribes and classes of the human race, to a vagary of the imagination! We trust we are not misrepresenting the meaning of one so benevolent, and in many respects so powerful, as Hume; but we believe he thought the notion of an inseparable union between cause and effect a mighty and prevalent *error* of the human intellect.

That an idea so pregnant with destruction to the religious opinions founded on established systems of metaphysics, should meet with violent opposition, was perfectly natural; and that those who were zealous and warm in a cause of the highest importance to mankind should have misrepresented him as atheistical and immoral, is neither surprising, nor, considering the fallibility of human nature when treading this high ground, entirely inexcusable.

But what embarrassed Hume so much as to force him into an explanation so obscure that he could scarcely have explained that explanation in a volume, and which excited his opponents to so high a pitch of rage, that they consumed themselves in their own fire, furnished KANT with a key to open a most rich cabinet of human knowledge,

wherein he found rare but unappreciated gems, long since contributed from various sources, chiefly, however, by ARISTOTLE. Of these he discovered the value, reset them, added some of his own, which are beyond price, and arranged them in that lucid order which gives them tenfold value, and is ultimately destined to render them the idols of the earth.

KANT neither adopted Hume's hypothesis, nor upbraided him for its tendency. It was clear enough for him that it was a *true* observation, that the inseparable connexion between cause and effect was a notion universally prevalent amongst mankind; and it was equally evident that such a notion could never have been derived from the senses. But instead of referring to the imagination as its source, he concluded the notion itself to be a law of the mind, a thought destined by the Creator to spring up in every man's intellect. He then inquired, are there any other notions not derived from the senses, but which are universal to man? He commenced by observing all that existed in his mind which he could not deduce from the senses; he separated the two classes, reduced each to the simplest laws, and gave them appropriate appellations; he found the elements of all the knowledge which has been, or can be, acquired by man during his terrestrial existence. This analysis of all that is known was of course an analysis of the power of knowing; consequently he discovered the elements of the human mind. The following sketch of his views may serve to give the reader an idea of their beauty and simplicity; our limits do not permit us to exhibit their profundity, nor to follow out their proof with the patience and severity which he imposed upon himself:—

The various objects which surround us impress our bodies either immediately, as in the instances of touching and tasting, or mediately, as in the operations of hearing and seeing. Our bodies transmit such impressions by a route almost completely known by the physiologist (but which it does not belong to our subject to trace), to the mind. When the mind becomes conscious of this impression having been transmitted, it has, in the language of Kant, an *intuition*.* The mental power which acknowledges the impression is denominated *sense*. It is defined as a passive faculty, as a mere receiver, a *receptivity*; but even a receiver must have a law of reception; a law of reception is a quality; it is a quality, not of the thing received but of the recipient. Hence the law of sense must be referred, not to the external agent which causes the impression, but to the mind, which acknowledges the impression, and thereby constitutes the intuition. Now, however various intuitions may be, they all must have this law; they must exist in *time*, and by far the greater part of them must conform to a second law, they must exist in *space*. Intuitions may vary in a thousand other particulars. Matter may present itself to us in gaseous, fluid, or solid forms, coloured or uncoloured, heavy or imponderable; but it must always occupy space and endure for some time. Sounds may be loud or low, melodious or harsh, smells and savours delicious or disgusting, mild or intense, but they must all possess a certain duration.

Now, on reflecting on these two conditions of our sentient faculty, we observe our notion of space means an unlimited extension, and that

* The term intuition is exactly the same as the word sensation, which is in ordinary use. We do not think it of much consequence which is selected, but may observe, that the latter is open to the objection of having been used in two different senses: 1st. the power of feeling; 2d. as the effect of an external agent on the mind. Some writers would say, all "animals are endowed with sensation." Others, "cold is a disagreeable sensation."

our notion of time means an unlimited duration ; but nothing we have heard lasted for ever ; nothing we have seen occupied all the space we can conceive. The wide spread heavens are the vastest object we can contemplate ; but our minds oblige us to think there must be space beyond them. Time must roll on, all may change, or all may cease to change ; but we can never conceive time to be ended, whilst our minds are constituted as they are at present.

Since, then, we have never found any external agent, either of unlimited extent or eternal duration, we conclude that these notions are essential parts or constituents of our minds. We take then the two first elements, not derived from the external world, to be *time and space*.*

The mind being furnished with intuitions, we proceed, still directed by that unerring guide, our consciousness of what is going on in our minds, to observe what processes she performs on those intuitions.—First, we notice a faculty of remembering them, a process, the existence of which a metaphysician of five years of age may be brought to assent to ; but to remember is not to reproduce. When I see a river it is present to me, occupying time and space ; but when I recollect the river, although I cannot conceive it otherwise than occupying the same reservoirs, and though the image may be very like the reality, it will always have this difference, I know that *it is absent*. So then, this recollected intuition, being different from one which is present, requires a different denomination, we call it a *conception* : † the strict definition of the two being—intuition, an object present in time and space ; conception, an object *absent*, but in time and space.

The most simple power of the understanding is the combination of the conceptions derived from previous intuitions, with each other, or of the conceptions with the present intuition. This combination occupies almost entirely our childhood, and three-fourths of the time of our maturer age ; and without its constant and long-continued exercise the higher powers of the mind would never come into full operation. When we reflect a little on this process, we are astonished to find how little we derive directly from the senses, that almost all that renders our cognizance of an external object clear and distinct, arises from that operation of the mind which combines with the intuition before us the various recollections to which it gives rise. Thus, to take the simplest example, we behold a table at the farther end of the room, and we agree that it is a substantial, round loo-table ; but we do not see its substance, our opinion is a mere inference derived from our having usually found solidity combined with such a shape ; it is not even round to us, for owing to its distant position, not a circle but a sharp ellipse is painted on our retina ; nevertheless, we have so invariably observed that round objects present at such a distance, and when placed in such a direction, the elliptical form, that we can have no hesitation in assuming the same thing to have occurred in the present instance. But this is not the work of the faculty of seeing (although we speak as if it were), but of the combination of old conceptions with the object viewed. All men would

* As time and space are always present to the mind, and they being unlimited, must necessarily comprehend all the limited spaces occupied by matter, and all the limited durations forming intervals or periods, they have been named *pure intuitions and forms of sense*. As this further analysis of their nature proved incomprehensible to DUGLASS STEWART, we think it better not to prosecute it further here.

† The term conception answers pretty nearly to the term *idea*, as used by Locke and others. We reserve this expression to express a higher class of mental elements.

agree with us on the two qualities just mentioned, but that it was a loo-table could only be stated by one who had heard such tables so named, or who had acquired a conception of the game from intuitions connected with similar tables.

In more complicated cases, the relations between the conceptions stored in the mind and simple intuition become so numerous, that several pages would not suffice for the full analysis of a single series of them. Three straight poles, a few straggling lines, the upper portion of an half oval are pictured in the eye, and we have in the mind a ship with decks, keel, rudder, anchor, provisions, passengers, stores, a captain, a crew, and ten thousand other associated conceptions. Yet from habit all these mere associations pass so rapidly, that in common parlance we express ourselves as if they were all objects in direct intuition.

The union of conceptions with present intuitions is not fortuitous; it follows determinate laws. The commonest law is a habit we possess of combining things often before found together with each other, when one only is present in the intuition, as in the examples just adduced; or, to add another, when we hear the sound of a drum and fife we expect to meet a company of soldiers.

Another law is when the object presented to our view has been on former occasions combined with objects giving pleasure or pain, we undergo emotions which we affix to what is present as necessary parts, and we talk of beholding a disgusting sight, or a vulgar fellow, or a fascinating lady, or a ridiculous performance. Here, however, independently of the mere recollection of concomitant circumstance, the laws of taste, whether natural or acquired, come into operation. But the analysis of such laws, though most interesting, must be omitted here.

A third law directs also a combination of conceptions with the intuitions, but is of a voluntary nature, having for its end the discovery from what is seen of what is not seen. It is the effort of the mind, which not yielding to an automatic impulse, strives to *know* the nature of an object; and in this effort it is necessary often to discard the loose associations which in the former instances we are prone to indulge, and to separate the adventitious conceptions from such as have a necessary connection with the object before us.

The progress of the mind in this important labour has been traced, in a most accurate manner, by the author referred to—Mr. Wirgman, in those translations of Kant which he has made in the *Encyclopædia Londinensis*, where he has endeavoured to place in one view all the leading parts of the analysis by throwing them into a tabular form, of the following singular construction:—

SENSE.

A RECEPTIVITY, or Passive Faculty, divided into two parts:—

Internal Sense,	External Sense,
or	or
Time,	Space,
which receives a	which receives a
Variety	Variety
in succession.	that co-exists.

UNDERSTANDING.

A SPONTANEITY, or Active Faculty, which produces FORM or UNITY, by connecting Time and Space according to

The CATEGORIES of

<i>Quantity.</i>	<i>Quality.</i>	<i>Relation.</i>	<i>Modality.</i>
Unity	Reality	Substance and Accident	Possibility
Multitude	Negation	Cause and Effect	Existence
Totality	Limitation	Action and Re-action	Necessity.

REASON.

A SPONTANEITY, *free from* Time and Space, which connects the Categories into the Ideas of

Absolute	Absolute	Absolute Substance	Absolute
Totality	Limitation	Absolute Cause	Necessity.
		Absolute Concurrence.	

He who looks at this table for the first time, if he be at once uninformed and not desirous of knowledge, considers its author mad; he whose head has been stored with the mixture of metaphysical and physical jumble, known by the names of phrenology, materialism, immaterialism, &c., fancies that these circles, triangles, &c., refer to some supposed shape or proportions of the constituents of the mind. We doubt not that in time the hammer of our language might render the heads of both sufficiently malleable to imbibe the fact, that nothing is intended by the diagram, except, through the means of a gross sensual typification, to render the whole of the scheme, which is in a transcendental degree pure and mental, easy of comprehension by those who have too much accustomed themselves to sensual or empyrical reasonings. But we have no time to wait for these unpromising pupils, and therefore proceed to the instruction of those of freer powers, requesting them simply to inspect the table, and after reading our exposition, return to the contemplation of it.

The first steps taken by the understanding to acquire knowledge of any object are to determine its *quantity*, its *quality*, and its *relations*.

Every thing, before it can be a clear object for the understanding to operate upon, must have its quantity determined. However simple it may be, or however indeterminate by any artificial or relative standard, it must possess these properties of number:—It must be *one*, or it would be a mere confusion; it must be separable into *many*, for the mind can divide *ad infinitum*; and its parts must be capable of combination, or of forming a *whole*. Hence every conception has in the language of the system, *unity*, *multitude*, and *totality*. If any one can present us with a conception which has not these conditions, we abandon the science. 2dly. To a clear conception, it is necessary that its *qualities* be three: it must be a *reality*, or the thing itself; but it must be bounded by *negations*, that is, by that which is not itself but something different, and between them must exist lines of demarcation or *limits*. Hence we say every conception involves a *reality*, *negation*, and *limitation*. Of a reality, to which we conceive no limits, nothing further can be known. We can conceive such a thing to be, but can predicate nothing of it; it never can form a subject of inquiry, since it must occupy all nature,

and must therefore be entire chaos and confusion. The three qualities just enumerated are, therefore, necessary to all clear conceptions.

3dly. Next as to relation, no substance can be free from a relation to other substances, or it must occupy no space and time, or all nature; and either case is impossible. The relations are triune:—first, what is permanent in a thing is its *substance*, which must be permanent; for however its properties may change, the annihilation of its essence is not conceivable; and the properties it possesses, which are always changing, and hence are named its *accidents*. 2dly. Nothing is conceivable as existing without a *cause* (the axiom, as we before stated, of Hume), but no cause can be a cause till it produces an *effect*, so that nothing is clear until we have assigned it a cause, and ascribed to it an effect. Lastly, all objects must be in a state of *action* upon other bodies, and must be reacted on by them. (§ 25 of Wirgman's Principles).

But the essential operations of the mind in forming a clear conception are not yet complete; for though I very clearly conceive that Scriblerus has written a book, which is a *single* volume composed of a *multitude* of leaves, forming a *totality* of a thousand—that it is a real book, surrounded by the *negations* of a table below it and the air around it, and having definite limits—though I am sure it is framed of materials or substance which must always exist, though its weight is evaporating, and its squareness departing with every instant of time—though I know its cause was a bookmaker, and its effect will be to light the fire, and though its *action* on the table must be resisted by the *reaction* of the same—it may not exist at all. Hence, however clear a conception may be, it is requisite to consider it under the relation of *modality*, which is also of three kinds, *possibility, existence, necessity*. It is possible Scriblerus has printed a book, or I could not have conceived it; if I see it, I shall know it really exists; without seeing it, I cannot say it must of necessity exist. But there are many other things which must be whether I see them or not, *e. g.* there must be in every circle a centre.

Now although, possessed of these points of information with regard to any object, we may not seem to know much of it, yet investigation will show that besides these necessary and preliminary conditions, if we add what may be derived from experience, that is, what may be deduced from conceptions founded on intuitions, we shall know all that ever has been learnt, all that ever can be learnt of any subject whatever. But with every new conception derived from experience, the twelve elements just enumerated are put in operation, and hence arises so great a multitude of notions, even in thoughts that appear at first sight simple, that we are prohibited by our limits from indulging in any analysis of particular propositions, although we feel that practical illustrations of this kind form what is chiefly wanted to make the system intelligible and popular.

The twelve essential notions which we have mentioned as necessary to a clear comprehension of any object are named *categories*, or otherwise *pure conceptions*. By the term pure, we mean that these conceptions are like the intuitions, time and space, mental qualities, original and independent powers of the mind, not in any degree derived through the senses from external objects.

It is curious that without any aid from external agents these categories, or general conceptions, form by their operations on time and space the whole science of mathematics. The geometrician takes the field of space, and begins by assuming, what he never could have learnt through the senses, the existence of a point of no dimensions: the fan-

ciated motion of this point generates a line of only one dimension (a thing equally impossible to the world of sensations); but as the motion must occupy *time*, this element comes into the process. And thus carving the field of space with motion or time, he proceeds by separation and division, by means of the mental categories, to form all species of figures, and to discover their properties and their relations to each other. The science presents characters presented only by metaphysics and itself, and differing totally from all empirical sciences, which are always imperfect; those on the other are perfect, and admit of no disputation or difference of opinion. In nature the mason can cut no perfect square, nor can the draughtsman design a true circle; but the mind forms them entire.

Not only are the twelve categories named pure conceptions, but all the thoughts they frame from the intuitions, time, and space, are also pure conceptions, such as weight, solidity, &c. The division into pure and empirical conceptions has been long acknowledged; the pure conception being usually termed an *abstraction*, or *abstract ideas*.*

Now we hasten to the concluding part of this system. Kant was the first to observe that the mind, in addition to other powers, is capable of forming notions having no reference to space or time, and which, therefore, he denominated *ideas*. These are God, spirit, and the human soul. That such ideas have taken possession of men's minds is undeniable; the question to be solved is, how were they generated? did they arrive by accident, by error of reasoning, through education, or are they inevitable consequences of the exercise of the intellect? Kant shows that the last is the case; and that any mind, capable of thinking and reasoning, *must* generate these ideas, and the others of which they are composed.

Without entering into the proof of this, we content ourselves with the general fact. Men speak of the existence of immaterial agents in all ages, even with the first dawn of civilization. They have all conceived the idea of a presiding power, infinite, eternal, all-powerful for good or evil. Such ideas are simple, they cannot be analysed or explained by any reference to sensual objects; but they are not, therefore, difficult, since every one understands at once what is meant by the terms we use to express them. For a long period, however, mankind have endeavoured to subject them to the action of the understanding, in the same way as if they had been objects of sense. First, they clothed the pure idea of the immortal and perfect but unknown One with the human form, furnished him with raiment, with arms, married him to a capricious and jealous Juno, and invested him with the lusts and the passions of man. Sometimes he has inhabited a cow, a bird, or even a beetle. These follies Christianity swept clearly and perfectly away at the instant of its promulgation; but afterwards its purity became corrupted, and idolatry re-appeared. The Reformation restored to us the pure ideas of a just, all-wise, and omnipotent Creator and Ruler of the universe, unmixed with and beyond all sense-derived conceptions. But still when fancy ceased to soar into the region of ideas, a false philosophy endeavoured to give habitation and form to God and to the soul, madly endeavouring to pass the impenetrable barrier that he has placed to the further exertion of the intellect. Hence one asserted that God must exist, because there must be a first cause; and another, that

* The term is dropped in this system, because it has been held to imply a separation from several empirical objects of some general quality found in them all, and as we do not allow that the sense is cognizant of general qualities, we fear to retain a term with which error may be associated.

if the soul were neither matter nor motion, it must be nothing—but that as it produced effects, it must be something; and then these logicians give us a choice of whether it shall be a fine matter, an essence, or an animal spirit; or whether it be a secretion, and whether it is lodged in the heart, or the brain, or the pineal gland. Now the great claims of Kant consist, first, in pointing out how far the intellect can go, and where it is useless; and, secondly, in showing that there is nevertheless a region of thoughts beyond, and altogether out of, the sphere of sense and intellect. Accordingly he, with perfect correctness, has designated his philosophy *transcendental*, inasmuch as it is conversant with the laws of this superior part of the mind. According to him, the ideas of God and the soul do not admit of any reduction to a process of argumentation concerning their nature. The only approximation that can be made is the negative description that they are not matter, and that we have no faculties to appreciate what they are; but that they exist is not doubtful. Their effects are constantly around us, and we are as much compelled to believe in their being as in the simplest conclusions of the understanding.

Our limits compel us to contract the further development of this interesting topic, in order to hasten to speak of the *moral sense* by which, as we stated in an early part of the essay, all doctrine should be tested.

Besides the powers of sense, understanding, and reason, with which man is gifted, he possesses desires. When these desires are occupied with sensual impressions, *pleasure* is their object; when the desiring faculty is occupied with categories of the understanding, in other words, with intellectual gratification, *happiness* is sought for; when desire is directed to the region of ideas, our object is *virtue*.

Thus what is commonly called the moral sense, is only a desire for a peculiar species of gratification—the consciousness of doing our duty. But we have said in the early part of this paper, that men differ in some measure as to the particular acts which are virtuous. This difference arises from their mixing the desire for sensual or intellectual pleasure with the noble desire of virtue; and thus the savage, in his revenge, mixes with the desire of justice the gratification he derives from overcoming an opponent. And the vanity of standing well in public opinion is so evidently the chief spur to the duellist, that the sense of duty forms but a very small fraction in the sum of his motives. But a pure morality is founded on the ideas of reason solely, and hence the inseparable connexion between morality and religion. Thus, one of the attributes which reason assigns to God is *perfect* goodness; so perfect goodness is what the moral desire is ever striving to attain. Moderate pleasure, moderate happiness I am content with; but with moderate chastity or moderate honour the virtuous mind can never rest satisfied; these must be perfect. Again, it is necessary to the pure conception of the Deity that he should be above our grovelling notions, derived from things in time and space; and the moral desires demands also that virtue should be beyond the agencies of the material world or sensual emotions; that all expediency, fear of pain, love of oneself be disregarded.

It had been our purpose to show the perfect accordance that exists between the system of morals which flows from these principles and the doctrines of Scripture revelation; but the great extent of the subject compels us to conclude. Our readers will doubtless, however, see the coincidence in a general manner, and on a future occasion we may probably resume the subject.

MY BIRTHDAY.

FROM A WANDERER'S SCRAP-BOOK.

DEAR mother, 'tis my natal day!
 And though I wander far away
 From England's shores, it yet will be
 Remember'd, I am sure, *by thee*.
 Life!—'twas a fatal gift! it brought
 The impulse wild, the undying thought,
 The restless hope, the vain desire,
 Ambition's self-destroying fire,
 The pride of knowledge, that dark sin
 Which lost the heaven it sought to win;
 And feelings blighted, warm and young,
 Ere yet my years to manhood sprung.

* * * *

Dear Mother! though around my brow
 Summer hath twined her lightest wreath,
 My heart is cold as winter's snow,
 Congeal'd the genial stream beneath.
 Cold to the world, but not *to thee*;
 Thy smile of love hath ever been
 A ray of sunny light to me,
 A sweet flower mid life's desert scene.
 My childhood's April sun-lit tears
 Were shed upon thy gentle breast;
 Its little cares its fretful fears,
 Hush'd on that pillow to their rest.
 Ah! would that I had never known
 Manhood's destroying passions wild;
 But died ere purity had flown,
 A happy—blameless—thoughtless child!
 Why should we weep when children die?
They 'scape the brand of thought and sin;
 Stretch'd in their innocence they lie,
 Fair as the first pluck'd flowers of spring.
 Oft have I seen some pensive maid,
 At morning's dawn or evening's close,
 Wandering amid the garden's shade,
 Weep o'er the crush'd bud of the rose:

My Birthday.

Its sister flower—faded, dead,
 That to the world its sweetness gave—
 Its beauty gone—its perfume fled—
 Sank unlamented to the grave.
 So, with the world :—they mourn not those
 Who, ling'ring joyless hopeless die ;
 For them, like the poor withered rose,
 Love hath no tear—regret no sigh !
 Earth mourns but when the young, the gay,
 The fair and lovely seek the tomb :
 The blighted heart may pine away—
 Unfelt its pangs, unwept its doom.

* * * * *

But hence, dull thoughts ! the sun is bright—
 His beams o'er Zurich's lake are stealing ;
 The mountains' tops are crown'd with light,
 The glaciers' distant peaks revealing.
 There's mirth and song—'tis festive day—
 Strange !—and the day that gave me birth ;
 For once I'll mingle with the gay,
 And—if I feel not—view their mirth.
 My cup is filled with Rhenish wine ;
 But ere I join their rustic glee,
 I'll drain it at love's purest shrine—
 The health, dear mother, is *to thee*.
 Though life hath been a shoreless sea,
 A helmless bark, a wreck adrift—
 The fault, the madness, rest with me !
 I love thee, mother, for the gift.

Zurich, March 12th, 1835.

THE CRESCENT AS A SYMBOL.—The crescent was the symbol of the city of Byzantium, now Constantinople, which the Turks have adopted. This device of the Ottomans is of great antiquity, as appears from several medals, and took its rise from an event related by Stevens, the geographer, a native of Byzantium. He tells us that Philip, the father of Alexander the Great, meeting with mighty difficulties in carrying on the siege of that city, set the workmen in a very dark night to undermine the walls, that his troops might enter the city without being perceived ; but, luckily for the besieged, the moon appearing, discovered the design, which accordingly miscarried. In acknowledgment for this deliverance, the Byzantines erected a statue to Diana, and thus the crescent became their symbol.

ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,
OR,
THE DEFENCE OF SOCRATES.

FROM THE DIALOGUES OF PLATO.

*A translation of the original Greek from the pen of Brother the Rev. H. R. Stude, late
Chaplain of the Lodge 48, Bath, &c. &c.*

Socrates, of whom the following defence or apology was committed to writing by his disciple Plato, was a native of Athens, and, if not a *Free and Accepted Mason*, certainly one of the Pythagorean Initiation. His father, Sophroniscus, was a statuary; and his mother, Phenarete, a midwife. For some time he followed his father's occupation, but was called away by Crito, who admired his genius and courted his friendship. He studied philosophy under Archelaus and Anaxagoras, and taught his disciples in the groves of Academus, or in the Lyceum, or on the banks of the Illyssus. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, by instilling into their minds a *contempt for the superstitious worship of the idol gods*, and summoned before the tribunal of the *Five Hundred*, where he was condemned only by a majority of *three voices*. His death took place 400 years B. C., in the seventieth year of his age. From the principles of his philosophy, which were enforced by the unparalleled examples of those *truly Masonic virtues*, an *affectionate husband*, a *tender parent*, a *brave soldier*, and a *patriotic citizen*, arose, soon after, the celebrated sects of the Academics, Cyrenaics, Stoics, &c.

How you, Athenians, may have been affected by the imposing representations of my accusers, I am of course ignorant; but, as to myself, they have well-nigh put me beside myself by their persuasive orations; and the only consolation left me is, that they contain not one word of truth. What most astonishes me of the numerous charges so falsely alleged against me, is that wherein they affirm it behoves you to beware of being completely deluded by me, inasmuch as I am an admirable speaker?

This unworthy innuendo appears to me to constitute the most shameless part of their conduct: and that I may not be put to the blush on account of the mendacity of such a statement, you shall instantly have convincing evidence from the address I am now going to make to you, that I am by no means an admirable speaker; nor, what they would insinuate, so skilful an orator as to be able, by my rhetoric and eloquence, to captivate and mislead your judgment, unless they would intend to attach that character to him who speaks the plain unvarnished truth. If they allow thus much, I will acknowledge that I am an orator—but not in accordance with their definition of the title. Now, I affirm, in the most unqualified manner, that those parties have produced no substantial authentic charge; and that such is the case, you shall be enabled to learn, when you have heard from me the whole undisguised truth. Not, however—by Olympian Jove! I swear, Athenians—clothed in an ornamental diction, as was the case with the statements of my prosecutors; nor embellished with set phrases and measured sentences, arranged in studied order; but I will deliver my observations to you, so to say, at random, and in words not artificially, but promiscuously chosen, and such as the subject may suggest. Yet, believe me, what I speak is *just*; and let no one among you think otherwise: for it would not in any respect become me, Athenians, at my time of life, as in the days of boyhood, to make a speech in order to mislead your judgment. Still, Athenians, I urgently make one request of you, and it is this: should you catch me defending myself against these charges in a style of language similar to that I was accustomed to use in the senate upon

the treasury benches and elsewhere, that as many of you as are old enough to recollect the circumstance, will not marvel, nor be astonished at it.

Thus, then, the matter rests. Although more than seventy years of age, I have at once, without hesitation, repaired to this tribunal, to the more modern mode of pleading, at which I am obviously a stranger; and that such is the truth, you will quickly discover by my speaking to you in the dialect and style in which I was educated. Indeed, I must reiterate my request—I think with justice—that you will not regard so much my manner of address as the matter it refers to—for, perhaps, one part may make a good, another a bad impression—and bend your attention to the fact, whether what I say is just or not. This, in short, is the duty of a judge: and the office of an orator is to speak the truth.

In the first place, then, Athenians, I am in duty bound, in my defence, to reply to the charges which form, as it were, the preamble of the allegation preferred by my accusers, and also to them personally, as they take precedence. Afterwards, I will direct my attention to the subsequent count, and to the more recent promoters of the prosecution.

Many of my accusers are members of your own body, and have long, even for a duration of years, co-operated with you, and of whom I entertain greater apprehensions than of those persons connected with Augtus* (although, to be sure, they are, to a certain extent, to be dreaded); but neither of them have asserted the truth. Athenians! it is those individuals who have associated with many of you from childhood, and from that intimacy have attained sufficient influence to induce you to entertain so ridiculous an allegation against my reputation as, “to wit, there is a certain man whose name is Socrates, a philosopher, one who speculates on things of a divine nature, and searches into all terrestrial matter, and, further, by his eloquence makes the worst appear the better cause;”—it is of such persons that I entertain the most uneasy apprehensions. It is those men, who, with credulous ignorance, spread that absurd report, that are the accusers whom I most sensibly dread. For every bigot who listened to them supposes, because I exercised my talents in the investigation of such scientific subjects, that I do not reverence the gods.

In addition, my accusers are many in number, and they have been allowed to impeach me for a considerable length of time; and, what is worse, they first broached the matter at a period when most of you were children, or mere boys, and therefore likely to yield credit to every silly report, and liable to have your minds occupied by an inveterate prejudice; and, for this reason, I have no one to defend me against their vexatious charges.

But of the whole proceeding, the most unreasonable part I have to complain of is, that it is not permitted me either to see them, or declare the names of my accusers; lest, perhaps, one of them, peradventure, should chance to be Aristophanes, the comic poet, whose testimony would not probably add dignity enough to a charge against myself, if the fact were publicly known. Why, all who have taken a conspicuous part in this prosecution, and have thus far persuaded you to advance in the affair, driven onward by envy and malice, and shutting their ears

* An Athenian rhetorician, who, in conjunction with his coadjutors, accused Socrates of impiety. He was afterwards put to death by his fellow-citizens for his part in the conspiracy.

to reason and wisdom, being deceived themselves, and deluding others, are completely at their wit's end!

It is, then, impossible for me to cite any one of them here, or to bring forward any one who could confute them; and I am, therefore, put to the necessity of defending myself, as one buffeting with the air, or contending with a shadow, and to ask questions where there is no one to reply. As I have represented it to you, so deem it, that my accusers are of a two-fold description;—one class, to which I am addressing myself, indulged their contumely against me at a very early period—the other is of a more recent date. The question is, do you deem it proper that I should defend myself, first of all, against the former? As you previously heard their allegation, and as first impressions are always strongest, were naturally more influenced by them than by the arguments of the latter?

You approve of my answering the older class of my calumniators first. Be it so. I am bound by every consideration, Athenians, to vindicate myself, and to endeavour to set aside, brief as the time allowed me is, a calumny so malevolent as the present charge against me, though you have been accustomed to receive it during the progress of a vast number of years. With this understanding then, that, if any circumstance in evidence more satisfactory to you as well as to myself should develop itself, I may be permitted to avail myself of it in rendering my defence more fully complete, I would desire the state of the case to remain; premising that I consider the result pregnant of danger, neither do I conceal from myself that it is so. Nevertheless, I commend it to the propitious auspices of the Deity, wholly relinquishing the issue to his determination—all I have to do is, to obey the law, and defend my cause.

Allow me, then, hastily to take a review of the matter as it stands. There exists a certain prejudice, which is the origin of the slanderous accusation against me, and to which Melitus* having yielded implicit credit, has made it the argument of the present indictment. Well, well! I am only astonished that the authors of those malignant slanders should give utterance to such deliberate falsehoods. But, as it forms the gist of the indictment, it is necessary, however absurd the recital may be, to read over the tenor of their affidavit. It runs thus:—"Socrates acts without judgment, making himself very officious in the investigation of subjects both of metaphysical and natural science, and by the eloquence of his manner rendering in appearance the worst the better cause: and to add to those delinquencies, he instructs his disciples in the knowledge of such *secrets*."

Such, in sum, is the character of the accusation on which you have to pronounce a verdict. Why, you yourselves have witnessed the articles of this impeachment represented in a comedy by Aristophanes†. In the performance of that farce, you know there is an effigy, or figure pretending to represent me, which is carried about the stage of the theatre, and it is declared to say that it possesses the supernatural power of perambulating the air, and of performing many other similarly ridi-

* He was a poet and an orator, of Athens, and one of the prosecutors of Socrates, after whose death; he perished with the rest in the just retribution of an indignant people. His character was mean and insidious, and his poems possessed nothing in them great or sublime.

† A celebrated comic poet, of Athens, son of Philip, of Rhodes. He wrote fifty-four comedies, of which only eleven are come down to us. He lived in the age of Socrates, Demosthenes and Euripides, B.C. 434. His satire upon Socrates, in the play called *Nubes*, has always been censured.

culous buffooneries—acquirements, the knowledge of which I utterly and unequivocally disclaim. But, mind you though, in justice to myself, I make this affirmation, I do not despise the attainment of such an art, if any one could be found clever enough to acquire and teach it. I totally disclaim the knowledge of any such art, in order to defeat that part of the accusation of Melitus which charges me with the possession of it.

Athenians, I solemnly avow myself ignorant of such superhuman arts! And I do subpoena you yourselves as witnesses to that fact. You are well qualified, I should conceive, to supply information with regard to any subject upon which you have heard me lecture. Indeed, I am confident that most of you are very capable of affording such requisite evidence. It would therefore be but a common act of justice in you, to declare individually if any of you have heard me at any period discussing such abstruse speculations. And by such means you will discover yourselves, and be the agents of enlightening the public mind, how frivolous are the reports which the multitude circulate respecting me and my system of philosophy.

Now not one of the present allegations is correct. Nor have you been informed, that I am aware, by any person, who can say that I have attempted in a professional manner to teach pupils, and so to make money by scholastic instruction. If any one had, there would not be one tittle of truth in the information. Since I should be very proud to have it in my power to exercise so laudable a talent: and I highly esteem those who can boast of such an enviable capacity to instruct their fellow-creatures. Such men, for instance, as Leontinus,* Prodicus,† and Hippias.‡ Each of those respectable individuals, Athenians, is so eminently endowed in erudition, that when any one of them in the course of his professional circuit enters a city, the citizens gladly permit their sons, should they express such a desire voluntarily, to place themselves as pupils under him; and he persuades them to abandon their former habits and practices, and to adopt his principles and ideas; for which troublesome and arduous task, they not only amply remunerate him, but gild it with their most grateful thanks. There is, too, another distinguished individual of the same occupation—the philosopher Parius; of whose arrival I have lately heard. But to turn to another point in the argument: I happened not long since to meet a man who has expended more wealth on philosophy than all the rest put together. His name is Callias, of Hipponium, the historian. So I inquired of him, as he has two sons, to afford me some light on the subject of education. “Callias,” says I, for in this familiar way I addressed him, “supposing your sons were colts or calves, it would be easy enough to procure or hire for them an instructor, whose care and duty it would be to render them beautiful and excellent of their species—some horse-breaker or cattle-breeder; but as they are human and rational beings, whom have you in your ‘mind’s eye’ to obtain as a master for them—what tutor do you know possessed of such humane and refined talent?—if it is a fair question. For I conclude you have maturely considered the matter on account of your son’s education. Is there such a person, so qualified, to

* A celebrated sophist and orator surnamed Leontinus, because born at Leontium in Sicily.

† A sophist and rhetorician of Cos., B.C. 396. He travelled from town to town in Greece as a stipendiary teacher.

‡ A philosopher of Elis, who boasted that he was master of all the liberal and mechanical arts.

be found?" "To be sure there is!" he replied. "What countryman is he," I asked; "and what are his terms for instruction?" "Why, there is Euenus, Socrates," he answered; "the Parian, and his terms are five mina."*

If Euenus be really endowed with so admirable an art, and can with skill convey his knowledge to another, I heartily congratulate him; and I should myself, indeed, be proud, and glory in it, was I master of such an useful science. But, Athenians, I protest to you my ignorance of it. So much, therefore, for that part of the allegation wherein I am accused of corrupting the Athenian youth by my instruction.

(To be continued.)

[NOTE. To anticipate the remarks of hypercriticism, upon his attempt to amplify and transpose into the English language the above celebrated and curious piece of German literature, the translator begs to say he shall be most happy to listen to any emendations coming from a hand practised in the intricate difficulties of rendering into modern phraseology, the condensated power of merely single individual figures of speech in most of the ancient languages; but especially of the fervid, emphatic, and diffusive force of Greek verbs. Mr. Slade is not aware of the existence of any other translation in English of the above dialogue, and therefore, having been solely left to his own small intellectual resources, he throws himself upon the usual grace requested of, and granted by, every candid reader.]

CHARACTER OF ST. CLAIR OF ROSSLYN,

THE LAST HEREDITARY G. M. M. OF SCOTLAND.

[From the Funeral Oration by Sir W. Forbes.]

DESCENDED from an illustrious house, whose heroes have often bled in their country's cause, he inherited their intrepid spirit, united with the milder virtues of humanity and the polished manners of a gentleman. Athletic and active, he delighted in the manly exercises, and in all of them excelled most of his contemporaries. Ardent in his pursuits, he steadily persevered in promoting the interests of every public society, whether of business or amusement, of which he was a member; and thereby justly obtained pre-eminence in each. Of this laudable spirit on the part of our worthy Brother, no society can afford a more remarkable instance than our own.

Among other marks of royal approbation conferred on his ancestors for their faithful and valuable services, they enjoyed the dignity of Grand Master Mason by charters of high antiquity from the kings of Scotland †. This hereditary honour continued in the family of Rossllyn until the year 1736, when, with a disinterestedness of which there are few examples, he made a voluntary resignation of the office into the hands of the Craft in general; and in consequence of such a singular act of generosity it is that, by your suffrages, I have now the honour to fill this chair.

His zeal, however, to promote the welfare of our society, was not confined to this single instance, for he continued; almost to the close of

* The Attic mina weighed 11 oz., 7 dwts., 16 2-7ths grs.

† William St. Clair, Earl of Orkney and Caithness, Baron Rossllyn, &c., was appointed Grand Master Mason for life by James the Second in 1441, which honour was some time afterwards declared to be perpetual and hereditary in his family.

his life, on all occasions where his influence or example could prevail, to extend the spirit of Masonry, and to increase the number of the Brethren. It is, therefore, with justice that his name should be ever dear to the Craft, and that we lament the loss of one who did such honour to our institution.

To these more conspicuous and public parts of his character, I am happy to add, that he possessed, in an eminent degree, the virtues of a good and benevolent heart—virtues which ought ever to be the distinguishing marks of a true Brother.

The subject of the above funeral eulogium, pronounced by his successor in office in the Grand Lodge, was initiated a Mason in the ancient Lodge of the Canongate Kilwinning, and frequently afterwards filled the chair. A full-length portrait of St. Clair in his Masonic insignia still decorates the walls of his mother-lodge, along with those of Burns and of Byron, of Shakspeare and of Scott. Truly of him might it be said,

“ Non sibi sed societati vixit.”

THE BURIAL OF BERTRAND DE BLANCHFORT.

A SCENE OF THE TWELFTH CENTURY.

THE great bell of the convent at Jerusalem tolled the midnight hour, when the members of the religious and military Brotherhood of Knights Templars assembled in the chapel of the Order to perform the last solemn ritual over the remains of their late Grand Master. Bertrand de Blanchfort, the good and the great, was now no more; and all Palestine mourned the loss of one of the bravest defenders of the faith and of the kingdom. Groups of pilgrims and devotees, who had been indebted to his guardian care in furnishing them with escorts to the holy places in Judæa, gathered around the gates and precincts of the Temple, to get a glimpse if it were possible, or to list if they could hear aught of the sad and sacred ceremony of his obsequies. Many a spoken and many a silent prayer were sent up to high heaven and to all the saints, to intercede for the soul of the revered Sir Bertrand; and not a few there were who in fearful anticipation were heard fervently to add, that the Brethren might be directed by the spirit of grace in their choice of a worthy successor to his place.

The scene within the conventual chapel was passing solemn. There they stood, in their robes of spotless white—the war-worn heroes of a hundred fights—about to pay the last earthly honours to their much-loved lord and master. Wrinkled and furrowed as their swarthy faces were, the feelings of human nature were too strong not to penetrate even through the scars that marked many a noble cheek; and the channels which were wont to run down in drops of blood and of sweat, were seen now to convey the tear from the eye of the affectionate follower and friend.

All the brotherhood of the Order were summoned to assist:—the grand officers, knights, and esquires being ranged in a vast circle around the chapel, and the prelates and chaplains of the Order occupying their

appropriate places near the high altar. In the centre of the circle, upon an elevated dais, was placed the bier and body of the departed chief. The snow-white mantle, which enfolded him when alive, now served to form his funeral shroud; and the sword, which he had wielded full oft against the foe, was laid peacefully across his *abacus* at the foot of the bier. His shield and helmet leant against the head, while over all hung, in still and mournful folds, the magisterial banner of the defunct warrior. Such was the simple and expressive apparatus of the dead. Eight knights preceptors of exalted character knelt, at a respectful distance, on each side of the body; and a grand prelate, in his ecclesiastical robes, was seen, in the attitude of devotion, muttering prayers at the lower extremity of the bier.

Between the dais and the great altar were observable, what had reference to some of their peculiar rites or mysteries, a large triangular tablet of chequered black and white marble, the frame-work of which was studded on each side by thirteen golden candlesticks, and in the centre of which lay a human skull. Twelve of these were furnished with burning tapers, the thirteenth seemed to have burnt down, and become extinguished. These tapers, together with the lamps that were kept constantly alive at the great altar, formed at first the only light which the edifice received, and threw a dim unearthly gleam upon the spectral-like figures all ranged around in white, and silent as shades. No sound disturbed the stillness of the place, save the deep hollow chaunting of the priests, in which the whole from time to time joined, and the reading of the funeral service for the dead, as it awoke the echoes of the ancient chapel. When the imposing ritual of the church of Rome had been duly said and sung by the clerical Brethren, André de Montbar, Grand Seneschal of the Order, stepped slowly forward to the head of the bier, and with a deep voice, addressed the assembled mourners:—"Holy mother church and her patriarchal servants have now done their duty to God and to man. Will ye, my brethren, that I now should declare and feebly endeavour to discharge our debts of eternal gratitude and praise to our lost and deceased Brother and Master? Brother Grand Prior, what sayest thou?" And the Grand Prior bowed his head in silence, and all the brethren did the same. Then said the Seneschal to the assembled convent:—"Brothers knights! Brothers esquires! Brothers armour-bearers and artizans of the soldiery of the Temple! our good and glorious and beloved Master de Blanchfort is now, in all assurance, beholding us from on high, whither he has gone to reap the reward of his toils and his labours. He has fought the good fight, and finished the faith: henceforth there is prepared for him a crown of glory which fadeth not away. What boots it then to him that we should now bepraise him! Valiantly, I ween, was his arm ever raised in the cause of the cross and of Christendom; and that the infidel knows full well, who hath felt the force of his deadly arm. But it was not to obtain the approbation of the world that our Master, while amongst us, put forth his mighty strength. Humblest was he among the humble, even after performing prodigies of valour, as some of the recent conflicts well testified, where he periled himself for his king and his cause. With the manly modesty of a Christian hero did he shrink from the honours which men's hands and lips would have heaped upon him, and sought only for matter of self-congratulation in being the chosen instrument to have saved his sovereign and the kingdom. Each and all of you knew him as a Brother. Higher he could not have stood

in our hearts than he did, as our father, our benefactor, our friend indeed!" With these words the Seneschal paused devoutly, crossing himself, and apparently overcome with the force of his feelings. And all the brethren crossed themselves devoutly, while a hollow murmur of *aves* and *paters* ran throughout the assembly.

On a sudden a glare of dazzling light flashed upon the walls and arches of the chapel, showing distinctly the features and forms of those present. It arose from the simultaneous entrance, by several lateral doorways, of a body of brother artizans, clad in black, and each bearing flaming torches, which they proceeded silently but rapidly to place in the hands of the rest of the brethren.

This was the signal for the forming of a procession, which was led by the grand prelates and priests of the Order, after whom the body and bier was borne by the eight knights on crossed lances; the Grand Seneschal following the corpse as chief mourner. The remainder of the Brotherhood formed the body of the procession, each bearing burning torches in one hand. Marching thrice round the aisles of the great chapel the whole halted, and formed a circle around the opening of a vault situated at one extremity of the chancel. Here the body of de Blanchfort was solemnly uncoffined and lowered down into the depository of the bones of the Grand Masters.

NOTITIÆ TEMPLARIÆ, No. 4.

CONSTITUTION AND GOVERNMENT OF THE TEMPLE.

THE original code for the regulation of the Templars was concocted under the superintendence of the celebrated St. Bernard, by whom it was submitted to Pope Honorius II. and the Council of Troyes, receiving the solemn sanction of both. It consists, as handed down to us, of seventy-two sections or articles, partly of a monastic, partly of a military character; the monkish being said to resemble and probably to have been formed upon the rule of the Benedictine friars. A short abstract or abridgement of these may suffice to give an idea of the contents. The Rule catholically commences with a ghostly injunction to the brethren to attend to their religious duties, fortifying themselves as Christians in the spirit of truth; after which sundry other sacred and ecclesiastical ordinances follow. Article 20 is dedicated to a detail of the quality, cut, and quantity of clothing to be worn by the Brotherhood. The colour is directed to be either of white, brown, or black, according to the various grades of the wearers. All professed soldiers are commanded to wear the white costume, whether in summer or in winter; and to prevent unseemly distinctions in the fit of the dress, the procurator for the apparel department is strictly enjoined to see that the cloth be cut according to the measure, and in conformity with the general standard—neither too short nor too long. Those knights who get new uniforms are ordered to deposit the cast-off ones with the officers of the wardrobe, who is to keep them for the use of the inferior members, or bestow them upon the poor and naked.

The serving Brethren are prohibited to wear any but a black or brown coloured cassock. Article 30 ordains that each knight shall be allowed

three chargers and one body squire. The Brotherhood of the Templar Convents are forbidden at any time to receive and open letters from their friends, without having first submitted to their priors or superiors. They are prohibited the pastime of hawking, as unsuitable to their profession; but they are permitted the more serious sport of hunting down the lion, who goeth about continually roaring, seeking whom he may devour.

Article 55 relates to the reception of married members, who are desired to bequeath the greater part of their property to the house of the soldiery of the temple. They are also prohibited to wear the white mantle and vest of the knights. The 58th head contains regulations concerning the mode of reception of aspirants—secular persons as they are called; ordaining, that if any knight or soldier from amongst the worldly mass of perdition, or any secular individual whatsoever, shall appear desirous to renounce the world, and assume the habit of the Order, he shall not at once and immediately be received into their Society, but shall be tried first and examined as to his sincerity and fitness, even according to the recommendation of the Apostle, “Try ye the spirits whether they be of God.”

The rule of the Brotherhood shall therefore be read over to him distinctly; and after having heard and reflected on the same, he shall unequivocally consent to all its provisions, and pledge himself to obey its precepts. The Grand Master and Brethren shall then, if they please, receive him into their body, after having duly gone through the ceremony of his profession before the assembly.

The 72d and last article of this religious and military rule is a curious contrast to the precepts and principles enjoined on the “preux chevaliers,” the gay gallants of the orders of romantic chivalry:—“We deem it dangerous to all religion,” quoth the code, “to look too stedfastly on the face of womankind. Wherefore let no Brother presume to kiss a woman, whether she be widow or maid, mother or sister, or any other female. Let the soldiery of the Cross shun all ladies’ lips, through which things mankind are wont to be endangered.” Shades of Ariosto and Tasso!—chivalrous spirit of the gentle Spenser!—never in this world could ye have swallowed such a pill, even had ye got down all the rest with a wry face.

Of the working of these regulations, a better idea cannot be presented than in the following portraiture of the interior of the Temple, by the holy abbot of Clairvaux himself, the framer of the rule, as has been said.

“They live together in an agreeable but frugal manner, without wives or children, or having any thing in property to themselves, even so much as their own will. They are never rambling abroad, nor idle; and when they are not in the field marching against the infidels, they are either fitting up their arms and the harness of their horses, or else employing themselves in pious exercises by order of their superiors. An insolent expression, an immoderate laughter, the least murmur, does not pass without a severe correction. They detest cards and dice; they are never allowed the diversion of hunting, or useless visits; they abominate all shows, drolleries, discourses, or songs of a loose nature; they bathe but seldom; are generally in an undress; their face burnt with the sun, and their look grave and solemn. When they are entering into an engagement they arm themselves with faith within and steel without, having no ornaments either upon their dress or upon the accoutrements of their horses: their arms are their only finery, and they make use of

them with courage, without being daunted either by the number or force of the barbarians. All their confidence is in the God of Hosts, and in fighting for his cause they seek a sure victory, or a Christian and honourable death."—*Exhortatio ad milites Templi.*

The constituent members of the Order demand a more particular detail. The Brotherhood of the Temple, then, were divided into three distinct and separate *classes*, which admitted of no inter-gradation as in the Masonic constitution: these were the Knights, Chaplains, and serving Brethren.

Although a previous noviciate was enjoined by the original canons, the knight was usually introduced *per saltum* into the society. He was bound to declare, before entering, that he owed no man any thing, and that he was without any private personal infirmity that might affect his usefulness: he was most solemnly sworn never to desert the cause of the Order, nor to disobey the commands of his superiors, but to be ever ready to sacrifice every thing—pleasure, property, and life itself, should it be required of him. He was also asked on his reception, whether he had already received the secular accolade, and whether he belonged to any other body. No specific sum seems to have been exacted from entrants, but each was expected to pay according to his means. Thus it is recorded of the Prince Guy Dauphin, that he gave to the Order 1500 pieces (Liv. Tourn.) for his own entry money, and 200 a-year from his parents, as an eleemosynary contribution. A story is related by the German Moldenhauer, of a certain gentleman named Nicholas Simons, who, upon his applying for initiation, shrewdly said, "The Brethren will not fare ill if they receive me: I have plenty of gold!" And no doubt money was then, as it is now, the sinews of war and of action. Each knight upon his admission was invested with a complete suit of equestrian armour, including sword, shield, lance and mace. Their armour was of a lighter make and material than that employed in European warfare, which was rendered necessary by the heat of the climate, and the character of the Mameluke horsemen with whom they had to cope, who rivalled the ancient Parthians in the celerity and adroitness of their cavalry exercise and evolutions. Every knight was allotted three chargers, and one esquire or serving-brother. His dress, at least in the convent, was a flowing white mantle over a cassock of the same colour.

"And on his breast a bloodie crosse he wore,
The dear remembrance of his dying Lord,
For whose sweet sake that glorious badge he bore,
And dead, as living, ever him adored;
Upon his shield the like was also scored,
For sovaine hope, which in his helpe he had.
Right faithful true he was in deed and word;
But of his cheere did seeme too solemne sad:
Yet nothing did he dread, but ever was ydrad."

The second class of the Order of the Temple consisted of the chaplains, who had one year's rigid probation to pass before they could be invested with the girdle and habit of the fraternity. The priests were strictly prohibited from intermeddling with the affairs of the military chapters, or any thing else but what concerned their own avocations, except when specially consulted. The costume of these religious consisted of the white frock with the red cross upon it, resembling that of

the Cistercian Order; but they were not allowed to wear the equestrian mantle, except such as had attained to the episcopal dignity as prelates of the Order. The following was their formula of profession.

“Ego [*nomen*] Regulam commilitonum Christi, et militiæ ejus, Deo adjuvante, servare volo et promitto propter vitæ æternæ præmium; ita ut ab hoc die non liceat mihi collum excutere de jugo Regulæ: et ut hac petitio professionis meæ firmiter teneatur, hanc conscriptam obedientiam in presentia fratrum in perpetuum trado, et manu mea sub altare pono, quod est consecratum in honorem Dei Omnipotentis et Beatæ Mariæ et Omnium Sanctorum; et dehinc promitto obedientiam Deo et huic Domui, et sine probrio vivere et castitatem tenere, secundum preceptum domini papæ, et conversationem fratrum domus militiæ Christi firmiter tenere.”

The receptions of the priests and of all classes of candidates were in the name of the Trinity—“in nomine S. S. Trinitatis, Patris, Filii, et Spiritus Sancti (et Beatæ Mariæ, et Omnium Sanctorum) te recipio et do tibi habitum Templi.”

The third class of the Order was composed of the serving-brethren, or squires. In the early times of the society, these performed all the necessary work of attending to the stables and armouries of the Order, besides other domestic and camp duties; but as the society increased in numbers and wealth a sub-division of this class resulted, under the designation of Brother-artizans, whose members were solely employed in the workshops and smithies, and in cultivating the lands that accrued to the Order. Such was the effect of their rapid acquisition of power and of property, that in process of time the establishments of the Temple presented the spectacle of a little world of all-work within themselves, containing smiths and farriers, farmers and bakers, horse-breakers and breeders of stock, all engaged in their several occupations. In contradistinction to these handicraftsmen and labourers, the fighting squires or serving-brethren were termed the armourers or armour-bearers, many of whom were the sons of substantial and respectable yeomen, and were admitted to familiar intercourse with the knights, so much so as to be invited to sit (below the salt no doubt) at the same table with their masters, though in such cases they were allowed one dish less at meals. Their dress (as has been noticed in the rule) consisted of a black or dark-brown surtout, with the red-cross of the Order on the breast or shoulder; their original white habit having been changed, owing to some impostors in the mountains of Palestine having at an early period assumed the equestrian character and costume, and, for some reason or other, given themselves out to be Knights-Templars, whereas they were not Templars at all.—“Dicentes se esse de Templo, cum sint de mundo.”—The serving-squires were bound exactly by the same rule as their superiors of the Order, and, with some obvious exceptions and modifications of form, the ceremony of their initiation was also the same. The array of the squires formed usually the second line in order of battle; the knights occupying the front, or post of honour, in the fight.

Such were the three great constituent classes of the Order; though through the corruptions of time and circumstance, other individuals obtained a species of connexion with the Temple, receiving certain real or supposed benefits, upon the payment of considerable sums to its treasury, or binding themselves to support its interests every where, and

remember it in their last will and testament. Those thus attached went under the denominations of Affiliated, Donates, and Oblates.

The following instrument of dedication and donation may serve to give a general idea of the nature of these obligations:—

“ I William, *d. g.* Count of Forcalcar, son of the deceased Gerald Anuci, being inspired by divine love, and of sound mind, do, of my own free will, dedicate my soul and body to the Lord God, and to the Blessed Mary, and to the house of the soldiery of the Temple, after this wise, that if I shall ever incline to join myself to any religious rule, I shall join the religious of the Temple, and none other; provided that the same shall be done fairly and freely by me, without any hindrance. If, however, it shall so be, that I end my days as a secular person, it is my will that I be buried in the cemetery of the house of the Temple. And I promise to bequeath to the aforesaid house of the Temple and the Brethren thereof, at my decease, for the love of God, and for the good of my soul, and of my parents, and of all the faithful who have died, my war-charger, and two steeds ready for riding, and all and whole my armour and arms, both of wood and of iron, being the equipment of a knight. Also one hundred merks of silver. Moreover I do promise, so long as I lead a secular life, to pay to the said house of the soldiery of the Temple, 100 sol. guill. annually, at the feast of our Lord's Nativity, in recognition of this donation; and that I will protect and preserve, to the utmost of my power, all the possessions and property of the aforesaid house of the Temple wherever situated, so far as the same shall consist with reason and justice.”

A more substantial and princely donation was that of Raymond de Beranger, Count of Provence:—

“ *Dono etiam et trado ipsi Militiæ cum assensu et confirmatione Raymundi filii mei et cum laudamentu baronum meorum, quoddam munitissimum Castrum, nomine Granyena, in mea Marchia contra Saracenos, cum militibus qui ipsum castrum pro me habent, et cum populo inibi habitante:—and whosoever shall attempt to violate this bequest, is summarily consigned to the portion of Ananias and Sapphira.*”

Similar attachments to certain religious orders, it is believed, are still practised by lay-members of the Romish church, who binding themselves to some of the minor obligations, receive the advantages of their sanctity and influence. In considering the constitution of the Temple, the directing councils of the Order follow in course to be noticed. Of these the General Chapter of Jerusalem formed the highest legislative body. It was essentially composed of all the great dignitaries of the Order—the Grand Seneschal, Mareschal, Treasurer, Turcopolier, Prior of Jerusalem, and magisterial assistants and officers, over whom the Grand Master presided in council. All the regulations and plans were there considered and confirmed, and claims of aspirants received and sanctioned. Not even the papal legate was permitted to be present at its proceedings. A certain infusion of a popular character was given it, by the admission of a proportion of squires or serving-brethren, who had also a vote in the election of a Grand Master.

When the General Grand Chapter was not convened (and it met comparatively seldom), the Chapter of the Convent of Jerusalem formed the acting legislative assembly. This court consisted of the resident grand members of the Order, who managed the general business of the society, receiving reports from the Priors of provinces, and issuing man-

dates as circumstances required. This constituted the permanent council at Jerusalem, and to the Conventual Chapter and Grand Master all the papal bulls, &c. were addressed. Each Grand Prior of a province had his provincial council, over which he presided, and promulgated the orders of the superior assemblies. Of course it took cognizance of the particular affairs of the province, and admitted members into the society. All questions therein discussed were decided by a majority of votes. The officers and heads of houses in the district constituted this Chapter. There were, however, Grand Visitors sent forth from time to time from head-quarters, to inspect the state of affairs of the provinces, who were empowered to call a Chapter at will, and supersede the Prior in his command if he should be found incompetent. In like manner, descending in the scale, each house-prior, or master of an establishment, had his particular Council or Chapter, to which all the Brethren under him might be called, and give their vote on general questions.

The grand office-bearers of the Order remain to be mentioned, to complete the sketch of the constitution of the Temple. These were, first, the Grand Master, who possessed considerable powers individually, but upon the exercise of which a sort of check was placed in the persons of two magisterial assistants, who, together with the Seneschal, or Depute Grand Master, were to form a part of every Chapter at which the head was present. The Grand Master exercised, as vicar-general of the Pope, episcopal jurisdiction over the clergy of the Order. The Grand Seneschal was next in rank to him; then came the Grand Mareschal, or Adjutant-general; the Treasurer, whose office explains itself; the Drapier, who regulated the clothing department; the Turcopolier, who commanded the light cavalry, or lancers of the squires; and the Prior of Jerusalem, whose peculiar province it was, with a party of ten knights, to escort the pilgrims on their way to the river Jordan. It was likewise his duty to guard the cross whenever it was brought into the field. His personal appointments consisted of four chargers, two esquires, one serving-brother, a secretary, and a turcopole orderly.

These were the chief officers of the Order at Jerusalem. Various subordinate offices were filled by the squires, such as the commissary, or prior of Acre, sub-mareschal, and the standard-bearer, whose post was in front of the banner of the Beauseant, and who was allowed two horses for his service. This latter office would seem to have been one of much honour, from the following mention, by Mathew of Paris, concerning the fatal fight at Antioch, in 1237:—

“ In illo infausto certamine *illustris miles Templarius, Anglicus natione, Reginaldus de Argentoniam, ea die Balcanifer, qui ut alii qui ceciderunt, cruentissimam de se reliquit hostibus victoriam. Indefessus vero vexillum sustenebat, donec tibiæ cum cruribus et manibus frangerentur.*”

FREEMASONRY AMONG THE ANCIENTS.

THE DIONYSIAN ARTIFICERS.

THE coincidences between these ancient artists and Freemasons are so curious, and the points of resemblance so numerous and striking, that the fact of their having been Masons does not admit of a moment's hesitation. It is easy to perceive that the nature of the subject, and the mystery in which the matter must have been necessarily involved, totally preclude the possibility of a strict logical demonstration, in the unavoidable absence of which, recourse must be had to analogy, which in the present instance is so complete and exact, as to satisfy the mind of every calm and dispassionate inquirer, and the force of which has been so great, as to compel even the uncandid and disingenuous Robison to acknowledge that Freemasonry has sprung from the Dionysian artists*. Little do the traveller and virtuoso think, while they contemplate with wonder and delight the splendid and venerable ruins of those magnificient structures in which ancient Ionia abounds, that those unrivalled specimens of elegance and taste owe their origin to the ingenuity and skill of obscure, reviled, and persecuted Freemasons. Startling though the assertion may appear, slow to believe, and unwilling to acknowledge it, though the classical scholar and the man of taste may be, yet the fact is unquestionable that the chaste and elegant architecture of ancient Greece, the Doric and Ionic orders, together with the art of sculpture in marble, are traceable to the same source. The elegant and ingenious author of the History of Ancient Greece expressly ascribes the origin of Grecian architecture to the Dionysian artists†, and if we can satisfy the minds of our readers of our identity with these, the above position is fully borne out. In order to show this, it will be necessary to enter briefly into the history of these artists. The *διονυσιακοι τεχνιται*, as they are called by Aulus Gellius‡, were a body of architects and engineers who were employed in the erection of temples, theatres, and stadia, and after the Ionic migration exclusively possessed this privilege in Asia Minor§. This celebrated migration took place about 1000 B. C., at a time when the Greeks had already attained a high degree of perfection, and made a very considerable progress in the arts and sciences. These, together with their sacred mysteries, the emigrants carried with them into Asia, where, after some years, the arts flourished with a prosperity unequalled, and an elegance of conception and execution that far surpassed the productions of the mother country||. They supplied Ionia and the countries as far as the Hellespont with theatrical apparatus by contract, and built the magnificent temple of Bacchus at Zeos, the remains of which were engraved at the expense of the society of Dilettanti, and published with its history in the *Ionian Antiquities*¶. They were very numerous, according to Strabo, in Asia Minor, Syria, Persia, and India, and it is highly probable that they were employed with the

* Proofs of a Conspiracy, p. 20.

† Gillies' Ancient Greece, vol. ii. p. 162.

‡ Lib. xx. cap. 4.

§ A. Gellius, lib. xx. cap. 4. Strabo, lib. xiv. Chisul's Antiquitates Asiaticæ, p. 107. Robison's Proofs of a Conspiracy, p. 20.

|| Chandler's Travels in Asia Minor, p. 100, 4to., 1775. Gillies' Ancient Greece, vol. ii. p. 162.

¶ A beautiful portico was erected several years ago at High Wykeham, the seat of Lord Le Despenser, under the superintendance of Mr. Rivett, in which the exact proportions of the original were faithfully preserved.

Sidonians at the building of Solomon's temple. Professor Robison, who was not marvellously partial to them, admits that they existed in Judea, and came from Persia into Syria, with that style of architecture called Grecian*, which species of architecture, Josephus informs us†, was made use of at the building of the temple. The alliance of King Solomon with the royal family of Egypt, where the Dionysian mysteries were extensively known, and the proximity of Jerusalem to that country, seem also to favour the supposition. About 300 years B. C. they were incorporated by the kings of Pergamus at Teos, which was assigned to them as a settlement, and where they continued for ages, a distinct and exclusive scientific association, engaged in the erection of works of art, and the celebration of their mysteries‡. They were distinguished from the profane and uninitiated by their science and skill in architecture, by appropriate words and signs, by which they could at once recognise their brethren in all parts of the globe§. They were divided into different lodges, distinguished by different names, and possessed of distinct jurisdictions||. They occasionally held festive and convivial meetings in lodges erected and consecrated for the purpose; and each separate association was under the superintendance and control of a Master and Wardens. The place of assembly was called *συνοικια*, the society itself, *συναγωγη, ἀμρεσις συνοδος, καινος*¶. They held a general meeting, or grand festival, once a year, which was solemnised with the greatest pomp and splendour, and at which the Brethren partook of a sumptuous entertainment provided for them by the Master, after the celebration of their ceremonies**. During the solemnization of their mysteries and ceremonial rites, they used utensils of a particular kind, some of which were exactly similar to those at present made use of in Freemasons' Lodges††. The wealthy artists were bound to relieve the necessities of their poor Brethren—but it is scarcely necessary to pursue the parallel further.—There is one circumstance, however, deserving of notice, which is, that the monuments erected by these Masons in memory of their Masters and Wardens remain to the present day in the Turkish burial grounds at Sever-hissar and E-raki, and were visited by Chandler about the year 1770. They were erected about 150 years B. C. The inscriptions on them were first published by the learned and laborious Chisul in 1728, from copies taken by Consul Sherrard in 1709, and examined in 1716‡‡. They are very complimentary to their Masters and Wardens, and express strongly the gratitude of the Brethren for their zeal and exertions on behalf of the Order, and for their generosity and benevolence to the members, and their public and private virtues. There are some circumstances in these inscriptions which would lead to the belief that Attalus, King of Pergamus, who was always a warm supporter of the Order, was sometime before initiated. Such is the nature and history of the Dionysian artificers, that remarkable association who erected those splendid edifices in Ionia, the ruins of which excite so much wonder, and to whom the world is indebted for all the improvements in architecture and science. Their further progress through Christian Europe is also extremely interesting. They struggle on, notwithstanding the edict of

* Proofs of a Conspiracy, p. 20.

† Jewish Antiquities, lib. viii. cap. 5.

‡ Chandler's Travels in Asia Minor, p. 100. Chisul's Antiq. Asiat., p. 133. Ionian Antiquities, p. 4.

§ Robison, p. 20.

|| Chisul, 139.

¶ A. Gellius, lib. viii. cap. 11.

** Chandler's Travels, p. 103.

†† See the decree of the Lodge of Attalus (*καινὸν τῶν Ατταλιστῶν*), preserved by Chisul, pp. 110, 141, towards the bottom.

‡‡ Ionian Antiquities, p. 3.

Theodosius, down to the time of the crusades, and during the constant communication which was kept up between Europe and Asia, passed over into Europe, and were the same with that trading association, which prevailed in Europe during the middle ages, under the patronage and authority of the sovereign pontiffs and princes of Europe, to whom their skill and ingenuity rendered them particularly serviceable. According to Dr. Henry, they traded under the name of the society of Freemasons, and were composed of men of all nations*. They possessed the exclusive privilege of erecting the cathedrals and churches throughout Christendom, and in consequence enjoyed several valuable privileges and immunities. They began, however, to be persecuted by the popes, and dwindled away upon the continent. In Britain they found a more mild and tolerant government. They built the abbey of Kilwinning in Scotland; and in England existed, with a few exceptions, as an exclusive association of architects and artists, till the initiation of Colonel Mainwaring and Elias Ashmole, the celebrated antiquary and founder of the Ashmolean Museum at Warrington, in October, 1646†, since which time, the distinctive character of an exclusively mechanical association has materially changed, several persons, as is well known, having been since admitted into the Order who were not architects by profession.

W. V.

A MEDITATION.

BY BROTHER JOHN SMITH.

'Tis sweet to wander on the shore,
 Enliven'd by the pale moon's ray,—
 To listen to the sullen roar
 Of the bold waves in wanton play.

'Tis sweet to gaze at yon expanse,
 Enveloped in the veil of night,—
 To view yon orbs in mystic dance,
 That shine afar so fair and bright.

Now let that wretch—if such there be—
 Who dares a Maker's power disown,
 These glories and his folly see,
 And bow before the eternal throne.

Bid him mark the green waves, dashing
 As their eddies reach the land,—
 Like the vivid lightning flashing
 As they burst upon the sand ‡.

Bid him mark the varied beauties
 Of those orbs that o'er him turn,
 That, performing heavenly duties,
 Bright in holy lustre burn.

These let him view, and then adore
 That God he never own'd before.

* History of Great Britain, vol. iv. book iv. ch. 5, § 1, 4to. edition. See also Wren's *Parentalia*, pp. 306, 307, who seems to have been well acquainted with their history and constitutions.

† See his *Diary*, p. 5

‡ In allusion to the phenomenon of the luminous appearance of the ocean during the summer and autumnal months.

ON THE PRINCIPLES AND PRACTICE OF MASONRY.

SIR AND BROTHER,—It was only a few days back that my attention was drawn (by a Brother who had borrowed of me for perusal the second number of the Masonic Quarterly) to one of its notices addressed to Correspondents, which honoured me by acknowledging the offer I had made of an occasional communication. Now in this offer I am desirous it be understood, I meant, at the time it was made, to allude only to the occasional remittance of Masonic intelligence, and not to any thing bearing the character of original production. Indeed, delighted and proud as I should at all times be to dedicate any powers I may possess, however humble, to the promotion of those truly philosophic principles and benign views so uniformly and impressively advocated in your valuable periodical, I had assuredly never contemplated the probability of my being enabled to contribute to its efficiency, in any other capacity than, as an occasional reporter of local Masonic proceedings; and I trust it is hardly necessary for me to state, that had the notice above alluded to occurred to my observation earlier, I should not have so long delayed the fulfilment of my engagement. I shall feel happy if I am allowed this opportunity of publicly expressing the warm interest I take, in common with the Fraternity here, in the success of your editorial labours;—the amusement and instruction we derive from your pages, and the perfect conviction we entertain that the object and end of your zealous exertions must be to sustain, in all its purity and force, and practically to apply to its legitimate and sacred uses, that heaven-born system of morality and virtue, which from the earliest recorded period has commanded the reverence of the learned and the wise, and classed amongst its votaries the great and the good.

That devotion to the principles and practices of Masonry, in the present day so universally manifested by the initiated, unequalled as it is for its intensity and zeal,—and that ready and rigid observance of all its prescribed precepts and mystic ordinances, for which the Fraternity has ever stood so pre-eminently distinguished,—are not indeed induced by the blind and senseless love of cherishing whatever bears the stamp of mystery or age, but are, it may be said, compelled by a deep and clear conviction of the permanent wisdom of those doctrines, and the active virtue of those precepts, which have been handed down from generation to generation, have passed as a goodly heritage from the father to the son, and still retain their genuine force and purity unimpaired by the lapse of time—unsullied by the vicissitude of ages.

To the thinking and reflecting portion of the Fraternity, and to the ingenuous and intellectual amongst the uninitiated, a more interesting retrospect can scarcely be imagined than is to be found in tracing the steady growth and eventful history of Masonry, from its cradled infancy and sheltered seclusion in the East, to its vigorous maturity and healing influence throughout the universe. At one time we observe it, like the Star of promise, struggling through the darkness and idolatry of heathenism; at another, alternately persecuted and cherished by the capricious violence of monkish intolerance, and subsequently flourishing under the more benign and genial influence of the reformed religion. The whole history of Masonry throughout these eventful periods, and under these various circumstances, will be found replete with almost unequalled instances of unshaken fortitude and active benevolence, and

every line descriptive of the most virtuous faith and the most exalted heroism.

In the fourteenth century, the rack, the flames, and the scaffold, instead of shaking their fidelity and fortitude, extorted only a contemptuous smile from the venerable Molay and his brother martyrs. Subsequent persecutions in Holland, France, Italy and Portugal—the dungeons and galleys with Mouton, and the torture and the rack with Coustos—have tended only to enhance the sanctity of our noble institution, and to cement yet more closely the bonds of Brotherhood by a glorious congeniality of principle.

In undertaking to enumerate individual instances of Masonic benevolence, the writer would have to contend with even more than usual difficulty,—for, in addition to the known and acknowledged truism, that though

“The evil which men do lives after them,
The good is oft interred with their bones,”—

the exercise of charity amongst Masons occurs mostly under circumstances and partakes always of a character incompatible with an open or ostentatious display of that greatest and brightest ornament of their profession. Conviction, however, must be firmly stamped on the mind of every Brother, of the assuasive influence of those cherished principles expounded and enforced at his initiation. The bitterness and asperity of common life are suffered not to approach the precincts of the Masonic sanctuary; political discord and religious controversy are unfelt and unknown within its walls, and temperance, harmony and fortitude, uniformly characterize those meetings, the object of which is the upholding of religion, the inculcating morality, the promotion of science, and the practice of virtue.

Again, how numerous the recorded instances of the wonderful—the almost talismanic effects of the mystic signal, either on land or at sea,—in the lonely desert or in the crowded city, with the mighty or with the humble: in whatever climes and under whatever circumstances, its spell is uniformly powerful.

In foreign countries and in hostile lands, the distressed have met with succour and the forlorn with cause for hope: even the murderous weapon of the brigand has been known suddenly to fall from its grasp, and in the field of blood and slaughter the prostrate soldier has beheld the avenging blade of his opponent miraculously arrested in its descent.

To the several interesting anecdotes with which the readers of the Masonic Quarterly have already been favoured, perhaps you will not object to my adding the following, which has just been furnished me by a Brother who was one of the number present at, and benefited by, the interesting circumstance now for the first time recorded. For the most scrupulous truth and accuracy, this statement may be safely relied on.

About the year 1815, while the 4th regiment, commonly known as the “*King's Own*,” was passing through the Bermudas on its way to Washington, both the officers and troops experienced the utmost difficulty and distress, their pay being greatly in arrear and their rations extremely limited. After having endured severe hardships and uninterrupted exposure and fatigue, with scarce a coin of any description in their possession wherewith to procure the necessaries of life, their condition was every day becoming more insupportable. It was at this fearful juncture, and when passing through those islands, the officers were one day invited to the table of a merchant resident in one of the

principal towns. In the course of the entertainment the generous host had not failed to discover, that amongst his numerous guests there was one for whom, though a stranger, he felt the warmth of friendship, and with whom, though a foreigner, he felt the ties of brotherhood. In a word they were Masons: to draw the Brother aside, to hear the history of their sufferings and privations, and to furnish ample means of relief and consolation, was the work of but few moments. A considerable sum of money was advanced by the merchant for the use of the regiment; and thus—by the existence of a certain principle of action in two individuals—a multitude were raised from a state of suffering and destitution, to one of comparative enjoyment and ease.

In conclusion, allow me to apologize for having trespassed on your time and space much longer than I originally intended;—longer, indeed, than either the matter or quality of my communication has warranted; and also to repeat my warmest wishes that your instructive and entertaining Quarterly may receive from the Fraternity that patronage and support to which the character of its contents, both for ability and disposition, so justly entitle it.

Alfred Lodge,
Oxford.

I remain, &c. &c.
R. V. T.

RUINA TEMPLI.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate on the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

Hark! the Romans at thy walls,
See where their bright plumed helmets glance—
It falls—proud Salem's bulwark falls—
Onward thy conquering foes advance.

Shall the accursed, unholy fire,
Approach the temple's sacred pile?
Oh, God, behold thy sons expire—
Thy children slaves to heathens vile.

Avenge, avenge the chosen race,
Think on thine oath to Abraham sworn;
Preserve thy chosen dwelling place,
Nor let thy mystic veil be torn.

Hark! to that exulting shout,
The heathen o'er thine altars rise;
Thy walls with flames are wreath'd about,
Fire and ruin fill the skies.

'Tis past—the sacred veil is torn,—
A chosen nation is no more;
Ages to come our ruin mourn,
Let earth our mighty fall deplore.

Mourn, Judah, mourn thy warriors dead,
Thy altars prostrate in the dust—
Mourn, Judah, mourn, thy strength is fled,
Yet own, alas! thy doom is just.

JOSEPHUS.

THE WIDOW OF NAPLES.

THERE dwelt in Naples a matron named Corsina, wife of a worthy cavalier known as Raomondo del Balzo. Now it pleased Heaven to take the husband of Corsina, leaving her an only child, named Carlo, who was in every way the counterpart of his father. Thus the mother resolved that he should inherit all her fortune, and determined to send him to study at Bologna, in order that he might learn all the accomplishments of his age. With this view she secured a master for her son, furnished him with books and every other necessary, and, in the name of heaven, sent him to Bologna. There the youth made rapid progress, and in brief time became a ripe scholar; and all the students admired him for his genius and loved him for the excellence of his life. In course of time the boy became a young man; and, having finished his studies, prepared himself to return home to Naples, when he suddenly fell into a sickness, which defeated the skill of all the physicians of Bologna. When Carlo found that death was inevitable, he thus ruminated with himself:—"I am not afflicted for my own sake, but for my disconsolate mother, who has no child save me; in whom she has garnered all her earthly hopes, and from whom she looks for future support, and for the regeneration of our house. And when she knows that I am dead, and that, too, without her even seeing me, sure I am she herself will suffer a thousand deaths." Thus did he lament more for his mother than himself. Now, dwelling on these thoughts, he conceived a plan by which he hoped to lessen the bitterness of his death to his parent; to which end he wrote her a letter in the following words:—

"My dearest Mother,—I entreat that you will be pleased to send me a shirt made by the hands of the most cheerful woman in Naples—a woman who shall be free from every sorrow—every care."

This letter was despatched to his mother, who instantly disposed herself to fulfil the desires of her son. She searched throughout Naples, and where from outward appearance, she hoped to meet the woman free from sorrow, there she learnt a story of some lurking grief—some deep, though well-disguised affliction. At this, Corsina said, "I see there is no one free from misery—there is no one who hath not her tribulation; and they, too, who seem the happiest have the deepest cause of wretchedness." With this conviction she answered the letter of her son, excusing herself for the non-fulfilment of her commission, assuring him that, with all her search, she could not discover the person whom he desired might make the garment. In a few days she received the tidings of her son's death: it was then she felt the full wisdom of the lesson he had taught her, and with meekness and resignation bowed to the will of God.

[The above is from the Italian of Fiorentino: the original story is disfigured by the faults of the age (1397) in which the author wrote. We have endeavoured to present to our readers the exquisite sentiment of the tale, separated from the dross. Fiorentino is, we believe, but little known to English readers: he is, however, well worthy of their acquaintance.]

MASONIC ANECDOTE.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

WORSHIPFUL MASTER AND BROTHER,—The following anecdote, of the truth of which I was some time since assured by a very zealous and distinguished Brother in Devonshire, is an interesting proof amongst many others of the benevolent and amiable effects of Masonry on the heart; and if you think this hasty sketch of my recollection of it worthy of a place in the Masonic Quarterly, I beg you will insert it in the next number.

During the late war, a small coasting vessel trading between Plymouth and Hampshire, returning with a cargo to the former, was suddenly surprised in the evening by a French privateer, who had taken up her position under one of the bold promontories of the Devonshire coast. The crew of the English vessel, being composed of the captain and two or three persons, could make no resistance to a ship of war, and was taken possession of by the enemy. The French officer who performed that duty, in the course of his overhauling the cargo and papers of his prize, discovered a Master Mason's certificate from the Grand Lodge of England. He demanded of the English captain if he was the individual named in it; and on receiving an answer in the affirmative, the Frenchman observed that, although he was not himself a Mason, this was a circumstance which he knew would very much interest his commander, and that he must therefore go aboard the French ship and inform him of it. Having done so, the French captain now came aboard his prize, and having satisfied himself that his captive was entitled to his fraternal protection, proposed to him that if he would give him his word as a man of honour and a Mason, that on his return to Plymouth he would use his best exertions to obtain the release of his (the French captain's) brother, who was then a prisoner of war in Mill prison, Plymouth, he would give him up his vessel and allow him to proceed on his voyage. The Englishman, happy to be liberated on terms so truly Masonic, made the best of his way to Plymouth, in which harbour he in a few hours arrived with his cargo and crew. He immediately went ashore, and having assembled the Masters of the Lodges of that part communicated to them this extraordinary convention. One of the Masters, happening to be employed at that time by the government in the management and supply of the French prison, lost no time in communicating it to the head department in London, and by the next post received an order to complete with despatch and fidelity an exchange which the French Brother had commenced with so much generosity and confidence. The French prisoner was shortly conveyed by a flag of truce to the shore of his native land.

Such are the heads of this interesting event. Perhaps you may be able to elicit from some of your Devonshire readers further details, with which I may not be so particularly acquainted; but being in town I have thought it my Masonic duty to introduce to the notice of the English Fraternity this noble conduct of their French Brother.

I am, Sir and Brother,

Faithfully and Fraternaly yours,

ROBERT LEIGH,

W. M. of the Lodge of Sincerity, No. 327.

Taunton.

THE MYSTERIOUS MR. B—.

A CHARACTER DRAWN FROM NATURE.

BY A. U. T.

THE individual whom we are about to talk about, or in other words, to bring on the carpet, is, at least we so conceive, a singular nondescript. His actions, general habits, and the motives on which he acts, are peculiar, and designedly so. We have closely watched this oddity for several years, have endeavoured to scrutinise his meanings, and pursued every step that the usages of society allow, to unfathom him, but without effect; and it was only by a strange accident we were able, or fortunate enough, to unravel the decided mystery in which he was and chose to be veiled. For a considerable period of time we disliked, nay almost detested, the object alluded to; he was continually, that is, daily and hourly, before our eyes; he was constantly thwarting us in our pursuits—indeed, he was almost avoided as a pest. He was perfectly aware, and no doubt inwardly felt, that he annoyed us by his strange unaccountable maxims; yet still, in spite of this, he did, and does now to the present day, quietly and determinately pursue the same routine or system with the same noiseless and abstracted manner. Many persons, being ignorant of his real motives, wish, almost uncharitably so, to see “a vacant space,” and their silent neighbour vanish into air.

Our silent friend and self are numbered among the proprietors of the R— I—, and it is in the capacious building of the society that our scene is laid. The author became a member in the year 18—, and we recollect perfectly well being struck on that occasion with the peculiar visage, appearance, and behaviour of the mysterious Mr. B. A new member is, generally speaking, the stare-gap of an assembly; his dress and manners are scanned with Argus eyes, and first impressions very often prove final ones; at any rate we were introduced to the assembled associates in due form, many of whom were personally known to us; the friendly recognition and general politeness which characterises meetings of this description were offered, and the only solitary exception which we noticed was Mr. B. He had at this time a journal in his hands, he did not allow himself to be interrupted, but continued in the same precise position, and with the same study before him, during the whole period we stayed, which was about two hours.

In personal appearance he is beyond “passing strange”—having once seen, we defy you to forget him: in stature he is decidedly tall and Quixotic, very spare in flesh, nay skinny, yet bears the remains of a once powerful bony muscular man. His nose is “very peculiar,” too much so for its description to be omitted, and we find, after many difficulties, that the easiest manner to do so is thus—draw two sides of a square, and after you have connected the two points by a circle, you will then produce, without much exaggeration, the prominent feature of the physiognomy of the mysterious Mr. B. You have by this time discovered that his nose forms the quarter of a circle, and is consequently extremely large and out of all due proportion, yet his eyes are directly formed on the opposite principle: they are small, but yet bespeak their possessor to have at his command the means of judging men, manners, and things. His garments fit him well, and were at some very distant period undoubtedly good; his once black coat has too

evidently seen—(it bespeaks many), summers—but now shows the desolate appearance of winter, being robbed of its glossy substance or down, and reduced to the scale generally designated threadbare. Yet, after all, who, with common sense, can despise an old coat? for our own parts we do not; we have often been annoyed by the tantalizing miseries of a new coat, and new boots and shoes; but when we reflect on the dear home-comforts of an old coat and slippers, we feel bound to pay due respect to all garments of an ancient degree.

Having thus introduced Mr. B. to our readers, without descending into more minute points, we shall at once proceed with our interesting subject. It occurred that passing down Brydges-street, Covent-garden, in the month of June last year, we were induced by that strong and powerful feeling which sways the minds of the multitude—curiosity—to stop at the shop, nay, repository is a better word, of Mr. ——, whose very pretty and costly collection of antiques, curiosities, jewels, &c. &c., attract the due attention of the passers by. In his windows are generally placed some very pretty specimens of Masonic jewels, and there was one, a royal arch jewel, in particular, upon which we had for sometime fixed our attention, and it was for the purpose of once more examining its very peculiar make that we again stopped; the particular spot and pane of glass was, however, pre-occupied—one person had possession: he was ogling the particular article in question with the evident keen sharp eye of a connoisseur, and seemed determined to fully satiate his, to me, rude curiosity.—How apt we are to blame others for doing that which we seek to do ourselves.—At last a movement took place, when lo, and behold, who should it prove to be, but the undoubted—the mysterious Mr. B. No notice was, however, taken between us, and he quietly wended his way. It was evident that his notice had been attracted by the particular gem we have alluded to, it was the only one on that identical spot; and the reader will, no doubt, participate in our feelings of astonishment, when upon minute inspection we discovered that the christian and surname (both too peculiar to belong to any other person) engraved on the jewel was that by which this unaccountable man was designated!!! We cannot sufficiently describe the feeling under which we laboured at the particular moment, but it operated so far and so strongly, that we went instantly into the shop and purchased the emblem. We felt possessed of a keystone, a magical charm, by which we should, in all common probability, be enabled to dive into the labyrinth of mystery in which he was surrounded;—the result of the trial will be hereafter shown.

* * * * *

It is out of our power (although very much against our inclination) to describe our next meeting—suffice it to say, *that we knew each other*; the film was cleared, the mist disappeared, and there never was a case in Masonic history which more clearly proved the intrinsic value of that secret, that soul-absorbing, preponderating influence, that bond of union, of fraternal friendship, which peculiarly characterises the Order.

Our intercourse, to the astonishment of the other proprietors of the R—— I——, was soon apparent, it raised the wonderment of all; for it is a fact, that for the extended space of ten whole years he had never been known to exchange any marks of a friendly or courteous bearing with his fellows. And yet, here, in a moment, this perverse gloomy misanthrope could raise, by some supernatural agency, a positive smile upon his countenance, and appear pleasant, whenever we met. There

were many jokes passed upon the subject, to such a length, that it was stated that we were possessed of some peculiar attribute not usually belonging to the common race of mankind. The old saying was again revived in all its pristine vigour—"wonders will never cease."

We were soon admitted to his full confidence; his history is simple, but instructive; and by his own kind permission we shall endeavour to pourtray the events of it in the simplest colours.

[The public are aware that authors are, generally speaking, strange animals, being full of whims and oddities; we are like the rest of our brethren in this respect. We now choose, in our magisterial authority, to make, as the vulgar say, a hitch in our tale; we conceive, at least we have sufficient audacity to suppose so, that we have raised by this time something like an anxiety to know all our promised information; but ye must have a little patience, ye must wait a bit—it would destroy at once that obligation under which ye are now labouring, were we to open the prison house, and leave ourselves without one particle of interest. No, in the next part of this excellent work, provided, nevertheless, that your intelligent editors permit, we shall proceed in our career, by showing up the mysterious Mr. B. in life, character, and behaviour.]

THE GILKES TRIBUTE.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER,—In conformity with a resolution passed at the late meeting of the "Gilkes Committee," I beg leave to hand you a final report of their proceedings, and at the same time an account of the receipts and expenditure thereon, well assured it will readily find a place in your valuable journal.—I remain, Sir and Brother, your most obedient servant,

EDWARD PITT.

A meeting of the above Committee was held at the house of the Chairman, on Friday, the 8th of May, 1835, regularly convened by summons.

A letter was read from Brother A. L. Thiselton, desiring "that his name should be withdrawn as Secretary." Upon which it was resolved that Brother A. L. Thiselton's name should be withdrawn, and that Brother Pitt be requested to act as Secretary, which request he readily acceded to.

Brother Pitt reported that he had received a communication, inclosing a remittance of *4l. 7s. 6d.* from Brother Lieutenant Ramsay of the 14th Regiment N. L., Bombay, Secretary to the Hope Lodge, No. 532, in aid of the "Gilkes Tribute."

Resolved that the same be respectfully acknowledged.

The following account was then finally audited:—

Total receipts	£103 0 2	
Additional subscription from Chairman and Treasurer	3 9 8	
	<hr/>	£106 9 10
EXPENDITURE.		
The monument	£52 10 0	
Church dues	28 15 6	
Ledger, Grave, &c.	7 4 4	
	<hr/>	£88 9 10
To printing and lithographing various circulars, advertisements, messengers, postages, &c., &c.	£11 14 0	
	<hr/>	£100 3 10
Balance in favour of the Committee		£6 6 0

Resolved that the above balance be equally divided between the girls' school, the boys' school, and in aid of the funds now collecting for the purpose of erecting an asylum for the aged Freemason.

The Committee confidently trust that in this disposal of the balance in hand, they shall carry into effect the intentions of the subscribers at large, whom they sincerely congratulate upon the successful result of their liberality.

The Committee cannot separate without recording upon their minutes the satisfaction they have in stating how unanimous they have been, and that the fund having been considered as a sacred deposit, the Committee have always defrayed their personal expenses, and that no charges whatever, even for places of meeting, have at any time been incurred.

Resolved that our present Secretary, Brother Pitt, be requested to draw up a final report for insertion in the Freemason's Quarterly Review, for the information of the Fraternity.

Resolved that this Committee be now dissolved.

R. T. CRUCEFIX, *M. D.*, *Chairman.*

EDWARD PITT, *Hon. Sec.*

TO THE EDITOR.

SIR,—As I cannot for one moment believe that you wish to impose upon the public, by giving statements that are untrue, especially if those statements were libellous, I write to inform you that you have been misinformed in almost every particular by your correspondent who sent you a communication respecting the lecture I had the honour to deliver upon Freemasonry at Colchester, in November last, and which you inserted in No. 4 of the Masonic Review; nor can I doubt but that you will give the same publicity to the following observations as you have to the strictures I complain of.

The first charge brought against me is of a grave and serious nature, viz.: making too palpable allusions to the Supreme Being, and using irreverent language towards Jesus Christ.

The second charge against me is, that I accused the Freemasons of indecent and revolting conduct in their Lodges. These are the words made us, of by the Reviewer:—"The assertion that the behaviour of Freemasons in Lodges was too revolting, and——(we dare not for decency sake use another term the lecturer employed), to be mentioned in the presence of ladies."

The third charge against me is, that I called the ministers of religion liars and deceivers.

The fourth charge against me is, that I characterized the Fraternity as the protectors of murderers, the abettors of *swindling*, *lying*, *blasphemy*, and *sedition*!! I am then charged with having unconsciously invoked a blessing upon the immortal memory of Jenner and other worthies who were members of the Masonic Order.

Now, the fact is, Mr. Editor, that there is not one of these charges that can be substantiated against me; and, for the truth of this assertion, I appeal to the respectable and intelligent audience by which I was surrounded. Allow me, in conclusion, to put a question or two to the reviewer of my lecture. Why does he not inform the public who the individual is whose remarks he states "were fatal to the false prophet?" and why did he not answer my arguments in the lecture room, as he

had travelled many miles for the purpose, and especially as the Chairman gave him the opportunity for so doing? And why did he not state the fact that a handsome vote of thanks was proposed to me, and that that vote was seconded by a *Freemason*, residing in Colchester, of the first respectability?

The truth is, Sir, that this well known individual, with the assistance of the Reviewer, by their unblushing and malignant falsehoods, have done the secret loving Craft infinitely more injury than I was capable of doing. I brought the subject forward fairly for discussion; the manner in which I have been answered, proves to demonstration, that the subject will not bear the light of truth, but says, unto, "darkness be thou my covering." I am, Sir, yours, &c.,

Ipswich, May 18, 1835.

S. PIPER.

[We readily insert Mr. Piper's letter. His discourtesy or displacency are equally immaterial, and we think that he might have been satisfied with the general effect of his harangue. That our Reporter was too indulgent in his remarks, is sufficiently known; and it may be true that a vote of thanks was passed—all we can declare is, that such information never reached us until Mr. Piper has heralded this important compliment to his veracity. Our Reporter left the room on the conclusion of the admirable address of the young man who so effectually abashed even the lecturer himself, by one of those effusions of natural eloquence, which give to truth a charm at which "deceivers" tremble—and further this deponent knoweth not.—ED.]

ORGANIC AND ANIMAL LIFE COMPARED.—The functions of the organic life are performed with uninterrupted continuity; to those of the animal life rest is indispensable. The action of the heart is unceasing; it takes not and needs not rest. On it goes for the space of eighty or ninety years, at the rate of one hundred thousand strokes every twenty-four hours, having at every stroke a great resistance to overcome, yet continues this action for this length of time without intermission. Alike incessant is the action of the lung, which is always receiving and always emitting air; and the action of the skin, which is always transpiring and always absorbing; and the action of the alimentary canal, which is always compensating the loss which the system is always sustaining. But of this continuity of action the organs and functions of the animal life are incapable. No voluntary muscle can maintain its action beyond a given time; no effort of the will can keep it in a state of uninterrupted contraction; relaxation must alternate with contraction; and even this alternate action cannot go on long without rest. No organ of sense can continue to receive impression after impression without fatigue. By protracted exertion the ear loses its sensibility to sound, the eye to light, the tongue to savour, and the touch to the qualities of bodies about which it is conversant. The brain cannot carry on its intellectual operations with vigour beyond a certain period; the trains of ideas with which it works become, after a time, indistinct and confused; nor is it capable of re-acting with energy until it has remained in a state of rest proportioned to the duration of its preceding activity. And this rest is sleep. Sleep is the repose of the senses, the rest of the muscles, their support and sustenance. What food is to the organic, sleep is to the animal life. Nutrition can no more go on without aliment, than sensation, thought, and motion, without sleep.—*Dr. Southwood Smith.*

MASONIC INTELLIGENCE.

[The circulars of the December and all subsequent communications are still due.]

THE very numerous letters we have received since our last publication, from various bodies, particularly in London, testifying their approbation of this Review, is, as our friends may well believe, very gratifying; and we should with great pleasure insert them had we not previously given our reasons to the contrary. Our Brethren will acquit us of a want of either gratitude or attention; for cheered as we have been by Fraternal kindness, our prospects have brightened and our task has been rendered comparatively easy.

March 23.—A circular under this date has been issued by command of the Most Worshipful Grand Master, and addressed by the Grand Secretaries to the Lodges, reminding them of the necessity of timely registration under the Act of Parliament.

ESPECIAL GRAND LODGE.—APRIL 29.

Present, the Rt. Hon. and R. W. the Earl of Durham, D. G. M. as G. M.
 R. W. — Goff, Prov. G. M. as D. G. M.
 R. W. D. Pollock, S. G. W.
 R. W. Geo. Stone, J. W.

Brother, Rt. Hon. Lord Monson, W. M. of the Riegate Lodge.—
 Rowland Alstone, *M. P.* for Herts.—Simon M'Gillivray, Prov. G. M.—
 W. W. Prescott.—Meyrick.—D. Granville, about fifty other Metro-
 politan and Provincial Grand Officers, and several Masters and Wardens
 of the Craft.

The Grand Lodge was opened in due form by the Earl of Durham, and the blessing invoked by the Rev. Grand Chaplain Bro. Fallofield.

Such portion of the minutes of the Grand Lodge in June, as referred to the election of his R. H. the Duke of Sussex, was read and confirmed, upon which the Grand Lodge rose and saluted the throne in compliment to their illustrious Grand Master.

The Earl of Durham expressed, on the part of his Royal Highness, his regret at being prevented by illness from acknowledging in person such marks of approval, and directed the Grand Secretary, Bro. White, to read a letter from the Grand Master, and to announce the following list of Grand Officers for the year:—

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND,
FOR THE YEAR 1835—1836.

Patron,
The King's Most Excellent Majesty.

Grand Master,

His Royal Highness Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, President of the Royal Society, Colonel of the Honourable Artillery Company of London, Knight of the most noble Order of the Garter, K. T., &c. &c. &c.

Pro.-Grand Master,
Right Hon. the Lord Dundas.

Deputy Grand Master,
Right Hon. the Earl of Durham.

Rowland G. Alstone, Esq., <i>M. P.</i>	Senior Grand Warden.
E. A. Sanford, Esq., <i>M. P.</i>	Junior Grand Warden.
William W. Prescott, Esq.	Grand Treasurer.
Rev. William Fallowfield	Grand Chaplain.
William Meyrick, Esq.	Grand Registrar.
Mr. William H. White	} Grand Secretaries.
Mr. Edwards Harper	
Archibald Keightley, Esq.	Senior Grand Deacon.
Benjamin Lawrence, Esq.	Junior Grand Deacon.
Sir John Soane	G. Superintendent of Works.
Sir Wm. Woods (Clarenceux) P. S. G. D.	G. Director of Ceremonies.
John Masson, Esq.	Grand Sword Bearer.
Sir George Smart	Grand Organist.

Lord Dundas, absent from ill health, was then saluted as *most* worshipful Pro.-Grand Master, with the same honours as the Grand Master*. After which the Earl of Durham was saluted as Deputy Grand Master.

His Lordship then invested the newly appointed Grand Officers.

The following list of the Grand Stewards elect was then read, and, being declared approved by the Grand Master, were announced as Grand Stewards of the year:—

GRAND STEWARDS FOR THE YEAR 1836.

Alexander Dobie No. 1	Edward Staples No. 30
Herbert de Crespigny 2	Charles Sandy Packer 32
John Dunbar 4	Thomas W. Wells 37
William U. Sims 6	Charles Altwicker 66
William Nokes 8	William Brooks 72
Robert Timothy Hall 14	William F. Walker 108
Frederick Ribbans 21	John Maitland 116
Thomas Knowles 23	Richard Carpenter Smith 233
Benjamin W. Tucker 27	Charles Elliott 324

The Especial Grand Lodge was then closed in due form.

* Some Brethren inadvertently saluted the Pro.-Grand Master as Deputy Grand Master; but it should be borne in mind that His Royal Highness distinctly ordered that his Lordship was, on his promotion, considered by the Grand Master as (an "*alter ego*," and) entitled to the same Masonic honours as himself; and in the letter from the Grand Master read this day by the Grand Secretary, his Lordship was described as his *most* worshipful Brother.

GRAND FESTIVAL OF THE ORDER.

IMMEDIATELY after the especial Grand Lodge was closed, Lord Durham, with the Brethren, entered the Hall in Masonic procession, and were met by the most numerous assembly that had been known for some years—in all nearly three hundred. The ladies' gallery was graced by beauty and fashion, and added greatly to the interest of the happy occasion.

After the removal of the cloth, the ladies, who had retired to partake of an elegant collation, returned to the gallery; they were greeted most enthusiastically, and gracefully acknowledged the cordial welcome, which was heightened by the beaming smiles that betokened their cheerfulness. The noble Chairman, the Earl of Durham, rose, and as the first toast, proposed "The King," as Patron of the Craft; "The Queen," Patroness of the Female School; both toasts were received with loyalty and respect.

The health of his Royal Highness the Duke of Sussex was the next toast. "Although," observed the noble Earl, "our Grand Master is not present on this happy occasion to receive those accustomed marks of your affection, you, my Brethren, are well aware that nothing but the hand of Providence, which has interposed, would have prevented him from mingling amongst you, and participating in the happiness of this meeting. His first care has ever been and continues to be devoted to promote the welfare of the Craft, and by his personal attendance to dignify its proceedings; well do I know, and deeply do I feel how poignantly his Royal Highness regrets being compelled to delegate to other hands the investiture of those Brethren whom he has appointed as Grand Officers of the year; but in carrying into effect the commands of our illustrious Grand Master, I can but add the pleasure I have felt in humbly performing so gratifying a duty. I must also congratulate the Craft upon the condescension of his Royal Highness in continuing once more to preside over the Grand Lodge. Around the walls of this temple, my brethren, are displayed the portraits of many members of the Royal Family and other distinguished Freemasons, who have proved themselves foremost in supporting our rights and privileges; yet, amongst this noble illustration either as there depicted, or as elsewhere known, where shines there one so pre-eminently conspicuous in upholding the Order of Freemasonry, as our illustrious Brother, His Royal Highness the Duke of Sussex."

There was but one sentiment which re-echoed the words of Lord Durham, and that sentiment was conveyed in a burst of natural feeling and acclamation, as an affectionate tribute to one so loved and venerated.

The health of the Right Hon. Lord Dundas, the Pro-Grand Master, was then proposed, and received with respectful approbation.

The Provincial Grand Master for Canada, Simon McGillivray, Esq., addressed the meeting, and after drawing the attention of the Brethren to the inestimable value of the Masonic services of the noble Chairman: first a Provincial Grand officer of high rank; next, the dignified and talented manner in which he acted as Deputy Grand Master; and lastly, to his very efficient and courteous conduct on the present festive occasion, proposed the health of "the Right Hon. the Earl of Durham." The toast was received with the most significant marks of lively acclamation.

The noble Brother returned thanks to the following effect :—

“Brethren, the friendly, I may say the enthusiastic manner in which my name has been noticed, calls upon me most imperatively to declare how grateful to my feelings is such a mark of your spontaneous approbation ; how cheering to my heart is the encouragement you thus offer me to continue a line of conduct that has met with your support. Although from my earliest years I have been a Freemason, and I trust not an unworthy one, yet my sphere of action having been confined to the province with which I am so immediately connected, I was but little known to my London Brethren until called upon to assist the Grand Master, when serious indisposition prevented him from acting as he himself could wish. Duty and affection equally prompted me to render myself useful to him and acceptable to you ; for, however gratifying the compliment may be considered, and I candidly confess I esteemed it a mark of personal affection from the Grand Master, still I feel bound to declare, that nothing could have satisfied me had I not received these cordial and flattering proofs of your esteem. However light and easy it may be at any time to preside over a festive meeting, where mirth and good humour encourage a Chairman to proceed in the details of his office with comparative facility, it is a far different matter to preside over the deliberate assembly in Grand Lodge, where important subjects are discussed, and when the vital interests of our institution are to be gravely considered. Until lately, the proceedings at those communications were mere promulgations and registrations of the edicts of the Grand Master ; but, Brethren, there has arisen of late a spirit of inquiry worthy of our glorious profession, that has found its way into our legislative assembly, that has brought about discussions upon most important subjects, and this has been happily marked by an especial propriety of conduct, and by the exercise of great intellectual powers. I have sincere pleasure in stating my conviction, that the Grand Master, so far from viewing these proceedings with either distrust or jealousy, is gratified to know that they have taken place. As far as I am personally concerned, I trust I have filled the chair with fairness and impartiality. It is my anxious wish to be much among you—it is my duty, and no distance, no consideration, shall prevent my attendance when my health shall permit. I congratulate you upon the very great advances which Freemasonry is making amongst all classes of men ; in the metropolis it flourishes, and the Provincial Brethren vie with those in London, both in numbers and respectability. It appears to me to be our paramount duty to sustain and to support Freemasonry ; not simply because it is founded upon charity, benevolence, and piety, but because it enables men who are confessedly separated by religious differences or political dissention, conscientiously to meet in the calm serenity of an untroubled scene, whatever may be their creed or political bias. Freemasonry has, however, a still nobler aim—it associates the *poor* and the *rich* upon terms of perfect equality, without a violation of decorum, without offering the slightest interference with the regulations of well-organised society. Surely the prevalence of such principles must contribute to the prosperity of the country, by promoting general harmony, and uniting all classes in the strictest, the closest bonds of concord.”

The Earl of Durham's address excited the most intense interest, was listened to with deep attention, and received with that applause to which its importance and sincerity so justly entitled it.

“The Grand Masters of Scotland and Ireland,” received a merited

eulogium from the Chair, and the toast was proposed and received with mutual and cordial applause.

Brother McNeil, a member of the Scottish bar, and W. M. of that highly distinguished Lodge, the Canongate-Kilwinning, Edinburgh, rose in compliment to the toast, and addressed the company in a very eloquent manner:—"It was his duty to state, that the flattering manner in which his Grand Master was introduced was personally gratifying; and although the presence of the Marquis of Douglas and Clydesdale would have added to the splendour of the meeting, yet his Lordship, although he would have expressed himself more eloquently, could not have felt more grateful than himself." Brother McNeil in conclusion, solicited permission to propose "the health of the Grand Master of England" in another character, one dear to every Scotchman, as "the Earl of Inverness." The worthy Brother was very felicitous in his address, and his toast was most warmly cheered.

"The Provincial Grand Masters" followed next in succession, and Brother McGillivray returned thanks.

The Earl of Durham next proposed "the Grand Wardens of the year, and the other Grand Officers," prefacing the toast with some appropriate comments upon the respective appointments.

Brother Rowland Alstone, *M. P.*, *S. G. W.*, observed, that he had nothing but devotedness to offer in return for the distinguished compliment paid to him by his appointment to the office of Grand Warden of England, and he could affirm on the part of his esteemed Brother and colleague, Brother Sandford, *M. P.* for Somerset, that unavoidable absence from England was the sole cause of his not being present to acknowledge most respectfully his sense of the kindness shewn to him. It would be his (Brother A.'s) duty in future to endeavour to promote further, if possible, the cause of Freemasonry; and he considered that such an address as had been delivered that day by the Earl of Durham, had never been exceeded; it was pleasing to know there was some chance of its publicity, for the more it was distributed through all parts of the world, the more would it tend to disseminate what is good and useful. "As Grand Warden, I will be attentive, and whenever my public duty does not prevent, I shall be found in my place." Brother Alstone's address was extremely well received.

"The Masonic Charitable Institutions" was then given, and an allusion made to the festival appointed for the 13th of May, in support of the female school.

The Noble Chairman then rose and called the attention of his Brethren to the next toast, in which their gallantry as men, and their fidelity as Masons, were powerfully associated. "It is not, I trust, exceeding the bounds of Masonry, if I should tell the beautiful ladies in the gallery that its foundations are placed upon piety, virtue, and universal charity, and that heaven, of which those fair guests are but types and symbols, we in our hearts believe, cannot but approve our object, which is to break down all barriers that would prevent harmony and love. Much has been said and much written upon the non-association of females with Freemasons in their Lodges. I beg to state, that in former days, when the hard work and labour of Freemasons was such, that to have compelled the softer sex to participate in laborious toil, would have been unmanly, if not cruel; there was more than a reasonable excuse for exempting them from such services; but now in the present day, when our objects have a different contemplation, when they may be

considered as having an allegorical illustration, I can scarcely perceive why the ladies are not more intimately associated in our pursuits. On this particular point, I am somewhat doubtful how the reformers in Masonry may feel, but I throw out the hint for their consideration. I now propose 'the health of our fair guests,' and shall do myself the honour of attending with the Grand Officers, to pay them a mark of personal respect in the gallery."

A burst of joyful acclamation was the answer to his lordship's gallantry, and the ladies retired evidently delighted.

"The Board of Stewards, and thanks to them for their liberality and attention," was the concluding toast.

Brother Bell, the President of the Board, then rose, and stated that there was but one part of his duty which he lamented, it was, that during their year of office, the Grand Stewards had to regret that the continued indisposition of their illustrious Grand Master had prevented them from tending their personal services; but that among themselves as a body, there had existed perfect unanimity; they felt it incumbent upon them to make every possible arrangement for the ladies, and he hoped that without interfering with the orders lately issued, the comfort and pleasure of their interesting and fair friends would be secured; they were themselves, as it were, but one man, with one mind, and, consequently, with no dissentient voice. For the Brethren, too, they had catered with some view to novelty, as in addition to what was considered proper upon the Grand Festival, they had determined that every Brother should be supplied with tea and coffee. The worthy Brother concluded with expressing the thanks of his Brother Stewards for the kindness shown them, and immediately afterwards the Earl of Durham and the Grand Officers retired.

The vocal choir consisted of Brother E. Taylor, T. Cooke, Bellamy, Collyer, Jolly, &c., &c., whose talents were very pleasing and conspicuous, and tended much to enliven the good-humour of the day.

THE GLEE ROOM.

It is our pleasing duty to record the very general satisfaction which the ladies expressed at the attention paid to them, at the splendid banquet prepared for them, at the general arrangements of the evening, and more especially by the introduction of some ladies who favoured them by a very pleasing concert. Mrs. Fitzwilliam, whose good-humour infused an additional charm during her hurried visit, sung one of her favourite ditties, and was obliged to leave early to fulfil her professional duties at Drury-lane. Mrs. Sheridan, Mrs. Morgan, and Miss Honner, however, in the most obliging manner contributed to enliven the company with songs and duets.

The Earl of Durham agreeably to his promise visited the ladies, and won hearts enough to gratify the most inordinate lover that had not earned his laurels previously—but we must not profane our cause with levity—his Lordship delighted every one—the urbanity which graces a gentleman was as marked in the company of the ladies, as was his dignified conduct among the Brethren.—Shall our brother reporter go further? Aye, marry, and unless he does, he will leave undone that which is most important—the pleasing office of returning thanks—

grateful thanks from a numerous assembly of Freemasons and their fair friends—to the Board of Stewards for the entertainment afforded to them—for the liberality which graced the proceedings of a day, unsullied by a single drawback upon the dignity of the Order, or the happiness of the meeting—we can only say, that their conduct may be equalled but it cannot be excelled.

Anything further to communicate? yes, dear Brethren, the following circular was found in every plate, at our entrance into the hall; it spoke of charity, referred to music as a Craft-like science, and exhibiting a proof of the earnestness of our Brother Stewards in the “Old Mason’s Cause;” we are happy to announce their appeal has since proved successful:—

“ASYLUM FOR AGED AND DECAYED FREEMASONS.—A Benefit in aid of the Funds for the above purpose will take place at the Theatre Royal, English Opera House, on Friday the 29th day of May, when the support of the Fraternity is earnestly solicited.”

And thus we close the transactions of the delightful grand festival of 1835.

ROYAL MASONIC INSTITUTION FOR BOYS.

April 13.—GENERAL COURT.—Thomas Moore, Esq., Treasurer, in the Chair.

Nothing of any particular interest occurred.

May 5.—The several vacancies were declared, and regulations made for the election of candidates by ballot in July.

ROYAL FREEMASON’S CHARITY FOR FEMALE CHILDREN.

The following account may be found interesting at the present moment:—

The late Chevalier Ruspini, on the 16th of March, 1788, instituted the charity for the praiseworthy object of maintaining, clothing, and educating the female children and orphans of indigent Brethren.

Its first commencement was crowned with the power and means to admit fifteen children; but in the year 1794, the number was increased to thirty, as many as could be accommodated in the house which the Governors had engaged in Somers-town, until their funds should enable them to complete their projected edifice upon a site of ground in St. George’s Fields, belonging to the Corporation of London.

Such was the industry of the Governors—such was the benevolence by which the Masonic Craft seconded their exertions, that in 1795, the edifice was completed, at an expense of upwards of 2,500*l.*, capable of containing one hundred children, should the liberality of the subscribers be so far extended. The number now in the house is sixty-five.

The late Duchess of Cumberland was the strenuous supporter of the Charity; she devoted much time to its interests. The school, until the union, was called the Cumberland School. The Marchioness of Hast-

ings, who is still living, was also a warm supporter of the charity, and admirably seconded the example of her royal friend.

Children are admitted from seven to ten years of age, under certain certificates of health, and must be free from any perceptible tendency to infirmity; vouchers of the father having subscribed to the tenets of the Craft are necessary; proper certificates of marriage of the parents and baptism of the child, must be produced.

The children are, besides receiving a useful education, instructed in *domestic* duties, so that when they leave the school, they are placed out as apprentices to trades or in services, as may be congenial with their disposition and capacity.

The governing power is vested in a *House Committee*, who have the immediate guardianship of the children; an *Audit Committee*, a General *Monthly Committee*, and a *Quarterly Court*, who, of course, exercise the superior powers.

There are a variety of regulations for qualifications as subscribers and life governors, according to the amount. One guinea constitutes an annual subscriber. Ten guineas a life governor. The by-laws have been just revised, but the Committee delay their publication in order to include the names of the new subscribers at the ensuing festival, appointed for the 13th May.

In 1794, no less than *one hundred and fourteen* Lodges had contributed in support of the charity, many of them by very liberal sums. The valuable exertions of the clerical Brethren were marked by the most successful appeals from the pulpit, and a concert in the Hall produced a clear profit of 136*l.* 2*s.* 9*d.*

As a considerable part of the children's time is employed in needle-work, the public are respectfully informed that such work is executed at the school in the neatest manner, on the following terms:—

	£.	s.	d.	£.	s.	d.	
A full trimmed shirt, or shift, from	0	2	3	to	0	3	3
A plain ditto	0	1	9	to	0	2	6
Table cloths	0	0	4	to	0	1	0
Fine napkins per dozen	0	1	6	to	0	2	6
Common ditto ditto	0	1	0	to	0	1	6
Common pocket-handkerchiefs ditto	0	1	0	to	0	2	0
Cambric ditto. ditto	0	3	0				
Sheets per pair	0	1	0				
Marking, per dozen letters	0	0	3				

Coarser work proportionably cheap.

Subscriptions for this Charity are received by the *General Committee*, which meets at the School-house, at one o'clock, in the forenoon, on the last Thursday in every month.

By John Ramsbottom, Esq., *M. P.*, *V. P.*, Treasurer, 31, Spring-gardens.—Messrs. Williams, Deacon, Labouchere, and Co., 20, Birchin-lane.—Messrs. Biddulph, Cox, and Ridge, Bankers, 34, Charing-cross.—Messrs. Hammersleys and Co., Bankers, 57, Pall Mall.—Mr. W. Fletcher Hope, Secretary, 30, Penton-place, Walworth.—Mrs. Crook, the Matron, at the School-house.—Mr. Canham, 7, Bennett's Hill, Doctors' Commons.—And by the Grand Secretaries, at Freemason's Hall.

It is the earnest wish of the Committee of Management that the Establishment should be frequently visited by the friends and patrons of the Institution, and especially by ladies.

April 9.—GENERAL COURT.—The following thirty annual Governors were elected as an addition to the General Committee for the year ensuing, viz. :—

Mr. J. P. Acklam.
 “ J. Begbie.
 “ W. Bolus.
 “ F. W. Bossy.
 “ S. Cardozo.
 “ C. Cotterell.
 “ F. Crew.
 “ W. Cox.
 “ J. W. Cragg.
 “ T. Farncomb.
 “ J. H. Fenton.
 “ R. Field.
 “ J. H. Freer.
 “ J. W. Froggett.
 “ J. C. Fourdrinier.

Mr. C. Hawley.
 “ W. Hogg.
 “ W. Jackson.
 “ B. Lawrence.
 “ C. W. Lovell.
 “ C. Mawley.
 “ S. Odell.
 “ G. Serjeant.
 “ W. Sharman.
 “ J. C. Stahlschmidt.
 “ Hon. A. Trevor.
 “ J. Taylor.
 “ T. Wallas.
 “ G. Whiting.
 “ J. H. Warter.

The undernamed children were admitted into the school :—

Elizabeth C. Harcourt.
 Emma H. Blower.
 Mary A. Harris.

Jane Callcott.
 Mary A. Stringer.
 Elizabeth A. Garnham.

At a General Committee, April 30th, 1835, Lord J. H. S. Churchill in the Chair.

Dr. Crucefix presented and read an Address which he had been requested at the last House Committee to prepare; and it was proposed that the same should be printed and circulated at the ensuing Festival.

Resolved, that the thanks of this Committee are due to Dr. Crucefix for his kindness in preparing the said Address. That the same be submitted to H. R. H. the Duke of Sussex, M. W. G. M., Vice-Patron and President of this Charity; and if H. R. H. shall be pleased to signify his approbation, that Mr. White and Dr. Crucefix be requested to prepare the Address for circulation at the Festival*.

The following Governors were elected on the several Committees.

HOUSE.
 Lord H. John Spencer Churchill
 Mr. C. Baumer
 Dr. Crucefix
 Captain Deans
 Mr. George Franks
 “ A. S. Gordon
 “ H. R. Lewis
 Dr. Moore †
 Mr. W. W. Prescott
 “ W. Shadbolt
 “ Samuel Staples †
 “ W. H. White

AUDIT.
 Mr. J. P. Acklam
 “ F. W. Bossy
 “ C. Baumer
 “ S. Cardozo
 “ Edwards Harper
 “ G. Hennekey
 “ W. R. Key
 “ R. W. Rodgers.
 “ J. C. Stahlschmidt
 “ W. Shadbolt
 “ J. Taylor
 “ W. H. White

* His Royal Highness having proposed to issue a general circular to the Craft, the address above alluded to was not printed.

† Since resigned.

ANNIVERSARY FESTIVAL OF THE FEMALE SCHOOL.

MAY 13.—We had this day the gratification of joining the friends of this excellent institution at Freemasons' Hall, and of participating in their social and moral enjoyment. Soon after six o'clock about two hundred and fifty members of a fraternity "whose joy is to do good" sat down to a dinner, which, if not equal in splendour of arrangement and costliness, with many at which eating and drinking is the "be all and the end-all," was unobjectionable in its provision, and rendered more palatable and pleasurable by the general bond of friendship, brotherhood, and charitable feeling by which it was characterized.

The chair was taken by the Earl of Durham, in the immediate neighbourhood of which sat Lord John Churchill, J. Ramsbottom, Esq. M.P.; Simon M'Gillivray; B. B. Cabell and D. Pollock, Esqrs.; the Hon. Thomas Dundas, Thompson Hankey, Esq., Captain Deans, T. F. Savory, B. Lawrence, H. Lewis, A. Keightley, W. Prescott, and B. Laurie, Esqrs., Rev. Mr. Fallofield, Sir Geo. Smart, W. H. White, E. Harper, W. Halton, Thos. Brutton, J. Masson, and W. Silvester, Esqrs.; also Dr. Crucefix, C. Baumer, Esq., and S. Staples, Esq., members of the House Committee, together with Dr. Granville, Geo. Franks, J. Gascoigne, G. Shipman, Esqrs., the medical officers, and other eminent Masons.

After the removal of the cloth, *Benedictus* was sung in beautiful style by Master How (a pupil of Sir George Smart's) and Messrs. Fitzwilliam, Hobbs, Taylor, and Robinson, accompanied on the piano by Sir George Smart. In the choruses that subsequently followed they received the assistance of Mrs. Seymour, Mrs. Gordon, Miss. Birch, and Miss Lloyd, who occupied one of the side galleries; here we must in justice add that this gratifying professional assistance was most admirably performed.

The noble Chairman then proposed "The health of the King, the patron of the Craft and of the Institution," which was received with every demonstration of loyalty and regard. "God save the King" followed, and was given with much effect.

Earl Durham then gave, "The Queen, the patroness of the Institution," which, as a natural proof of the gallantry of the fraternity, excited if possible, greater applause than the preceding toast, followed by the "Fairies' Glee."

In proposing "The health of his Royal Highness the Duke of Sussex, M.W.G.M.," the noble Earl passed a warm eulogium on his royal highness, founded on his anxiety on all occasions to promote the welfare of Freemasonry, but particularly to support that of the society whose annual festival was then holding. It was with deep regret that he had to lament the continued indisposition of the illustrious Grand Master, which prevented his attendance upon the interesting occasion. He gave the toast, too, as one in intimate connection with the well-doing of the society, as the Duke of Sussex had for a long period been one of its most efficient patrons.—Drank amid loud and repeated cheering—Glee "Hail Sussex."

"The health of Lord Dundas, Pro.-Grand Master," was crowned with three times three.

Song by Mr. Hobbs.

Simon M'Gillivray, Esq., proposed "The health of the noble chair-

man" in a speech of some length, but little of which we could hear with sufficient distinctness to transfer to our note-book, from the distance at which we sat from the cross-table—a circumstance that will account for other contractions in our report. The only sentences we could make out were, that he was sure the noble Earl would be found to be a successful advocate for the Institution; and that, as a proof of his Lordship's zeal, he had undertaken to conduct the business of the meeting although labouring under severe indisposition—so severe, indeed, that he was unable to partake of the refreshments that were set before him. He concluded by asking the company to let their mode of drinking the toast be a proof of the warmth and cordiality of their thanks. The cheering that followed this appeal, was of the most enthusiastic description, and must have been highly gratifying to their noble object.

Earl Durham, in acknowledging the compliment, thanked the company with much sincerity for the cordial manner in which they had received the announcement of his name. He assured those who heard him, that not one among them felt more than he did the absence of his Royal Highness the Duke of Sussex, who, much as he desired to be present in general at meetings of the Craft, desired more especially to attend such as that then assembled.—(Hear, hear.) The ailment of the royal Duke was, however, a bar to such enjoyment, and his (the noble Earl's) health was such that it by no means enabled him to exert himself to the extent of his inclination. He had, in fact, left a sick bed in order to aid the Institution by his presence.—(Hear, hear.) And he would assure the Brethren then assembled that the best reward they could afford to him, if the performance of a duty under such circumstances merited any reward, would be by setting an example of liberal emulation in support of a Charity which it was the peculiar glory of Freemasons to have founded and maintained.—(Cheers.) It would be a needless task for him to say aught of the society to the Brethren who resided in the metropolis, because they were all fully aware of its merits and its claims; but as there were several members of the Craft present who had attended from provincial Lodges, he would give a brief sketch of the rise and progress of the Royal Freemasons' Female School for their information.

After showing that the education of the Children fitted them in every respect for the duties of domestic life, or those that required the possession of higher attainments, the noble chairman said that those who gave pecuniary assistance to the institution could do so in the full assurance that the money would be applied in a manner conducive of the highest advantage to those who were the objects of its assistance, under the able superintendance of the house committee, whose unremitting exertions, and regular attendance to the duties of their office, was a bond of security to all.—("Hear, hear" and cheers.) He could not conclude his observations without acknowledging the great assistance derived by that institution, and by others of a similar nature, from their advocacy by a comparatively new publication, that was in every respect creditable to Freemasonry: he meant the *Freemason's Quarterly Review*.—(The allusion to this excellent work, of which we have so frequently spoken in terms of high praise, was received with loud demonstrations of satisfaction by the company.) He had never doubted that such a publication might obtain literary repute, by giving currency to the talent possessed by many masonic brethren; and glad was he to find that it not only mirrored the ability so amply shared by Freemasons

and expounded the benefits shared by the craft, but that it had become an eloquent advocate to supply the wants of Freemasonry.—(Cheers.) Again reverting to the indisposition of the Duke of Sussex, the noble earl concluded his address by assuring the company that his feelings were at that moment divided between affection for the Grand Master and gratitude to them.—(Long-continued cheers.) *Song, Mr. Fitzwilliam, "Tea in the Arbour."*

John Ramsbottom, Esq., M. P., returned thanks on "The health of the Vice-Presidents" having been duly honoured.

The treasurer and house committee then retired for the purpose of introducing the children into the hall, which they soon after entered, preceded by the stewards, the treasurer, Mr. Ramsbottom, leading an infant in each hand, the other children followed, then came the matron and her assistants, and last of all the house committee; the procession then walked round the room, and the children, between sixty and seventy in number, were arranged on the platform. Their appearance was most prepossessing, and we indite but the truth when we say that there were those present—ourselves among the number—upon whom the sight had an effect in which something very near akin to paternal solicitude called up such feelings as manhood indulges in but seldom. Several of them were in the organ loft, and if possible, presented a *spectacle* still more interesting; the galleries at each end of the organ loft being filled with elegantly-dressed women, the wives and daughters of Freemasons, to whom, in garb alone, the children stood in strong contrast—a contrast telling a forcible and lasting lesson to those who "look beyond to-day." In this position the children sang the following appropriate hymn, composed by Sir George Smart, by whom they were accompanied on the organ.

While social virtue breathes around,
And liberal hearts and hands are found
To join in union sweet,
May we, blest nurslings of your care,
Who still your fost'ring pity share,
Our simple lay repeat.

And sure if mercy's doubly blest,
Imparting transport to his breast,
Who gives and who receives,
Then swells each heart with joy sincere,
While humble gratitude is here,
And kindness which relieves.

'Peace on earth, good will to men,'
Echo Judea's wilds again,
As saving love descends;
And still through paths beset with fear,
Bursts the glad strain on mortal ear,
Which calls them Brethren—Friends.

Lord! o'er the waste of waters wide
Still let thine ark of mercy ride,
Prompt to the orphan's pray'r;
Ope wide its shelt'ring gates, and win
By gentle love from shame and sin
Those who find refuge there.

The noble chairman then proposed as a toast, "Prosperity and Perpetuity to the Freemasons' School for Female Children;" in introducing which, his lordship gave some further explanation of the objects of the Institution.—The Freemasons' School had been originally instituted in the year 1788, by the Chevalier Ruspini, and was at first adapted to receive fifteen female children. As its funds increased, proper buildings had been erected, at a cost of £2,500, and the utility of the Institution extended till now, that it supported and educated sixty-five female children of reduced Freemasons. The objects of this Charity are under no restriction as to their parochial settlement. They are admitted into the school between the ages of eight and eleven years, and are educated, clothed, and wholly supported, till they attain the age of fifteen years, at which time they are provided with suitable clothing, and apprenticed out to trades, or as domestic servants, or are returned to their respective parents or friends. During their continuance in the school, they are carefully instructed in the principles of the Christian religion, are taught reading, writing, arithmetic, needlework, every domestic employment, and such other necessary qualifications as are calculated to make them most useful to their future situations in life; and such as are apprenticed out, and produce satisfactory testimonials of their good conduct during their apprenticeship, receive a gratuity of five guineas each.

John Ramsbottom, Esq., *M. P.*, having again occasion to return thanks for the reception of a toast in honour of the Institution, and particularly of himself as treasurer, stated, in reference to the fact which had been mentioned by the noble chairman, of the Institution having been originally founded by the Chevalier Ruspini, that an instance had arisen of a melancholy reverse of circumstances in the family of that Brother, but which was at the same time gratifying, as an instance of the utility of the Institution so founded, since it was a fact that one of the children who had passed in review on the present occasion before the company, as the object of their bounty, was the grand-daughter of the Chevalier Ruspini, by whose benevolent exertions the Institution had been originally established. The children of many other decayed Brethren, who had once seen better days, had been received, maintained, educated, and provided for, to the number of 366, besides the 65 now in the school; and great approbation was due to the matron and her assistants, and to the house committee, who regulated the internal arrangement of the establishment. Mr. R. then took occasion to lament that, whilst provision to some extent was made for the sons and daughters of decayed Freemasons, none of a similar nature yet existed for the direct assistance of such Freemasons themselves. So strongly did he feel upon this important subject, that he promised his personal support, and looked forward with confidence to the time when all the objects of Masonic protection would be associated under one roof—(enthusiastic cheers); and his remarks were received in a spirit of warm cordiality by the Brethren present, calculated to give every assurance of success to such an institution, if properly founded. The hon. gentleman, who to the offices of *Vice-President and Treasurer*—a Treasurer in advance—to this Institution, has the honour of being *Prov. G. M* for Berkshire, offered his best services in the formation of the society to which he had made allusion.

The subscriptions were then announced; among which were his Majesty for 20 guineas, and the Queen for 10 guineas, as annual sub-

scribers; the Duke of Sussex, Earl Durham, Lord Dundas, Lord John Churchill, and several others among the company assembled, annual subscriptions of 10 guineas each.

After the list had been gone through the noble chairman congratulated the liberality that had been displayed; upwards of £670 having been collected, a sum exceeding the last collection by nearly £200. His lordship then proposed "The health of the ladies who had honoured them by witnessing a portion of their festivities," and in the course of his address stimulated them to give their important aid and personal inspection to the school; adding, that it was no small source of gratification to all who had interested themselves in behalf of the school to know that of the numbers who had received education in the Charity not one had forsaken the paths of virtue and honour. This was mainly owing to the superintendance of the excellent lady Mrs. Crook, the matron, who so meritoriously put into practice the benevolent intentions of the governors. His lordship appeared to rally from his too evident indisposition while addressing the ladies, and made some pleasing allusions to the song which Brother Fitzwilliam had favoured them with, and concluded by expressing a hope that while, in the name of the assembled Brethren, he welcomed the fair guests to their metropolitan harbour, no Harry Longlegs, or other intrusive visitor, would make them regret their visit. It is needless to add that deafening cheers accompanied the conclusion of his lordship's address*.

A few other toasts were then disposed of, among them the House Committee, the Medical Officers (whose professional services are rendered gratuitously), and the Stewards of the day, whose courtesy and attention merited such a notice at least. Dr. Granville acknowledged the compliment on the part of the medical officers, and the Hon. Thomas Dundas, Prov. G. M. for the N. and E. Ridings of Yorkshire, returned the thanks of the Stewards. The noble Earl left the chair shortly after nine o'clock, at which period we left many of the sturdier enjoyers of sociality very reasonably disposed to prolong a scene that had already yielded so much delight.

The ladies' room was conducted upon the same liberality that was observed at the grand festival, and the Stewards, taking fair advantage of the example set them on that occasion, arranged a concert, at which several ladies assisted, and were well supported by Master Walker.

We cannot conclude without acknowledging how greatly we are indebted to the *Public Ledger* for the accurate report of the proceedings; indeed we ought to apologize for the liberty taken in making some trifling additions.—Ed.

* It was observed with painful feelings that his lordship during the evening was only able to take a cup of weak tea.

The following is an abstract from the Account for 1834, distributed in the Hall.

Receipt.

	£	s.	d.
His Most Excellent Majesty the King—Patron	a	21	0 0
Her Most Excellent Majesty the Queen—Patroness	a	10	10 0
H. R. H. the Duke of Sussex, M. W. G. M.	a	10	10 0
The Earl of Durham, 3d donation		10	10 0
The Duchess of Marlborough—Vice-Patroness		10	10 0
Lord John Churchill, 4th donation		10	10 0
Sir F. Ommaney, 2d donation		10	10 0
John Ramsbottom, Esq. M. P. Treasurer, 12th donation		10	10 0
L. H. Petit, Esq.—Vice-President, 22d donation		10	10 0
W. W. Prescott, Esq., 8th donation		10	10 0
Geo. Stone, jun. Esq., 3d donation		10	10 0
B. B. Cabbell, Esq., 7th donation		85	3 9
Grand Lodge—Moiety of fees		124	9 2
Amount of Needle-work done by the Children		464	0 4
Moiety of a collection after a Sermon by the Rev. G. Robinson, at Preston		5	17 6
Legacy of the late B. C. Meyer		45	0 0
Sundry Donations and Subscriptions		418	1 8
Ballance due to the Treasurer		521	5 0
		<hr/>	
	£1800	7	5

Disbursement.

By balance due to Treasurer, as per last account	137	0	10
Provisions for Children, Matron, and Assistants	536	16	0
Amount paid for Repairs, Rent, Taxes, Insurance, and Furniture	140	16	5
Paid on account of Repairs now carrying on	500	0	0
Household Linen and Clothing for the Children, and Haberdashery	158	17	1
Coals, Candles, and Soap	37	11	10
Salaries and Wages to Officers and Servants	140	4	6
Gratuities to Matron and Assistants, and Rewards to Apprentices	29	8	0
Books, Printing, and Stationery	44	14	3
Incidental Expenditures by the Matron	36	8	0
Collector, for Commission on Subscriptions	24	16	6
	<hr/>		
	1648	12	7
Donations announced but not yet received		14	14 0
	<hr/>		
	£1800	7	5

Examined	C. Baumer,	W. Shadbolt,	}	<i>Auditors.</i>
	J. P. Acklam,	W. H. White,		
	J. Taylor,	E. Harper,		
	J. C. Stahlshmidt,			

W. Fletcher Hope, *Secretary.*

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION, MAY 6.

Present.

M. E. C. Lord Dundas, Pro. Z. as M. E. Z.
 E. C. S. McGillivray . . . H.
 E. C. Lord John Churchill, . . . J.

A tedious and uninteresting discussion preceded the regular business of the Chapter; it went to shew that some of the Members of the original Committee differed upon matters of fact, that their Report was not sufficiently clear, and that, consequently, general inconvenience had resulted. The discussion closed with a recommendation from the Chapter to the M. E. Z., to exclude a portion of the Report.

After the confirmation of the Minutes of the last Grand Chapter, the following appointments were declared, viz. :—

OFFICERS OF THE SUPREME GRAND CHAPTER OF ROYAL
ARCH-MASONS.

M. E. C.	H. R. H. the Duke of Sussex, <i>K. G.</i>	. . .	Z.
M. E. C.	Rt. Hon. the Lord Dundas . . .	. . .	Pro. Z.
E. C.	Rt. Hon. the Earl of Durham . . .	. . .	H.
"	John Ramsbottom, <i>M. P.</i> . . .	. . .	I.
"	William H. White . . .	. . .	E.
"	Edwards Harper . . .	. . .	N.
"	Thomas F. Savory . . .	. . .	P. Sojr.
"	Rowland G. Alstone, <i>M. P.</i> . . .	. . .	} Asst. Sojrs.
"	Rev. William Fallofield	
"	William W. Prescott . . .	. . .	G. Treasurer.
"	William Meyrick . . .	. . .	G. Registrar.
"	Archibald Keightly . . .	. . .	G. Sword Bearer.
"	Benjamin Lawrence . . .	. . .	G. Standard Bearer.
"	William Lowndes . . .	. . .	G. Organist.

THE COMMITTEE of General Purposes for the G. Chapter, the same as last year, except that the E. Comps. Benjamin Lawrence and Laurence Thompson, were elected, *vice* George Warre and P. Broadfoot resigned.

It was observed that one of the above appointments, in the person of a companion, whose exaltation had taken place but a few months since, might create some difficulty, as by the law, no companion below the dignity of a present or past Principal, was eligible to a seat in the Grand Chapter.

The Report of the Committee of General Purposes was then received, whereon it was moved that 25*l.* be voted in aid of the repairs of the Girls' School; an amendment was made to the extent of 50*l.*, to which the original mover agreed, on condition the sum be made fifty guineas, which vote was carried unanimously.

Freemason's Hall, London, 12th May, 1835.

E. COMPANION,

The M. E. and Supreme Grand Z. of the Order, having, pursuant to a resolution of the Supreme Grand Chapter, been pleased to

issue a Warrant appointing a Special Committee or Chapter of Promulgation, for the purposes therein set forth, (a copy of which accompanies this,) the following days have been appointed for the meetings of the Committee, at seven o'clock in the evening, for *eight punctually*, at which your attendance with your Past Principals is required, viz. :—

<i>For the Ceremony of Exaltation.</i>	<i>For the Ceremonies of Installation.</i>
Tuesday . . . 19th May.	Tuesday . . . 26th May.
Tuesday . . . 2nd June.	Tuesday . . . 9th June.
Tuesday . . . 16th June.	Tuesday . . . 23rd June.
Tuesday . . . 30th June.	Tuesday . . . 7th July.
Tuesday . . . 14th July.	Tuesday . . . 21st July.
Tuesday . . . 28th July.	Tuesday . . . 4th August.

The object of the M. E. Grand Principals and the Grand Chapter in the appointment of this special Committee, being to establish a uniformity of practice and working throughout the Order, the attendance of some qualified Companions from each existing Chapter is indispensable, and to afford an opportunity for their attendance, the period for the operations of the Committee has been made to run until the Quarterly Convocation of the Grand Chapter in August next. After the expiration of that period, means will be taken to ascertain what Chapters have properly qualified to continue their workings, and the M. E. the Grand Principals will feel themselves called upon to suggest the suspension of any Chapter which shall have neglected this important duty.

By command of the M. E. Z.

WILLIAM H. WHITE, E.
EDWARDS HARPER, N.

(L.S.) AUGUSTUS F., G. M.—Z.

To all and every our M. E. and E. Companions.

We, Prince AUGUSTUS FREDERICK, Duke of Sussex, Earl of Inverness, Baron of Arklow, K. G. &c. &c. &c., Supreme Grand Principal of the Order of the Holy Royal Arch of Jerusalem,

SEND GREETING,

Whereas in pursuance of a resolution of the Supreme Grand Chapter of the order passed on the 13th day of June, 1833, a Committee of nine, viz., the M. E. the three Grand Principals of the Order, and the M. E. Companions, the Earl of Durham, Provincial G. Superintendent for the County of Durham; Charles K. K. Tynte, Provincial G. Superintendent for the County of Somerset; the Rev. G. A. Brown, Provincial G. Superintendent for the County of Cambridge; William H. White, G. Scribe E.; John C. Burckhardt, Past G. Principal Sojourner, and Thomas F. Savory, Past G. Standard Bearer, was nominated and appointed "to take into consideration the Ceremonies for the Installation of Principals as well as the various other Ceremonies of the Order," which Committee, having, after numerous Meetings, brought their labours to a close, the result thereof was communicated to the Grand Chapter, and unanimously approved, and the Grand Chapter resolved "That the M. E. Z. be requested to nominate a more extended Committee, (including the several Companions who compose the existing Committee,) one-half of such additional members to be present or past Principals Z., not being Grand Officers, for the purpose

of promulgating and giving instructions in the several approved Ceremonies; and that such Committee be empowered at any of their meetings, to instal into their respective Chairs such E. Companions as have been duly elected, upon receipt of sufficient Certificates of the fact."

Now know ye, that we, being desirous of carrying into full effect the object and intent of the said last resolution, do nominate and appoint the after-named E. Companions to be added to the nine Companions originally named on the Committee, viz.—Simon McGillivray, Provincial G. Superintendent for Canada; the Lord H. J. Spencer Churchill, Provincial G. Superintendent for Oxfordshire; David Pollock, one of the G. Assistant Sojourners; William W. Prescott, G. Treasurer; Richard Percival, Past G. Assistant Sojourner; William Shadbolt, John Bott, and Sir Frederick G. Fowke, Bart., respectively, Past G. Sword Bearers; and Philip Broadfoot, Past G. Standard Bearer, being *Nine Grand Officers*. And William R. G. Key, of the Chapter No. 7; Benjamin Lawrence, of the Chapter No. 8; John Fortune, of the Chapter No. 12; Charles Baumer, of the Chapter No. 21; Arthur L. Thiselton, of the Chapter No. 49; Henry Phillips, of the Chapter No. 109; Laurence Thompson, of the Chapter No. 196; Samuel Staples, of the Chapter No. 218, and Samuel M. Briggs, of the Chapter No. 580; being *Nine Principals or Past Principals of the Chair Z, not being Grand Officers*. Which Twenty-seven Companions are to form and be a Committee or Chapter for instruction and promulgation in the several Ceremonies of the Order, as the same have been arranged by the first named Committee and approved by the Grand Chapter; and we do accordingly require and direct the Committee to assemble and hold Meetings, when and as often as may be requisite for the purposes before stated, and to give notice to the several Chapters of the times and place of meeting, in order that the Principals and Past Principals thereof may attend for the purpose of receiving Instruction; and we do require and enjoin their attendance accordingly, that uniformity of practice may prevail throughout the several Chapters of the Order. And we do fully authorize and empower the said Committee to instal into their respective Chairs any Companions who shall have been duly elected Principals of regularly constituted Chapters, upon receiving Certificates or other sufficient proof of the fact. And we do further declare, that any Five Members of the Committee, present at a meeting duly summoned, shall be a Quorum, and that this our Warrant shall continue in force for the space of six calendar months from the date hereof.

Given under our Hand and Seal, at the

Palace of Kensington, this Fourth Day

of February A.L. 5835—A.D. 1835.

By command of the M. E. Z.

WILLIAM H. WHITE, E.

EDWARDS HARPER, N.

Freemason's Hall, London, 16th May, 1835.

W. MASTER,

By command of the M. W. Grand Master his Royal Highness the Duke of Sussex, we have to transmit a copy of an address from his Royal Highness, and have to request that you will lay it before the Members of your Lodge at the earliest opportunity. Subscriptions may

be paid to the Treasurer of the Institution, John Ramsbottom, Esq., *M. P.*; to Messrs. Williams and Co., Birchlin Lane, to the account of the charity; or at the Grand Secretaries' Office, Freemason's Hall.

With fraternal regard we are, *W. M.*

Your obedient Servants and Brothers,

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

The *W. M.* of the _____ Lodge, No. —.

(*L. S.*) AUGUSTUS F., *G. M.*

The Quarterly General Court of the Royal Freemason's Female School having reported to me, as Grand Master and President of the Institution, the unfortunate and insecure state of the School-house, occasioned by the decay of the foundation, and the necessity which was thereby created for an immediate general repair of the structure and formation of new foundations. I felt it proper to bring the subject to the notice of the Grand Lodge [*and Grand Chapter, the former of*] which [*bodies*] was pleased to grant a sum of £100, [*and the latter a sum of £52 10*]*, towards defraying the expense.

The works are now nearly completed, and although every attention has been paid to a strict economy, which could subsist with a due regard to stability, the outlay has been much greater than was anticipated, and may now be set down at £2,000.

To meet this unexpected and heavy charge the funds of the Institution are inadequate, without reducing the number of children upon the establishment, a measure which it must be the anxious wish of every Brother to avert;—under these circumstances I am induced to call the attention of the various Chapters and Lodges, and also of the individual members to the subject, relying with confidence that they will not suffer this excellent charity to decline from the effects of a misfortune and serious outlay, which was as unavoidable as it was unexpected.

Kensington Palace, 15th May, 1835.

May 29.—The Installation of the Most Hon. the Marquis of Salisbury, as Grand Superintendent of the Province of Hertford, took place in the new Masonic Temple this day.

Present, Comp. Lord Dundas, *Pro.-Z.* . . as *Z.*
" J. Ramsbottom, *M. P.* . . . *H.*
" T. F. Savory as *J.*
" W. H. White, *E.*
" E. Harper, *N.*

Companion L. Thompson, H. Phillips, — *Fortune.*

The ceremony was chiefly performed by Companion Savory.

[Some Correspondents have inquired whether this Chapter was convened as a meeting of the Committee appointed to promulgate the recent arrangements—to such we should feel warranted in saying, it was not, inasmuch as Companion Harper, who is not a member of such Committee, was present on the above occasion; and secondly, because the installation occurred upon a day not publicly appointed for the regular promulgation. Others inquire if the Chapter was convened as a Supreme Grand Chapter of the Rulers of the Order—to this we reply, that the Principals of the Subordinate Chapters were not summoned, or they would, no doubt, have felt highly gratified in attending to testify their respect for the distinguished nobleman.—*Ed.*]

* There appears to be some error here, which is, however, not important.—See Grand Chapter, May 6, p. 188.

QUARTERLY COMMUNICATION.

June 3.—Present, the Rt. Hon. and Rt. W. Bro. Lord Dundas, Pro.-G.M.,
on the Throne.

— Sandford, Esq., *M. P.*, J. G. W. as S. G. W.
J. Deans, Esq., P. J. G. W. . . . as J. G. W.

H. R. Lewis, S. M'Gillivray, W. W. Prescott, A. Granville, *M. D.*,
J. Henderson, B. B. Cabbell, Esqrs., with many other Grand Officers,
and about one hundred and seventy Masters, Past Masters, and Wardens
of the Craft.

The Grand Lodge was opened in ample form, and an amendment
moved upon the confirmation of a portion of the minutes of the previous
Grand Lodge, which was, however, lost by a considerable majority, and
the original motion confirmed.

The usual business was then entered upon, and the following appoint-
ments and elections declared:—

BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.		
Lord John Spencer Churchill, <i>Prs.</i>	Geo. P. Philippe, No. 7	
Henry R. Lewis,	John P. Acklam 8	
Simon M'Gillivray.	James Palmer 113	
Benjamin B. Cabbell.	R. T. Crucefix, <i>M. D.</i> 118	
Rev. W. Fallofield.	George Birnie 194	
William Meyrick.	Henry T. Archer 218	
Archibald Keightley.	J. S. Wheatley 229	
Benjamin Lawrence.	W. R. G. Key 234	
William Shadbolt.	Z. Watkins 329	
Thomas F. Savory.	PAST-MASTERS.	
John Henderson, V. P.*	Henry Rowe 22	
MASTERS.		
R. H. Giraud, G. S. L.	Joseph Lythgoe 27	
	Charles Robottom 70	
	Richard Lea Wilson 100	

BOARD OF FINANCE.

GRAND OFFICERS.		
Richard Percival, <i>President.</i>	H. P. Philippe No. 7	
Henry R. Lewis.	Robert T. Crucefix, <i>M. D.</i> . . 118	
James Deans.	Henry T. Archer 218	
William W. Prescott.	J. S. Wheatley 229	
George Stone, jun.	W. R. G. Key 234	
William Meyrick.	PAST-MASTERS.	
Thomas Moore.	Henry Rowe 22	
MASTERS.		
R. H. Giraud, W. M. G. S. L.	Joseph Lythgoe 27	
	Charles Robottom 70	
	Richard Lea Wilson 100	

The discussion of the evening was unusually animated, and the
Grand Lodge did not close until half-past twelve.

* Elected V. P. at the Board, June 23.

THE MASTERS AND PAST MASTERS CLUB, June 3.—Several intelligent members of the order were this day ballotted for. A vote of five guineas to the Girl's School, and the like sum to the Boys School, were unanimously passed.

The announcement of the decease of Brother Halford and Brother Bugden, both of whom had been proposed as Members, was received with sincere regret.

Every meeting proves the moral value of this club, the small still voice has swelled into a powerful note; and gives an earnest that whenever its aid shall be demanded, or its judgement required, the members will be found ready. We commend the "Aged Masons Asylum to their protection."

MOUNT SION CHAPTER, 169, April 18.—The Companions invited Comp. P. Broadfoot, P. Z., honorary member, on the occasion of his departure from London. Our excellent friend performed the ceremony of installation with his usual credit, and inducted the principals elect Comp. Simpson, Sansum, and Wheatley, into their respective chairs. "A heart-warm fond adieu," was addressed to the distinguished visitor by the first Principal, who was deeply affected by the kindness of his friends.

LODGE OF CONFIDENCE, No. 228.

May 22, 1835.

To the Editor of the Masonic Review.—Sir—Observing in the third number of the Masonic Review, under the head "Lodges of Instruction," you state that the Lodge of Instruction held under the sanction of the United Mariners Lodge, No. 33, hold their meetings at the Dial, Long Alley, Finsbury, such was the fact, but the Master of the Lodge having withdrawn his sanction, the Lodge of Instruction now hold their meetings at the above house, on every Sunday evening at 7 o'clock, sanctioned by the Lodge of Confidence 228; and is attended by Brothers Claret, Lambert, Brooks, Barker, Eaines, Wright, &c. Your insertion of the above will much oblige yours fraternally,

RICHARD EAMES, Sec.

of the Lodge of Confidence.

P. S. Ceremonies and Lectures are worked.

MOIRA LODGE, No. 109, May 26.—The resignation of Brother Samuel Cardozo, was to the general regret of the members tendered this day by letter; the long continued indisposition of the esteemed Brother had rendered such an act upon his part but too probable. The Lodge came to the unanimous resolution that Brother Cardozo's services entitled him to every mark of respect, and that in future he be considered as an honorary member; a deputation was also appointed, consisting of the Master and Past Masters, to wait on Brother S. Cardozo, P.M., on Wednesday, 3rd June, to present to him the following address.

TO BROTHER SAMUEL CARDOZO, P.M. OF THE MOIRA LODGE.

Worthy and worshipful Sir.—The Brethren of the Moira Lodge, have received the affecting announcement of your resignation with feelings of deep and heartfelt regret; the more so, as the cause of that retirement is to be ascribed to the illness with which you continue to be afflicted.

During the long period of thirty-two years that marks your connexion with the Moira Lodge, whether as Master, Treasurer, or in any other capacity; the Lodge cannot fail to be sensible of, and grateful for the

many and truly important services which you have rendered, in the varied offices committed to your charge.

Amidst the vicissitudes that have at different times marked the progress of Masonry in the Moira Lodge, your conduct has been steadily directed to the great object of promoting the *success and stability* of that Lodge; and in furtherance of so laudable a design, enforcing by precept, and illustrating by example, the distinguishing advantages of order, peace, and harmony, amongst the Brotherhood.

The Lodge in reflecting upon the loss they have sustained by your resignation, cannot fail to recollect the admirable manner in which the various branches of Masonic Instruction have been delivered and enforced, and which have only been equalled by your practice of the principles of the Craft demonstrated in the Lodge, and by your active benevolence and exemplary conduct in all the relations of social life.

The deprivation of the counsel and assistance of so old and able a member, is indeed felt as the loss of a father by his children; which, as the Brethren cannot hope to repair, they console themselves with the intention of making the model of so much Masonic excellence, the object of their own example and practice.

May it please the Great Architect of the universe to uphold and support your earthly tabernacle, and when your mortal course shall be ended, may you be passed by the Grand Geometrician to the immortal Lodge above, and raised by the Most High to the sublime degree of happiness, is the prayer of every member of the Moira Lodge of Freemasons.

London this 26 *May*, 1835.

Signed for and by consent of all the members of the Lodge.

John Bigg, W. M.

John Leach, S. W.

James Whisson, J. W.

The deputation accordingly waited on the day appointed on Brother Cardozo, who under feelings of the liveliest emotion, returned his thanks for the address; and in a speech replete with the happiest Masonic illustrations, expressed his satisfaction at the regularity and order which characterized the Moira Lodge, as well as his confidence in its growing prosperity and stability.

Brother Cardozo then offered his sincere thanks for the distinction conferred by making him an honorary member, and assured the deputation that his solicitude for the welfare of the Lodge, would only cease with his life.

THE ASYLUM FOR THE AGED AND DECAYED FREEMASON.

With feelings of unmixed satisfaction and joyful pride, we now open a regular account to the credit of this noble tribute to Masonic justice—an account which, however humble in its commencement, will, we most confidently predict, hereafter vie with all the existing charities of the order—in the patronage by which it will be supported. We devote a few pages to its service in our Masonic ledger.

We adverted, not long since, to the probability that many excellent friends and liberal contributors to the other charities would not be backward in their liberality whenever "a mould and form" should be given to our hopes. Since then Mr. Ramsbottom has openly avowed that the necessity for an asylum does exist—and coming from him as the treasurer of the Female School—and at the festival held in aid of the funds of that charity, the acknowledgment was greatly enhanced in value and importance; it served, at once, to remove the hasty impression which was likely to be felt that the Girls School *might* sustain some loss through the interest which the asylum *might* create. Mr. Ramsbottom has dissipated this vague notion, and we thank him for the truly liberal spirit which he displayed, and which, through him, will be infused into the hearts of many.

Several lodges have been addressed upon the subject and all with success—many interesting facts might be adduced with no little effect did our cause, (for such we hail it in the name of Freemasonry) require us to do so—we shall content ourselves with stating one honourable instance, the more because it refers to a brother in humble circumstances—who, on hearing the lodge addressed upon the subject, solicited the brethren to permit him to enrol his name in their list, not from any hope that he might hereafter derive benefit from the asylum, for he was fortunately protected by a small superannuation stipend; but because the sentiments he had heard delivered were so convincing and conclusive that he panted for an opportunity to give his mite.

The party we allude to was Brother Dalton, Tyler to the Burlington-lodge; he tendered a subscription of *five guineas*. We shall not describe the effect produced by this humble-minded, kind-hearted brother. Many and happy have been the bumper toasts we have "quaffed" in the Grand Stewards, British, Tuscan, Moira, Bank of England, Emulation, Unions, and many other lodges, in all twenty in number but none was to us so delicious as that which commemorated Brother Dalton's health, with prosperity to the "*Old Mason's Home*." The lodge may well be proud of him. It would be invidious to particularize any lodge where so many have sanctioned the principles advocated, and we must therefore entreat the kind forbearance of numerous friends.

On the 29th of May a benefit in aid of the funds for the "asylum" took place, it proved most auspicious—we subjoin the following from the *Public Ledger*. To the editor of which journal we renew our grateful thanks. The company was graced by as elegant an assemblage of beautiful women as we ever saw attracted upon any public occasion.

ENGLISH OPERA-HOUSE.

"Last night *The Female Sleepwalker*, a version of *La Sonnambula*, was repeated at this theatre, in aid of the funds for the support of the 'Asylum for aged Freemasons.' The praise due to the management and to the company for the style of getting up, and for the performance of this opera has been already amply awarded them by the public; and we now merely repeat the well-deserved eulogium on the part of those to whom the house was granted on the occasion.

The house was crowded in every part, and the boxes exhibited a display of beauty and fashion that we have not witnessed before during the present season. Not a seat was vacant; indeed the appearance of the theatre at once convinced every beholder how warmly the call of *benevolence* can be responded to by a British audience. The perfor-

mers appeared to exert themselves to the utmost, and the enthusiastic acclamations with which they were hailed are a sufficient guarantee of their excellence in their several parts. It would be, perhaps, injustice not to mention the name of Miss Romer particularly. If this young lady does not equal her foreign competitors in thrilling execution and sustained power of voice, she certainly falls nothing beneath them in the truth, delicacy, and fervour with which she portrays the character that she has undertaken. Wilson might, perhaps, have acted with more spirit; but the touching sweetness with which he sang the music allotted to him, made more than amends for the trifling deficiency. The *Good night!* introduced at the end of the first act, between him and Miss Romer, called forth an unanimous burst of applause. In the last act Miss Romer, in portraying the distress of *Amina* at being supposed guilty, and her subsequent joy when cleared of suspicion, surpassed even herself. The effect was electrical, and the rapturous acclamations of the audience when the curtain fell, again attested the triumph which she had achieved.

The following address, written for the occasion by Brother Douglas Jerrold, was then delivered by Brother John Wilson:—

In types we speak : by tokens, secret ways,
We teach the wisdom of primeval days.
To-night, 'tis true, no myst'ry we rehearse,
Yet,—hear a parable in homeliest verse.

A noble ship lay found'ring in the main,
The hapless victim of the hurricane:
Her crew—her passengers—with savage strife,
Crowd in the boat that bears them on to life:
They see the shore—again they press the strand—
A happy spot—a sunny, fertile land!

But say—have *all* escaped the 'whelming wave?—
Is no one left within a briny grave?

Some few old men, too weak to creep on deck,
Lie in the ocean, coffin'd in the wreck.
They had no child to pluck them from the tide,
And so unaided—unremember'd—died.
But orphan babes are rescued from the sea
By the strong arm of human sympathy.
For in their looks—their heart-compelling tears—
'There speaks an eloquence denied to years.

The shipwreck'd men, inhabiting an isle
Lovely and bright with bounteous nature's smile;
And richly teeming with her fairest things,
Ripe, luscious fruits, and medicinal springs,
Must yet provide against the changing day—
The night's dank dew—the noontime's scorching ray;
For nature giving, still of man demands
The cheerful industry of willing hands.

But some there are among our shipwreck'd crowd,
Spent of their strength—by age, by sickness bow'd;
Forlorn old men in childhood's second birth,
Poor, broken images of Adam's earth!

Of what avails the riches 'bout them thrown,
 If wanting means to make one gift their own?
 To him, what yields the juicy fruit sublime,
 Who sees the tree—but needs the strength to climb?
 To him what health can healing waters bring,
 Who palsied lies, and cannot reach the spring?
 Must they then starve with plenty in their eye,
 Near health's own fountains must they groan and die?
 Whilst in that isle, each beast may find a den,
 Shall no roof house our desolate old men?
 There shall!

(*To audience.*) I see the builders throng around,
 With line and rule prepar'd to mark the ground;
 Nor lack there gentlest wishes—hands most fair,
 To join the master in his fervent prayer;
 But with instinctive goodness, crowd to-night,
 Smiling approval of our solemn rite,
 The noblest daughters of this favour'd isle,—
 And virtue labours, cheer'd by beauty's smile.
 The stone is laid—the temple is begun—
 Help! and its walls will glitter in the sun.
 There, 'neath its roof, will charity assuage
 The clinging ills of poor depending age;
 There, 'neath acacia boughs, will old men walk,
 And, calmly waiting death—with angels talk.

A musical “pasticcio” followed; and *Cousin Joseph* and *Cramond Brig* concluded the entertainments.

Brother Wilson spoke the address, which our talented Brother Jerrold wrote for the occasion in a very pleasing manner, he could not be said to act his part—the various points of the address—(and our readers will perceive every line required the most careful delivery), was given with the utmost propriety, it was perceptible that our Brother *felt* what he spoke, and the emphatic silence of the crowded but delighted audience, was the best tribute to the admirable and sensible manner in which the address was given. We owe much gratitude to Brother Jerrold for the address itself, and regret that he was not present to witness the justice that was rendered to his talents.

The general management was under the superintendence of a committee. Brothers J. C. Bell, Sansum, and Rowe, as president, treasurer, and secretary, have found themselves amply rewarded by the success that attended their endeavours, and they clearly proved that the following short address at the head of the evening bill of fare, was sufficient to ensure a bumper house.

“It is confidently felt by those members of the Masonic Fraternity who have undertaken the present attempt, that any lengthened appeal to the attention of the Craft is unnecessary; and they look forward with the happy presage, that a house crowded with *fair visitors* and *warm-hearted supporters*, will amply reward the exertions of the Committee.”

The doors were kept, checks received, and places reserved by members of the Committee; it was pleasing to observe the spirit with which all vied in paying attention to the company.

We cannot conclude our brief remarks, without expressing our conviction, that the association of so large a party and under such circumstances, must be productive of the happiest effects ; when we consider that so many of the popular world were induced to witness the good feeling that dictated the call of charity among Freemasons, we feel a moral conviction they will disabuse their minds of some prejudices ; while we as Freemasons, gratefully thank them for the aid which their company afforded. Next we must advert to the satisfactory attendance of so many members of the Order, having by their presence upon this occasion, testified their approbation of the projected Asylum ; but when it is remembered that the theatre was graced with the presence of such a splendid galaxy of beauty, that the wives and daughters of Freemasons crowded to the old man's aid ; what a moral lesson did they teach us, with what a power did they arm us, when they thus hallowed the holiness of the cause in which we have embarked. Let it be borne in mind, that women have hearts too pure to turn aside from the poor " Old Mason."

May we by their example be impressed with the blessing of light, and in token thereof, may the Mason's wife and the Mason's widow, in the hour of need, partake of the benefits of that Asylum, for the erection of which we have zealously but so imperfectly pleaded.

Well did the Earl of Durham remark upon a recent occasion, that the more we associated with the fairest of God's works, the nearer we approached perfection ; and sincerely we regretted that continued ill health prevented his visiting the theatre, we can assure his Lordship, that many a fair sister's attention was directed to the box appropriated to our distinguished Brother. Among the audience, we noticed Lady Mary Long and her interesting family, and of the Grand Officers, Brother Lemon and Brother Harper.

JUNE 22.—A meeting of the subscribers to the Asylum, was held at Radley's Hotel, at which the subject was considered with very deliberate attention. Several points of difficulty, and many objections which had been suggested, were investigated ; but it would be incorrect to publish the opinions of individual friends, as they were drawn from a variety of sources of a private nature, as well as from records of the Order. We shall simply announce that the meeting adopted unanimously a series of resolutions of which the following are the leading articles.

" That it is expedient to provide for the wants of the meritorious but aged and decayed Freemason, by the erection of an Asylum to receive him within its sanctuary."

" That this meeting having heard statements produced in evidence of the means possessed by the Craft at large ; are fully satisfied with and coincide therein, and pledge themselves to exert their utmost power in carrying the first resolution into practical effect."

" That this meeting receive with the warmest feeling of Masonic gratitude, the announcement from the chairman, that the Right Hon. the Earl of Durham, has condescended to become one of the Trustees ; and the heartfelt thanks of the meeting are respectfully offered to his Lordship, for this mark of his solicitude, kindness, and protection."

" That the cordial thanks of the meeting are most especially due to William Willoughby Prescott, Esq., for his ready acquiescence with the request of the chairman in being named as a Trustee."

“That the Inaugural Festival of the Asylum, do take place on the 31st *July*, under the direction of a board of stewards.”

The subscriptions received exceed four hundred pounds, but will not be declared until after the Festival.*

It is respectfully intimated that subscriptions will be thankfully received at the banking house of Messrs. Grote, Prescott and Grote, 62 Threadneedle Street, to the account of this Institution.

KNIGHTS TEMPLARS' ENCAMPMENT, No. 20. *June 19th.*—A very numerous conclave was held this evening, and four Companions installed. The E. C. announced his intention to confer the degree of the Med. P. and Malta at an early opportunity.

A meeting of Emergency was declared to be held on the 26th to install a Companion from Oxford.

MASONIC CHIT CHAT.

ROYAL SOMERSET HOUSE AND INVERNESS LODGE, No 4. *April 27th.*
—After the usual business of the Lodge was closed, and the members had retired to enjoy the festive happiness which especially distinguishes this Lodge, many subjects of interest were discussed, and among them one of a very pleasing character. On the health of Bro. R. L. Appleyard being proposed as a veteran Brother, he rose and stated, that he had been a member of the Lodge since 1797, and a very constant attendant at its meetings. “I have now, my friends,” said Brother A., “completed my 70th year. It is a long while to look back upon, yet the happiness I have derived from my intercourse with the Fraternity has been such, that time truly seems to have fled; my pleasures in its duties have exceeded all other enjoyments, and I have preferred meeting you upon this day, the anniversary of my birth, to collecting private friends at home. It is a feeling of the heart that has dictated the sentiment—it is a natural compliment I had no power to restrain.” It is needless to say that our aged friend's address affected the hearts of all; those who had known him for years were cheered by his presence, while his younger friends felt the force of his example.

May 9th.—A meeting of such of the newly-elected members of the Lodge of Antiquity as had not received their Lodge medals, was held at Kensington Palace, when the following brethren had the honour of being introduced to H. R. H. the Duke of Sussex, their Worshipful Master, viz. Lord John Churchill, Brs. Jennings, Fourdinier, Hanley, and Hodson. His Royal Highness presented the medal to each Brother, and was graciously pleased to express the pleasure he felt in the office. Brothers Henderson, Meyrick, Keightly and Savory were also present.

SUMMER RECREATIONS.—These pleasant meetings are very promising. Several have already taken place, and we have received accounts of them, but must plead what will readily appear to be a sufficient excuse, “want of room.” Many are to be held; among those, the Strong Man, No. 53, on the 2nd of July, at Brother Hinton's, Highbury Barn. We

* Several of our Brethren who are printers, have in the most handsome manner offered their types and symbols GRATUITOUSLY.

ought to state, that those who have not eaten white-bait (masonically), should visit Brother Breach at Blackwall—"Speed the Plough" say we.

LORD H. JOHN S. CHURCHILL.—It has been suggested by the House Committee of the Girls' School to the General Committee, to recommend to the General Court that his lordship should be elected a vice-president of the charity, as a mark of respect for the very prominent services he has rendered the institution.

BENJ. BOND CABELL, Esq.—This gentleman has contributed the munificent donation of fifty guineas to the Girls' School, in addition to former donations. The House Committee have marked their sense of Mr. Cabbell's liberality, by recommending that his name should also be placed on the list of vice-presidents.

The collection in aid of the funds for the repair of the Girls' School are, we are happy to state, proceeding in a satisfactory manner. We have received intelligence that the Antiquity, Friendship, Somerset House, British, Emulation, and other Lodges, have subscribed liberally; and had not the usual Masonic recess been so near at hand, no doubt the subscription would have been still greater. In November, however, we hope to make a still better report.

FEMALE FREEMASON.—"I think the following may be considered by you worthy notice, as setting at rest a question often discussed, whether there have been any female Freemasons.

"In the Grand Provincial Lodge of Bristol is a copperplate print portrait of a lady standing by a chair; she wears the badges of Masonry, and the following account of her is placed near the portrait:—

"June A. D., 1817., A. L. 5821.

"Presented by Brother Henry Smith to the Grand Lodge of Bristol, and who received from Sir William Osborne Hamilton, Bart. (the donor of this curiosity) the following traditional account:—

"This wonderful lady, by name the Hon. Elizabeth St. Leger (who married Boyd Aldworth, Esq., of Newmarket, in the county of Cork), was the sister of Hayes St. Leger, who, about the year 1760 (the period of his sister's initiation to the secret arts and hidden mysteries of Freemasonry), was Worshipful Master of the Lodge held in the Castle of Doneraile, near Cork, and the tradition is, that she had secreted herself during the initiation of a Brother, behind the tapestry which hung round the room, and so became acquainted with the ancient mysteries of the Craft; but being discovered, it was the unanimous judgment of the Brethren present, that the only safeguard was to adopt her as a sister, and she accordingly passed through the ceremony of initiation, and afterwards continued a most zealous friend of the institution to the hour of her death, which happened about forty years since. Her brother, Hayes St. Leger, dying in 1767, without issue, the estates and title descended, in 1776, to this lady's son, St. Leger Aldworth, and are now enjoyed by his lineal descendants."

"In the year 1818, I was introduced to the Honourable Mrs. Lysaght, the grand-daughter of this lady-Freemason, at Bath, and I gave her a copy of what I now send you. I have Mrs. L.'s note, in which she says that she can see no mistake in the account, except that the name of Mr. Aldworth was Richard instead of Boyd. That when the subject was mentioned to Mrs. Aldworth (the Freemason) by any of her grand-

children, she appeared angry with them, and ordered them to be silent.”
—*From the Morning Herald.*

“THE present Archbishop of Canterbury, when a tutor at Hartwell, was initiated as a Freemason in the Old Royal York Lodge, at Bristol, a Lodge now and for some time past extinct, in consequence chiefly of the extravagance of its members, in giving balls to the ladies, &c. The date of his Grace’s initiation, as Wm. Howley, may be found in the books at Freemasons’-hall, and is the 21st Dec. 1791. And the identity of the person was communicated to me by a physician of my acquaintance, who was also initiated in the same Lodge, and present when the said Wm. Howley was made.”—*Morning Herald.*

AFFLICTING CIRCUMSTANCE.—“We regret to state that Mr. Bryant, the author, comedian, and Irish vocalist, during the last four months has been afflicted most seriously, and is at present confined in the greatest distress at a lodging, No. 12, Broad-court, near Covent-garden theatre. It appears that the unfortunate gentleman caught a severe cold in consequence of the duties attendant upon his profession, and it was succeeded by acute rheumatism, general debility, and loss of sight. For the last twenty years he has been connected with several metropolitan theatres, and was the author of many successful pieces and songs. He was introduced to his profession as the pupil of the late Robert Palmer, the father of the stage, and was the intimate friend and companion of the late Mr. Edward Pidgeon, the translator of ‘Cuvier’s Animal Kingdom.’”

The Members of the Fraternity will discover in the above paragraph from the newspaper, that the individual referred to is the same Brother, who for a succession of years has enlivened the Nore excursions by his talents as a vocalist. We, in common with many others, have listened with more than pleasure to his *Irish Schoolmaster*, and remember at this moment the exuberant spirits which he instilled into our much respected Brother, the late Colonel Forrest, when with such peculiar *naivete* he sang “*An Irish Stew*,” just as we were beginning to pitch a little at the Nore. Had the Colonel lived to know poor Bryant’s wants, he would have been foremost to relieve them. Let us hope he may not be forgotten. Any subscriptions in his behalf will by us “be thankfully received and faithfully applied.”

Masonic Obituary.

Brother Dr. PINCAIRD. On the 18th of May an inquisition was holden before Mr. Stirling, at the Red Lion, Upper King-street, Bedford-square, on the remains of G. Pincaird, Esq., *M. D.*, aged sixty-seven who met his death at his residence, No. 18, Bedford-square, under the following circumstances:—It appeared from the evidence, that on Friday morning, the 15th, the deceased, who had been in his drawing-room, where a member of the family had been reading to him, was called on to attend a female patient in the parlour. He had been with her but a few minutes before the servants were alarmed by a violent ringing of the bell. On one of them going there, the deceased was found upon the floor apparently in the agonies of death. Dr. Williams,

of Bedford-place, was sent for, who promptly attended, and was speedily followed by Dr. Moore, but all their efforts to restore the vital action terminated without effect. A *post mortem* examination of the deceased took place, when the cause of death was found to arise from an enlargement of the heart. Verdict, that the deceased died by the visitation of God. Dr. Pincaird was chairman of the Clerical and Medical Life Assurance Company. Our respected Brother was P. S. G. D., and senior Physician to the Royal Freemason's Female Charity. Dr. Moore of Lincoln's-in-fields, P. J. G. D., will probably be his successor.

Brother T. BUGDEN, P. M. of the British Lodge, No. 8, and P. Z. of the British Chapter. This worthy Brother died lately; he was much respected in the Craft, and was particularly distinguished by the very impressive manner in which he performed the ceremony of Installation. Some years since, Brother Bugden, then enjoying independence, was fatally lured to the tempting scene of the Stock-market, where he exchanged his sterling money for some experience in the foreign bonds, which too seriously endangered his future prosperity—the false friendship of one in whom he trusted, completed his misfortunes. Latterly, however, he became more agreeably circumstanced, and filled a situation of responsibility with honourable integrity. His widow and family, we regret to say, will have to mourn for more than his loss, as his removal from this world has deprived them of all means of support. Our Brother has only left behind him “his good name.” Brother Bugden was Past Grand Steward, and in 1831 a member of the house committee of the Female School. At the last Lodge of Benevolence Mrs. Bugden presented her petition, which was received, and she was unanimously recommended to the Grand Lodge to be relieved with the sum of fifty pounds.

FUNERAL of Brother THOMAS JOSIAH HALFORD, W. M. of the Pythagorean Lodge, No. 93, and P. M. of the Royal Naval Lodge, No. 70.

The Pythagorean Lodge was called together under a dispensation from his Royal Highness the Most Worshipful Grand Master, at the Grey Hound Inn, Greenwich, on Thursday the 11th of June, 1835. The Lodge being opened in the three degrees, the Worshipful Master, *pro tem*, (Brother Henry Rowe, P. M. of the Royal Naval Lodge), called the attention of the Lodge to the following dispensation:—

(L.S.) AUGUSTUS FREDERICK, G. M.

Seal of the
Grand Master.

To the Senior Warden Brother Edward Welch, the Past Masters and Officers of the Pythagorean Lodge, No. 93, Greenwich.

You having represented that Brother Thomas Halford, who was Worshipful Master of the said Lodge, departed this life on the 2d inst., and that prior to his decease he expressed his wish to be interred with Masonic honours and ceremonies, and that the interment is to take place in the town of Greenwich in Kent; you are accordingly hereby authorized to assemble the Members of your Lodge at its usual place of meeting, and to proceed in your Masonic clothing and insignia with the corpse to the place of interment in the said town of Greenwich, and also to permit other regular Members of the Craft to join in your procession, and in like manner to return to your Lodge-room; and you the said Senior Warden, Past Masters and Officers, are strictly charged to take special care that none of the Brethren do appear abroad in any of

the clothing or insignia of the Craft, except in going to and returning from the place of interment, and that due order and decorum be preserved and the honour of the Craft maintained; and you are to cause this dispensation to be read to the Brethren before you quit your Lodge-room, and to be recorded in your minutes, and you are to transmit an account of what shall be done herein for the information of the M. W. Grand Master.

Given at the Palace of Kensington, this tenth day of June, A. L. 5835, A. D. 1835. By command of the M. W. Grand Master,

WILLIAM H. WHITE, G. S.

The Brethren then proceeded to the house of the late Brother Halford in procession, and from thence to the church, in the following order:—

The Tyler of the Lodge, with his sword—Members of the Lodge of Friendship, No. 248—Ditto, Lodge of Confidence, No. 228—
Ditto, Lodge of Joppa, No. 223—Ditto, Lodge of Unity, No. 215—
Ditto, Lodge of Justice, No. 172—Ditto, Lodge of Unity, No. 82—
Ditto, Lodge of Peace and Harmony, No. 72—Ditto, Lodge of Neptune, No. 22—Ditto, British Lodge, No. 8.
Grand Steward—Members of the Royal Naval Lodge, No. 70—
Senior and Junior Wardens, with their columns—Past Master—
Master of the Royal Naval Lodge.
Inner Guard of the Pythagorean Lodge, with his sword—
Senior and Junior Deacons, with wands—Members of the Lodge, No. 93,
two and two—Secretary of the Lodge with the Roll—
Senior and Junior Wardens, with their columns—
The Sacred Law on a Cushion covered with Black Crape, carried by
the Father of the Lodge—Past Master and Treasurer of the Lodge—
Provincial Grand Chaplain—

Pall Bearers,
three
Members of
the Lodge,
with
their Badges.

The Body, with the
Regalia of the deceased
placed thereon,
carried by Six Porters.

Pall Bearers,
three
Members of
the Lodge,
with
their Badges.

Chief Mourners—Assistant Mourners—
Twelve of the Deceased's Workmen.

At the door of the church the procession halted and filed off, and the coffin was carried onward, the Provincial Grand Chaplain reading the funeral service. On entering the church, the "Dead March in Saul" was most beautifully performed on the organ; the Brethren then advanced up the aisle. On the desk service being ended, the Brethren formed themselves into procession to the burial-ground, where a circle was made round the grave by the Brethren: the coffin was then lowered into the grave, the Brethren of the Lodge being on one side and the mourners on the other; and after the final service was read, that part of the funeral service from Preston was delivered by the Provincial Grand Chaplain, the Rev. Brother David Jones, *B.D.*, perpetual Curate of St. Nicholas, Deptford, in the most solemn manner; the Secretary at the proper time throwing the Roll into the grave, which completed the ceremonial. The procession returned to the Lodge in reverse order, where the Lodge was closed in due form.

Among the procession we observed Brother Leigh, P. M., and Brother Porter, the W. M. of the Lodge of Friendship, Brother S. Mug-

gridge, W. M. 215, Brother Rowe Past Grand Steward, Brothers Poore Smith and Parry, No. 72, and Brother Brooks, Grand Steward.

The most affecting tribute to the memory of our deceased friend was paid by our excellent Brother Fox, of the British Lodge, whose infirmities compelled him to attend the procession in a Bath chair.

Too much praise cannot be given to the Members of the Lodge for the very excellent arrangements made by them, and for the regular manner in which the whole was conducted. We likewise had the pleasure of observing in the church many ladies of the neighbourhood.

Our Brother Halford was initiated in the Royal Naval Lodge, served most of the offices, and passed the chair. He was the oldest Member of the Lodge, and a Subscriber to both Charities. He revived the Pythagorean Lodge in the year 1833, after its being many years dormant; was a steady friend, a good working Mason, an affectionate husband, a dutiful son, and a beloved father: in short, he was what he professed to be—*a mason at heart*.

PROVINCIAL.

Our Brethren in INDIA will hear, with equal interest and regret, that among the late proceedings at the Board of Benevolence the case of a petitioner was presented, who had left that country for the purpose of recruiting his health in England. His arrival here was greeted by the intelligence that the house in Calcutta, upon which his bills were drawn, had become bankrupt—a long recital is unnecessary—his feelings may be too readily conceived; one misfortune followed another, until human degradation could descend no lower; and he, who in India was protected from the sun by the luxury of a palanquin, was reduced to sweep a street-crossing in London. In such a situation was the subject of our remarks discovered by a brother Mason. Immediately a petition was prepared and presented to the Board of Benevolence. At this fortunate time tidings reached him that his friends in India had commissioned a captain to give him a passage home; a sum of money was voted to assist his outfit; and we hope by this time he has joined his connexions.

We dwell upon this instance to exhibit to our Eastern Brethren, as well as to all brethren in the British dependencies, the practical good that must result from charitable co-operation, and we hope that those who have the means will subscribe liberally to the existing Charities as well as the aged and decayed Freemason's Asylum.

PROVINCIAL APPOINTMENTS.

Wm. Stuart, Esq., P. S. G. W., Deputy Prov. G. M. for Hertfordshire.
Sir Frederick G. Fowke, Bart., P. S. G. W., Deputy Prov. G. M. for Leicestershire.

Wm. Loraine, Esq., Deputy Prov. G. M. for Northumberland.

LEAMINGTON.—We acknowledge a communication from the R. W. Bro. N. L. Torre, D. Prov. G. M. for Warwickshire, which want of room prevents our inserting. It is most gratifying to learn that our services are appreciated, and that Masonry flourishes in the province.

WATFORD, April 25.—A very numerous meeting of the Watford Lodge was held this day, in compliment to Brother Majoribanks, who

was installed as W. M. Many distinguished Masons were present, and the banquet as usual was elegant and liberal. It is worthy of remark, that such is the flourishing state of the Lodge that it is inconvenient, from the number of members, for them to meet in their usual room.—A subscription has been entered into for the purpose of erecting a handsome Lodge room, with other conveniences, on the ground belonging to the Essex Arms; the amount already collected exceeds £300.

HERTFORD, *May 7.*—The Hertford Lodge was regularly opened at one o'clock. Present, Bro. Wm. Lloyd Thomas, the W. M.; the Rt. W. the Marquis of Salisbury, Prov. G. M.; Rowland Alstone, Esq., S. G. W.; several Brethren from Stortford and London, and the members of the Hertford Lodge. Two gentlemen from Enfield and one from Welwyn were initiated.

The subject of attaching a Chapter to the Hertford Lodge was discussed, and it appeared desirable that a warrant should be obtained, from the number of Brethren who are anxious to be exalted. It was observed that the Companions of the Stortford Chapter a willing to transfer their warrant to the Hertford Lodge, and that the members of the Hertford Lodge were desirous to accept such transfer; the number of members in the former being only sixteen, some of whom are from London, and only attached to assist in working the ceremonies. But there is a well-grounded expectation that forty members of the Hertford Lodge would be exalted, and the Stortford Companions would readily attend at Hertford. The matter was postponed to an especial Lodge.

THE PROVINCIAL GRAND LODGE OF HERTFORD was held on the same day. Present, the Marquis of Salisbury, Prov. G. M., Bro. Rowland Alston, *M. P.*, and several Provincial Grand Officers, with many Brethren from the Watford, Stortford, and Hertford Lodges, as well as some London Brethren. After the Prov. Grand Lodge was opened, the Prov. G. M. made the following appointments:—

Bro. Stewart, <i>M. P.</i> ,	Deputy Prov. G. M.
„ R. G. Alston, <i>M. P.</i>	Prov. S. G. W.
„ W. Nunn,	„ J. G. W.
„ Rev. J. Byde,	„ G. Chaplain.
„ W. Lloyd Thomas,	„ G. Secretary.
„ Rogers,	„ S. G. D.
„ Crawley, Jun.	„ J. G. D.
„ Thomas Unwin,	„ G. S. B.
„ Randall,	„ G. Pursuivant.

Brother J. M. Carter was unanimously re-elected Prov. G. Treasurer. The Grand Lodge then closed.

DINNER.—In the evening the banquet of the Hertford Lodge was attended by all the Brethren who had attended the preceding Lodge.—Brother W. M. Lloyd Thomas in the chair.—The Marquis of Salisbury in returning thanks on his health being drunk, expressed his sincere gratification at the large meeting he then addressed; it was an indication of the high station the Craft held in the province, and he declared that nothing on his part should be wanting to increase its importance by any possible means in his power. The noble Marquis spoke in a very animated manner, and was most enthusiastically cheered.

Brother Alston, in reply to a similar compliment, also stated the pleasure he experienced in presiding over the Stortford Lodge; that his exertions should be most strenuously directed to advance its interests;

and he felt confident, that if aided by the countenance and assistance of the Hertford Lodge, they should soon increase their number by twenty additional members. He anticipated this result during his own mastership. Mr. Alston's address was particularly marked by the fraternal terms in which it was couched, and highly delighted the company.

The "W. M.'s health" was most warmly received and suitably acknowledged.

[It ought to be observed, that the duties of Master have been discharged with exemplary fidelity, and that Brother Thomas has, by his example, influenced many of the influential men of the county to join the Masonic standard—among them the High Sheriff. In no part of England have the beneficial results of Masonry, as far as its social intercourse is valuable, been so clearly exemplified as in the county of Hertford. In the above proceedings we perceive a distinguished nobleman appointing as his officer a gentleman of political principles differing from his own—and at the banquet table exchanging all the courtesies of civil society which had been practised in open Lodge. May it ever be the province of Masonry to soften down asperities, and prevent discord.]

SOMERSET.—We observe some splendid furniture in exquisite taste has been added to the Lodge of Fidelity at Tiverton; nothing can exceed the liberality of the Brethren of that Lodge in collecting Masonic paraphernalia, but the zeal which regulates the expenditure: few Lodges in the kingdom can boast richer "*outward visible signs*" of the "inward and spiritual grace," which abounds there. An encampment on rather a magnificent scale has been added to the other Masonic Associations which flourish in this pretty town, which, under the direction of the distinguished Masons who compose this interesting position of Masonry, especially with the proficient superintendence of the M. E. C. Brother Hodges, we anticipate a similar perfection will soon mark the establishment of this Order, as in the others of which we can say so much. An early meeting of the "Sir Knights" will be summoned, when we will endeavour to interest our readers who are fortunate enough to have their shield displayed.

TAUNTON, *May*.—The Lodge of Unanimity and Sincerity here continues to increase in numbers, having ninety-three *subscribing* Members on its list; it is an interesting fact that within these few months they have initiated eight Brethren (most of them officers of the army) on the eve of their departure for INDIA! The three grandsons of the heart-stirring *Flora Macdonald* are among the number! It is gratifying to know that all those most worthy Brothers are applying (in "true fag") for the purpose of perfecting themselves in the technicalities and ceremonies of our "Royal Art," so that they may disseminate its hallowed spirit among the interesting multitudes of the "far East." Verily this distinguished Lodge is a kind of missionary association for the blessed purpose of administering an antidote to "caste" by fraternizing India. God speed them.

The proceedings were too interesting not to call for the following published report:—

"St. John's Day was observed in Taunton with accustomed honour. The Worshipful P. G. M. Col. Tynte, *M.P.* favoured the Lodge with his presence, and in the course of his truly Masonic address, which

recognised the most pure and hallowed principles of the Craft, adverted to the interesting ceremony which had just preceded the annual duties of the Lodge—that of the appointment of its officers—by the initiation of Emanuel Cardozo, Esq., merchant, of Madras, into the first principles of Freemasonry, by dispensation. The Worshipful P. G. M. observed, in reference to the exercise of this his prerogative, that he had a disinclination to use it except on very extraordinary occasions, but in the present instance, the candidate being about to return to his mercantile concerns abroad, and being very especially recommended to his notice, not only from his personal merits, but from the elevated station of his venerated parent, an old and dignified officer of the Grand Lodge of England, he felt it his duty to relax the rigour of the general rule he had laid down for his government on this point. After suitably and solemnly admonishing the candidate on the nature of the obligation to which he had been just pledged, the Prov. G. M. adverted to the existing harmony which prevailed in the Lodge of Unanimity and Sincerity—expressed his regret at not being able to partake of their hospitalities, and quitted the Lodge amidst sincere and reverential demonstrations of respect and gratitude from all present. Brother R. Leigh having been duly installed into office as Master of the Lodge for the year ensuing, and the different officers appointed and re-elected, the Lodge was closed in due form. Soon after four o'clock a superb dinner was served up by Miss Sweet, at the hotel. After which, the customary and appropriate loyal and Masonic toasts were given. The healths of the Dukes of Sussex, Leinster, and Buccleugh, as Grand Masters of England, Ireland, and Scotland, were duly honoured, as was that of the Prov. G. M. which was adopted with most enthusiastic applause. “The Past Master, Brother J. E. White,” was given with high and well-deserved complimentary allusion to his late peculiarly arduous services, and “Prosperity to the different Lodges in this county, and to those all over the world, founded as they all were on the principles of benevolence,” was cheerfully received. This highly respectable, temperate, social, and happy body separated about nine o'clock. Captain James Murray Macdonald, of the 1st Regt. Madras Cavalry, and Captain Macdonald, his brother, of the Bengal establishment, were, besides E. Cardozo, Esq. of Madras, present on this occasion.”

The Chapter of Sincerity has been considerably enriched by some costly ornaments and important furniture, doing infinite credit to the artist (Brother Gaselee), who has so ably executed the wishes of the Chapter, and equal honour to the generous companions who have presented them. An instalment of chiefs and officers took place at their last Chapter, when a vote of thanks was unanimously passed to their late M. E. Z. Comp. Eales White, for the zeal and ability with which he had conducted the duties of his office. Three distinguished Masons were duly exalted, and the Chapter was solemnly closed.

WIVELISCOMBE, May.—Our Lodge are indulging the hope that our Prov. G. M. will hold his P. G. Lodge in this town at an early period. It is now some considerable time since we were honoured by the official deliberations of this important assembly, and as we can offer greater space and improved accommodation, we trust we may not hope in vain. The Loyal Vacation Lodge keeps pace in numerical increase with the other Lodges in the west of England, where Masonry is progressing in so satisfactory and beneficial a manner.

BATH.—We have received several communications from this city, some complaining that we did not give an account of the festival held in honour of the natal day of His Royal Highness our M. W. G. M. In reply, we can only state, that however ubiquitous our thoughts may be, there is much personal inconvenience in being in several places at one time. It would however have been a very easy task, for one out of the many who participated in the pleasure of the day, “to let those secrets be regularly communicated” by post.

Other Brethren enquire about a very pleasing Lodge excursion to Box in Wilts, and regret extremely that it has been discontinued.

Some again have drawn our attention to the continued indisposition and necessary absence abroad of the R. W. Prov. G. M. Brother Grossett; in consequence of which, no Provincial Grand Lodge has been held for SIX YEARS! This province was till this unfortunate visitation of providence, one of the most zealous and active in the Craft; apathy has succeeded. In all societies, the ruling authorities should remember how much their example determines the character of those over whom they preside. If the chief be active and courteous, the subordinates will be emulous and persevering.

We earnestly, but respectfully call the attention of the deputy Grand Master of the province of Wilts, whose private character has endeared him to all hearts, not to permit any longer delay; but to summon his Brethren; they await but that summons to evince their former zeal, and prove that although the Tyler’s sword has been long in the scabbard, it may yet gleam in the sunshine.

SHEPTON MALLETT.—The Lodge has bestirred itself and promises to equal the working and strength of its sister Lodges in the province.

RYDE, May 30.—*Grand Masonic Ceremony.*—On Monday, the foundation stone of the Royal Victoria Arcade was laid, with Masonic honors. The enterprising projector of this splendid addition to the elegant buildings of the town, W. H. Banks Esq., being a Brother of the ancient fraternity of Free and accepted Masons, received on the occasion the honour of the assistance of the Deputy Grand Master of England, together with that of various Lodges, in laying the foundation stone of a building, which promises to be as distinguished an ornament to the town, as we hope it will be an attraction to visitors, and a source of emolument, not only to the respected proprietor of the building, but generally to the inhabitants of Ryde. For in buildings of this description, the gaiety of the promenade is made to contribute to the praiseworthy reward of industry and taste; and the captivation of the scene prolongs the residence of visitors, and produces an increased expenditure, generally beneficial to the town. The intended building will be situated in the centre of Union-street, on a most attractive site. During the early part of Monday, the town was on the *qui vive*; numerous parties flocked in from different parts of the Island, and the adjacent coast; steamers from Southampton, Portsmouth, and Lymington, brought the members of the different Lodges, who supported a Brother Mason, on this appropriate occasion of exhibiting to the public, the celebration of a ceremony peculiar to their order.

The different Lodges having met at Brother Sheridan’s, in whose extensive establishment the best arrangements were made for their reception; were there joined by the Earl of Durham, Deputy Grand Master of England. The noble Earl was in indifferent health, and on Saturday evening when applied to, was apprehensive of not being able to

attend from illness, and also from not having his Masonic dresses and jewels with him. A messenger was, however, dispatched to the north, who returned on the morning of the ceremony with them, and his Lordship was accompanied throughout the day by his medical attendant. The ceremony was marshalled in the following order:—

	Head constable—superb brass band—banner—British school	
	The children of the Ryde free school—girls, two and two	
	Boys, two and two—Ryde watermen, with banners—beadle	
	Banner of the Town of Ryde—Union Jack—Clergyman	
	Treasurer and clerk to the commissioners;	
	Sub-committee of commissioners—builder—surveyor	
	Clerk of the works—architect—Royal Standard of England	
	Two Tylers, with drawn swords— <i>Visiting Lodges</i> —the Paris Lodge	
	Des Amis Fideles—the Southampton and Royal Gloucester Lodge	
	Southampton—the Lodge of Peace and Harmony, Romsey	
	The Lymington New Forest Lodge—the Portsmouth Phoenix Lodge	
	The Gosport Lodge of Harmony—the Royal Sussex Lodge, Portsea	
	The Greenock Kilwinning Lodge—the Medina Lodge, Cowes,	
	The Albany and Vectis Lodges, Newport	
	And East Medina Lodge, Ryde—two and two—Tyler of the Ryde Lodge	
	Silver trowel, on a cushion; carried by a Brother	
	Book of Constitution, bye-laws, warrant, and dispensation, on a cushion	
Junior Deacon, with pillar	The Secretary—Treasurer	Senior Deacon, with pillar
	Junior Warden, with plumb rule	
	Senior Warden, with level	
	Past Master	
	Holy Bible, with square and compasses, on a cushion	
	The Master	

The Right Hon. the Earl of Durham, Deputy Grand Master of England
Two Tylers, with drawn swords—two Constables.

The procession, on leaving the hotel, paraded the town for a very considerable extent. The concourse of spectators was immense, and apparently much pleased and interested by the ceremonial.

During the promenade through the town, the band played various airs and marches with great effect, and as the procession entered St. Thomas's church, the old 100th psalm was performed by it with great solemnity. The sacred edifice was crowded to excess. The incumbent, the Rev. W. Moore, selected his text from Matt. xxii. 39,—“Thou shalt love thy neighbour as thyself.” The first annunciation of our Saviour's nativity, said the preacher, was accompanied by a proclamation of good will to man. Nor could brotherly love be recommended on stronger grounds than those of our Saviour's command—that they should love one another, as he had loved them. St. Paul had said, “Ye are taught of God to love one another;” and St. Peter had said, “Be ye all of one mind to love one another.” It was a remarkable, and at the same time, a lamentable proof of human corruption, that such exhortations were necessary to enforce a virtue which one would think all would exercise for their general good. That the direct contrary conduct was generally observed, was, however, an indisputable fact; not that a man sat down deliberately to injure his neighbour, but such was the corruption of the human heart, that peace in a family and a neighbourhood did not naturally result from human motives, and it could only be preserved by Christian efforts. As in a small degree ap-

plicable to the purpose for which they were met together, he would urge some considerations that might induce them to exert that goodwill, which the society now before him was so well calculated to give birth to and support. It was most gratifying to him, as the spiritual director there, to see them in the court of the Lord's house and offering up their prayers and thanksgivings to that Almighty Being, without whose assistance, all their efforts were in vain ; and it was indeed gratifying that their society was established, and the undertaking in which they were then engaged, founded by religious service, and that they prayed that God's holy spirit might sanctify the people of the town to which they belonged. The reverend preacher then proceeded to urge the duty of loving our neighbour, as all creatures proceeded from the same Creator, received from Him the same powers—required the same grace to assist, and the same faith to maintain them in their journeyings to eternity ; and there was the same obligation on them to bear one another's burthens. They should take care, therefore, not to injure their neighbour ; nor indeed could they do so without injuring themselves in a greater degree, nor do him good without enriching themselves. It should be their great endeavour, in all their doings with their fellow-creatures, to observe the strictest honour and integrity. He who deprived his neighbour, secretly or openly of his property, does a wrong, for which, though they may escape the laws, they cannot escape the upbraidings of their own conscience, or the knowledge of Almighty God. They were, therefore, to be honest and sincere, for by such conduct only could they obtain the favour of God and respect from man. It was better to endure evils of the worst severity, than to be tormented with the pains of a suffering conscience, and say with Job, " I will not lose my integrity." After showing the various duties arising out of the obligation of love to our neighbour, and the preservation of peace among men, all which are pre-eminently inculcated by Freemasonry, the reverend preacher concluded his discourse.

The procession then left the church, and proceeded to the site of the intended building.

The situation is a very excellent one, being about the centre of Union-street, nearly opposite Sheridan's hotel. A range of seats was provided for the ladies, and a variety of flags suspended across the grounds. The concourse of persons on the ground, and in the road, on the walls, trees, &c., was immense, and the windows commanding a view filled with company. The Lodges having formed themselves in as good order as the ground would permit, the ceremony of laying the first stone commenced. The Earl of Durham, who wore a most splendid insignia of his office, as Deputy Grand Master of England, was addressed by Brother Sheridan :—

" I am desired by the Brethren of the different Lodges here assembled to express their sense of the very great honour you have conferred on them, by assisting at the ceremony in which we are now engaged, and hope that that the Great Architect of the Universe will prosper an undertaking which has been honoured by the assistance of the Deputy Grand Master of the ancient and honourable fraternity of Free and Accepted Masons."

To which the Earl of Durham replied :—

" I have felt great pleasure in accepting your invitation to attend the ceremony of laying the foundation stone of the Royal Victoria Arcade this day ; and I am not only most anxious, as Deputy Grand Master of

England, to have the pleasure of meeting the members of the fraternity in this island, but I am also desirous of paying my tribute of respect to the illustrious Princess whose birth-day this is, and who honours the present undertaking by giving it the sanction of her name—a Princess whose benevolence and the virtues of whose heart are so well known to the town of Ryde. I shall now proceed to the proper purpose of our meeting, and accept with the very highest pleasure the honour you have committed to my hands; and beg to assure you that I shall at all times, and on all occasions, be most happy to meet and to serve the inhabitants of the Isle of Wight.”

The speech of the noble earl was most warmly received.

The upper stone, weighing half a ton, was now raised, a bottle containing a quantity of Maunday money and other coins of the realm, was placed in a cavity of the lower stone by Brother Sheridan:—the weight of the lower stone was about four cwt. The upper stone was then lowered upon it, and a silver trowel being handed to the D. G. M., the mortar was spread around. A mallet was then next handed to the D. G. M., who struck the stone with it. A bunch of wheat was then shook upon the stone by Brother Sheridan, and the proper officers poured on it the oil and wine. Brother Sheridan then said:

“May the Great Architect of the Universe bless the work in which we have been engaged; and may this building be an ornament and a benefit to the town. Allow me to congratulate you on the completion of your labours and on your being assisted on the occasion by the Deputy Grand Master and Senior Warden of this province, and of Hampshire; and I trust that the proceedings of this day will add a benefit to the undertaking. The advocates of Masonry will not expect me to detain them with long observations at this late period of the day. I shall, therefore, confine myself to expressing my hope and prayer that the time may come when the virtues of Freemasonry shall be universally known, satisfied as I am, that the practice of its precepts would tend to render the world more neighbourly, peaceable, virtuous, and more happy than it now is. I also beg to thank you all, Brethren, for the honour you have done us by your attendance this day.”

The whole ceremony was very impressive, and the rich collars, jewels, and other ornaments of the members of the Lodges, combined with the extreme fineness of the day, to render the scene exceedingly attractive.

The Lodges then returned to Sheridan's Hotel, where the Earl of Durham presided; and expressed a great satisfaction in being able to be present on this occasion. He said, he at all times considered it his duty, but it afforded him great pleasure, let him be in what part of the country he might, to assist in the performance of any Masonic ceremony. He felt proud on the present occasion in making acquaintance with so numerous a body of Masons as were then assembled together, and he hoped, from this period, to find that the Provincial Grand Lodge for the Isle of Wight would hold their meetings regularly. On his Lordship's retiring from the Lodge, he was escorted to the Pier Hotel by the Brethren in procession. During the afternoon the band played in the extensive gardens of the hotel; guns were fired from the site of the intended building, and the great number of visitors parading the streets of this beautiful town, gave it the appearance of a holiday in which every body participated.

In the evening a splendid dinner was given at the Town Hall, by Mr. Banks, to his brother Masons, and a number of his friends. About

two hundred sat down to dinner, which was supplied by Sheridan in his well-known excellent style; the band played at the lower end of the noble room; flags decorated the walls, and the utmost enjoyment and good fellowship gave a zest to the banquet. W.H. Banks, Esq. presided, and among the company present we noticed General Pare, the Rev. W. Moore, Captains Butterfield, Coghlan, Carter, Barrington, Bore, Warren, W. Hearn, Esq., J. Vaux, Esq., C. Padden, Esq., J. Goode, Esq., H. Johnson, Esq., Lieut. Morris, J. Figgins, Esq., H. Phene, Esq., W. Westmacott, Esq., the Architect, and Mr. Sanders, the builder of the Arcade. After the company had done perfect justice to the banquet, "The King" was drank with immense cheering, the band playing God save the King. "The Queen" was also received with the same loyal feeling.

The Chairman then requested a bumper for the toast he should next have the honour to propose. From whatever part of England his visitors might have come, all of them were acquainted with the virtues and the benevolence of the illustrious mother of that princess who was the hope of England (loud cheers). In the Isle of Wight, they have had abundant proofs of her excellence, but in all parts of England her Royal Highness the Duchess of Kent constantly endeavoured to instruct the young princess in everything connected with the welfare and best interests of the country. The worthy Chairman then, amid tumultuous cheering, proposed "The Duchess of Kent and Princess Victoria." The applause was most enthusiastic.

The Chairman rose to propose a toast which, he said, needed no apology from him. He had received a great favour that day from a body of men, the head of whom would be the subject of his toast. He felt it his duty, as a Mason, to propose the health of "His Royal Highness the Duke of Sussex, Grand Master of the Fraternity of Free and Accepted Masons" (received with immense applause).

The Chairman, in proposing the next toast, said he should have the honour to propose the name of a nobleman who, at great personal inconvenience and suffering to himself, had honoured them with his assistance in the ceremonial of that day. When he (the Chairman) had waited on his lordship on Saturday last, he was so ill, that he could not be expected to attend six, or even one mile from his bedside. But when he was informed of the intended visit of so many Lodges, he expressed his anxiety to attend, and stated that he felt the more anxious to do so, from the distressing illness of the Duke of Sussex, which prevented that illustrious personage from fulfilling those duties as Grand Master of England to the Provincial Lodges, which, if well, he never neglected. A difficulty, however, was presented, in the noble earl's not having his jewels with him; with the greatest promptitude, however, he instantly dispatched a special messenger to the north for them, and that morning they arrived, and the noble earl attended, under the care of a medical friend (cheers), and he much regretted that that gentleman had felt it his duty to advise his lordship to forego the pleasure of dining with them that day. But though the noble earl was absent, his heart was with them (cheers), and he (the Chairman) knew that it was no want of anxiety to be with them that had prevented his lordship, but solely circumstances over which he had no control. He would, therefore, beg to propose his lordship's health, and also he begged to unite with it, those Lodges who had assisted them that day (cheers), for their good feeling and promptitude in helping them, was an honour to the science

of Masonry, as well as a benefit to the town; he, therefore, begged to propose "the health of the Earl of Durham, Deputy Grand Master of England, and the different Lodges who had done them the honour of visiting them on the occasion" (tremendous cheering, which was resumed several times).

C. E. Deacon, Esq., rose to acknowledge the toast on the part of the visiting Lodges, and said that his Brethren wished him, as Master of the Southampton Lodge, to return thanks for the distinguished compliment the worthy Chairman and Brother Masons had paid them. He begged, on the part of the Lodge of which he was Master, as well as on the part of the other Lodges present at the ceremony, to return their thanks for the handsome compliment that had been paid them, and for the rapturous manner in which the toast had been received.—(Great applause.)

C. E. Deacon, Esq. again rose, and begged to propose a toast. When he remembered that the immortal and gallant Nelson was a Mason, and that the Great Captain of the age was also a member of their fraternity, he would, with the permission of the chair propose, "The army and navy."*—(Drank with immense cheering.)

General Pare begged to acknowledge the toast on the part of the profession he had the honour to belong; and returned thanks for the very handsome manner in which it had been received.

Captain Butterfield returned thanks on the part of the navy. He was, he said, an old sailor, but he hoped and trusted that if they should be again wanted there would never be a blank leaf left in the history of England for the record of their services.—(Applause.)

Captain Butterfield, in a neat speech, proposed the health of Mrs. Banks and the ladies of Ryde.

The Chairman returned thanks in a very humorous speech.

The Chairman again rose to propose a toast. He said the proceedings of the day had gone off with great pleasantness in consequence of the orderly conduct that had been everywhere observed, but a great moral effect had been produced by their joining in divine worship, and invoking the assistance of the Great Architect of the Universe; but those duties could not have been performed, but for the excellence services of his reverend friend. For those services he felt the warmest gratitude, and begged to propose the health of the Rev. Wm. Moore, the minister of St. Thomas's church.—(Very great cheering.)

The Rev. W. Moore begged to return thanks for the very kind manner in which his health had been proposed and received. He was at all times anxious to make himself useful in his avocation, and if, in any way, he had rendered the ceremony more edifying, he was exceedingly happy.—(Applause.)

Upon the health of Mr. Banks being proposed, by M. Kirkpatrick, Esq., it was received with the utmost enthusiasm and repeated cheering. When the applause had subsided,

The Chairman said—Gentlemen, I feel so overpowered at the very kind manner in which you have drunk my health, that I cannot find words to express the extent of my obligations to you. I should, indeed seek in vain for expressions adequate to the grateful sense I entertain

* It may not be generally known that the Muster-Roll of the Craft can boast these names. Hereafter we may give some anecdotes.

of your kindness. I hope I shall have health spared me to see the work you have commenced this day, happily completed. I hope so, because in addition to the personal benefit to myself, I feel confident it will contribute to the prosperity of Ryde. I think that the intended building will be a convenience, as well as an ornament, to the town, and that it will be a testimony of the skill and judgment of the architect, on whom I rely in its construction.—(Applause.) Before I set down, I am sure you will allow me to propose another toast. It is in connexion with the improvement of the town of Ryde. What architecture has done for Ryde, you can best appreciate from the style of the sacred edifice in which you have offered up your devotions this day. Other architects have also contributed to the embellishment of the town, but it is principally to the genius of the late lamented Sanderson, that Ryde is indebted for her elegant buildings, and I trust that the mantle has fallen on the right shoulders—and that you will have many edifices of utility and beauty.—(Cheers.) I beg to propose the health of “The Architect of the Royal Victoria Arcade—William Westmacott, Esq.—(Loud cheering.)

W. Westmacott, Esq., rose and expressed the great diffidence he felt in replying to the compliment just paid him, from his being almost a stranger among them.

Dr. Ryan gave, “Success to the Royal Victoria Arcade, and Prosperity to the town of Ryde.”

C. E. Deacon, Esq., proposed the health of Brother Sheridan, and eulogised the manner in which the dinner had been got up.

In the absence of Brother Sheridan, Brother Lieutenant Morris, R.N., with much eloquence, returned thanks on behalf of Brother Sheridan, in a very brilliant speech.

“The Corporation,” and many other toasts followed, which we regret our limits prevent us noticing. The whole arrangements of the evening were excellent, and we hope the wishes of the spirited proprietor of the Arcade may be fulfilled, that while the building shall be an ornament to the town, it may also add to its prosperity.—*Hampshire Advertiser.*

TAVISTOCK, June 24.—A sermon was preached by the Rev. E. Bray, before a Masonic congregation, who walked in procession to the church. In the afternoon the Brethren dined at the Exeter-inn, and spent an evening very happily in social pleasure.

TRURO.—**THE LANDER PILLAR.**—The foundation stone of the Column to commemorate that era in the progress of discoveries in the interior of Africa by Richard and John Lander, and which terminated in the mournful result of Mr. Richard Lander’s death, was laid in their native town of Truro, on Tuesday the 16th of June, on a spot presented for the purpose, by the Lord of the Manor, Sir C. Lemon, Bart., *M. P.* The committee having determined to avail themselves of every circumstance within their reach to give effect thereto, solicited and obtained the aid of that respectable body the Ancient and Honourable Society of Free and Accepted Masons, under the patronage of the venerable and highly respected Sir John St. Aubyn, Bart., as Provincial Grand Master for Cornwall.

The Ancient and Honourable Society of Free and Accepted Masons

proceeded from their Lodge-room to St. Mary's Church, at eleven o'clock. Prayers were read by the Rev. Edward Dix, and an excellent sermon was preached by the Rev. Henry Grylls, P. G. Chaplain. On returning from the church, the procession formed in the following order:—

- Police Officers—Band of Music—Tyler—
- Banner of the Provincial Grand Lodge of Cornwall—
- Masonic Brethren out of office belonging to Private Lodges—
- Treasurers—Secretaries—Deacons—Wardens—Past Masters and Masters
- A Model of the Pillar carried on a stand by two workmen—
- Architect with plans—Superintendent and builder—
- Master of Senior Lodge, with Book of Constitutions—
- P. G. Secretary, bearing the Plate with inscription for foundation stone—
- Secretary of the Committee, bearing a Phial containing the coin to be deposited in the stone—P. G. Chaplain, bearing the Sacred Law on a cushion—Several Clergymen—
- A Cornucopia, borne by a Brother—Two ewers with wine and oil, borne by two members of Lodges—
- The Corinthian Light, borne by the Master of a Lodge—
- The Junior Grand Warden, with a plumb rule—
- The Doric Light, borne by the Master of a Lodge—
- The P. Senior Grand Warden, with level—
- Banner of the M. W. G. M. the Duke of Sussex—
- The Chairman and Building Committee—Subscribers and others—
- Masonic Brother James Lander, brother of the deceased—
- The widow of the deceased R. Lander and his child, bearing the Inscription engrossed on vellum—
- The D. P. G. M. with the square and mall—
- A model of that used by Sir Christopher Wren, as Grand Master, in laying the foundation stone of St. Paul's Cathedral—
- The Ionic Light, borne by the Master of a Lodge—
- The Banner of the Prov. Grand Master—
- The Grand Sword Bearer—
- P. V. Robinson, Esq., the D. P. G. M. as Prov. Grand Master—
- The Standard of his Majesty King William IV.—Patron of the Order.
- Inhabitants of Truro—Two Stewards—Tyler.

The head of the procession having arrived on the ground, the Brethren divided to the right and left, face inwards, forming an avenue for the Provincial Grand Master to pass through, preceded by the Standard of the King and the Grand Sword Bearer, and followed by the P. G. Master's banner, the Ionic Light, the P. D. G. Master, and Provincial Grand Officers, and the Chairman and Chief Magistrate, who took their respective situations on the platform.

P. V. Robinson, Esq., D. P. G. M., then addressed the Committee to the following effect:—

Gentlemen, in compliance with your wishes, and in my capacity of Deputy of the Grand Master of Freemasons in Cornwall, I shall now do myself the honour to proceed in the ceremony of laying that stone on which it is your intention to erect a monumental tribute to the worth and merits of your heroic townsmen, the brothers Richard and John Lander: and I beg, in the name and on the behalf of that portion of the Craft of Free and Accepted Masons—my provincial Brethren here

assembled, to express to you our high gratification at being called forth to unite in an undertaking at once so laudable, so just, and so exemplary. Gentlemen, my labours on this occasion will be confined to the figurative or symbolical; indeed, similar in every respect to those Masonic ceremonies which have uniformly attended the dedication of the various structures of eminence from time to time erected during the latter ages of the world; for since science, in yielding to the rapid increase of mental illumination amongst civilized nations, has descended from her once secluded pedestal to become the playmate of the child, and the youth of to-day are wiser than the sages of old, the operative practice of Masonry has been gradually relinquished by the Craft, for speculative exercises in the principles of truth and virtue; and the implements or tools I am about to use, namely, the square, the plumb, the level, and the mallet, are merely emblematical instruments, harmonizing our actions as men, and according to their several uses and applications in science and art. Thus the square teaches us to regulate our conduct through life; the plumb admonishes us to walk uprightly in our several stations; the level demonstrates that we are all descended from the same stock; and the mallet instructs us to lop off excrescences, or, in other words, to correct irregularities, and to reduce man to his proper level.

Gentlemen, I have prefaced our ceremonies thus much, in order to give them a consistency in the eyes of that portion of our spectators uninitiated in the mysteries of Freemasonry; and shall now proceed in the duties which have devolved upon me.

The secretary of the Committee then read the inscription on vellum, which was placed by the only child of the deceased R. Lander (an interesting little girl aged six years) in the phial with the coins, and the chairman of the committee, Humphry Williams, Esq., deposited the same in the cavity of the lower stone, when the Provincial Grand Secretary placed the inscription plate over the mouth of the cavity—the widow and a brother of the deceased R. Lander being on the right. The cement was then placed on the upper face of the bottom stone, and the P. G. M., chairman of the committee, and chief magistrate, adjusted the same with trowels handed to them for that purpose; after which the upper stone was slowly lowered, amidst huzzas and the band p'aying “Rule Britannia.”

The square, plumb, &c. were then applied, and the corn, wine, and oil scattered and poured over the stone, when the D. P. G. W. pronounced an invocation, viz. :—

“May the Almighty Architect of the Universe prosper this our dedication to worth and merit; and may the bounteous hand of Heaven bless this ancient town with abundance of corn, wine, and oil; and with all comfort, conveniences, and necessaries of life to the latest posterity.”

The P. G. Secretary Ellis then spoke as follows :—

It is customary for the P. G. Secretary to give an address on occasions like the present, on the origin and progress of the ancient and honourable society. To those of a speculative turn of mind, who view the Order as that universal science which comprehends every other, it is unnecessary to say any thing either as it respects its antiquity or excellence—permit me, however, to point your attention to the striking resemblance of our ceremonies as compared with those celebrated schools of secret knowledge which existed in every part of the Gentile world

under the denomination of mysteries; 1500 years before our era the Eleusinean mysteries were instituted, the Dionysian about the same time, the Pythagorean, &c. following, and from thence down to the establishment of the society in this kingdom; all who have studied the subject feel assured of their being the same in all that pertains to the ceremonial and progressive advances of the companions. Its influence properly directed demands universal respect. It may be said that I am partial; I acknowledge that I am, and it is with pride that I make the acknowledgment, because, however I might be disposed to mistrust my own judgment, I have the gratification of finding that my partiality is that of the renowned in all ages. I might mention Inigo Jones, Sir C. Wren, Locke, and a host of worthies "fraught with all the learning of the past and almost prescient of the future." After the eloquent address of the D. P. G. M. I find a sufficient excuse for not enlarging, even though inspired by the presence of that chaste and elegant display of the fair and beautiful by which we are surrounded. I find, too, that the fatigued attendant on conducting the ceremonies of the occasion has overcome my wonted energy.

At the conclusion, the P. G. S. unfolded a copy of a letter in which had been enclosed the shot by which the mortal blow at R. Lander was struck, and which was extracted by the surgeon who attended in his last moments.

The ceremonies having been concluded, the D. P. G. W. addressed the assembly as follows:—

In terminating our Masonic labours on this imposing occasion, I cannot refrain from congratulating the zealous promoters of the work before us upon the assemblage of youth, beauty, worth, rank, and fashion, by which we are on all sides surrounded; but more particularly, upon the prevailing numbers of our fair and lovely countrywomen, whose inspiring presence communicates a softness and harmony to the scene altogether enchanting: kindles in our hearts a bright and glowing flame of ardour and enthusiasm in the cause of virtue, and gives to our efforts in the undertaking a strength and energy beyond the power of description. It is universally admitted that amongst the manifold and noble objects to which mankind has aspired, none stand more pre-eminent than the spirit of nautical and geographical discovery. To this enterprising disposition in the dauntless breasts of her daring sons, England is indebted for her proud and marked superiority over every other nation in the modern era of the civilized world; and it must be a source of the highest and most consolatory gratification to the mourning relatives and friends of the deceased Richard Lander, when they reflect that, under the influence of this national spirit, and inspired by that generous patriotism so truly the characteristic of Cornubia's faithful sons, this ardent and energetic traveller, in the bloom of manhood, nobly devoted the best days of his short existence to the advancement of his country's glory, and the permanent elevation of his own personal fame. Nor must we here exclude from our meed of praise, the more fortunate, though not less meritorious, John Lander; now enjoying an honourable competency under government, as a public reward for his voluntary and spirited participation in those perilous discoveries so nobly achieved by his martyred and lamented brother. With a painful experience on the part of Richard Lander, of the baneful and destructive effects of climate, in that land which led to the goal of their mutual ambition; and with a full knowledge of the early and recent disasters which had befallen

those distinguished characters who had periodically preceded them on the same forlorn hope; these undaunted young men, braving every danger and difficulty under the sun, have, by the aid of Divine Providence, and a determination of purpose unexampled in the annals of history, triumphantly succeeded in unlocking the portals of Western Africa, and accomplishing, in the space of a few short months, what had been the protracted and unsuccessful labour of by-gone ages!

A semi-circular range of platforms was erected on the spot, which accommodated several hundred respectable ladies and gentlemen. A vast concourse of persons stood around, consisting altogether of several thousands; a spacious area was reserved for performing the ceremony. The officers, chairman, clergyman, &c., formed on the outer edge of the intended base, the foundation stone being placed in the north-east corner thereof, and in which the P.G.S., as Director of the Ceremonies, stood to give the accustomed signals. The whole was conducted with the strictest order and decorum.

The day was most auspicious, and an immense crowd of persons, from all parts, were in early attendance.

The following is a copy of the inscription placed in the phial:—

“This Column is erected to honour the enterprize and sufferings of the Brothers Richard and John Lander, natives of this town, and to commemorate the early fate of Richard, who perished on the Quorra, A. D. 1834. *Ætat* 30.”

After the brethren had returned from the ceremony, they conducted their annual business, distributed their charitable contributions, and then dined on good substantial fare at Stevens's Red Lion Hotel.—After the removal of the cloth, and their appropriate sentiments had gone round in the peculiar order of the craft, the ladies were admitted, and partook of wine and dessert; an appropriate address was delivered to them by the D. P. G. M., and thanks returned on their behalf by the P. S. G. W. brother Richard Pearse, of Penzance. The ladies shortly after retired, and the healths of Mrs. Lander and her little child were enthusiastically drank, and the little girl was introduced to the assembly, and on the P. G. S. W.'s elevated seat partook of wine, made a return to the compliment paid, and retired. The memory of the late lamented and highly-esteemed brother, the Right Hon. Lord De Dunstanville, was drank in solemn silence—soon after which the secretary of the committee, Brother Stokes, was ushered into the room as a deputation from the committee who dined at Pearce's Hotel, and acknowledged, on their part, the services so effectually rendered on the interesting occasion by the masonic body, in a speech of considerable ability. The D. P. G. M., in the name of the craft, returned the compliment, and begged Brother Stokes to communicate the united good wishes of the craft.

It is to be regretted that a small case of valuable coins from London arrived too late in the day to be placed in the phial, but it is contemplated that the wishes of the parties may be carried into effect by having them put into a separate phial and placed in the foundation stone of the pillar itself, which will be on the top of the pedestal.

LOUGHBOROUGH. June 2nd.—A meeting of the Royal Rancliffe Lodge was held this day at the King's Head, and was attended by many highly respectable Brethren of the neighbourhood. The ceremonies of initiation, &c. were remarkably well performed. The Right Hon. and R. W. Lord Rancliffe, the Prov. G. M. for the county, and

several distinguished Brethren from Leicester attended at the banquet, and we are truly happy to say that the evening passed with even more than usual harmony and conviviality.

EDINBURGH.

LODGE CANONGATE KILWINNING.

INITIATION OF MR. HOGG, THE POET. *May 7th, 1835.*—THE refusal of Mr. Hogg, some time ago, even to enter within the pale of our Mystic Institution, having arisen, it appeared, chiefly from a resolution to withdraw himself from public society, a Masonic excursion was determined on to go to Peebleshire, on purpose to initiate him into the Order. Accordingly, a party of Brethren of the Lodge Canongate Kilwinning started from Edinburgh for the village of Inverleithen, distant about ten miles from the SHEPHERD'S residence, being furnished with a warrant or dispensation to constitute a Lodge there. Two of the Brethren, Messrs. Adam Wilson and Pringle, drove to Mr. Hogg's that morning, whom they found at his house at Altrive Lake, prepared to mount his steed for the occasion. After being hospitably welcomed to the Banks of the Yarrow, a stream rendered classic both in ancient and modern song, on which Altrive Lake is situated, it was proposed to try the water, in the hope of filling a basket of trout for dinner. The stream runs immediately below the Shepherd's rural residence, and at the very first cast of his fly he hooked a plumper, though the water was anything but in trim, and a cold north-easter swept through Yarrow's vale, rippling Loch St. Mary, whence it flows, so that no swan could possibly have swam double on that day—"swan and shadow." But adept as the Shepherd is in the angling art, the wary tenants of the flood were not then to be had on any terms, in any number worth weighing, so the rods were put up, and the horse was put in, and away the party wound among the green and heathery hills, cracking along, all *coutty* with the author of Kilmeny. A young southern, with moustaches, was seen standing by a pool and attempting to catch. "He man be a real Cockney, that," observed the Scottish angler, "to be fishing with a float on his line in Yarrow water;" and upon inquiry, the Englishman's *creel* was quite empty. "I am gaun awa frae you, Jock," cried the Shepherd to a sturdy, intelligent looking native of the 'Brues,' of Border notoriety, as they passed him rapidly on the road. "Na, na," returned the man, with an evident expression of concern in his countenance, "ye're no gaun to leave us. Mr. Hogg is, in fact, beloved by all the country, and is the leader and umpire in all their sports and rustic meetings. Arrived at the Cleikum Inn, St. Roman's, the expectant Brethren were all introduced to him, and the proper paraphernalia having been brought from the city, the Lodge was duly constituted in an apartment of the inn by Brother James Deans (Past Grand Sword-bearer of the Grand Lodge of England, and member of the Lodges Emulation, (London) and Canongate Kilwinning, Edinburgh), acting as Master, and Brothers Anthony Trail and Alexander Mackie acting as Wardens. Mr. Hogg was originally recommended by Brothers John Forbes and Adam Wilson. Brother Deans conducted

the ceremonial with great solemnity and correctness, and the candidate was finally declared to be, and hailed as, a Master Mason of the Craft. After the initiation, the Brethren sat down to a plentiful repast in the Cleikum Inn, St. Ronan's, kept by Meg Dods. After the usual Masonic toasts, the W. M. proposed "the health of the newly initiated Brother, JAMES HOGG," and in so doing, alluded to the remarkable circumstance of Burns having been the poet laureate of the Lodge Canongate Kilwinning, and said, that as the "Ettrick Shepherd" was universally looked upon as the successor of that immortal poet in his poetic fame, so the members had felt the greater anxiety to enrol the name of James Hogg, poet laureate of the Lodge.

Mr. Hogg, in returning thanks, said, that he felt the honour which the Lodge had conferred upon him; and although hitherto he had resisted the invitations of many friends to join the Craft, he could not but rejoice—the ordeal past—that he had at length yielded to the solicitations of his friend Adam at his side; that his mind was deeply impressed with the solemn moral injunctions this day received, and assured the Brethren that their travelling such a distance was deeply felt by him. The W. M. has alluded to myself (said the Shepherd) as being the successor of Robert Burns; I have fought hard for my literary fame. The first time that it ever entered into my head to court the muses, was upon the occasion of my having heard recited the 'Cottar's Saturday night.' I learned it by heart, and thought I would try if I could do something like it. I have experienced great kindness from literary friends; indeed, I will do Burns the justice to say, that he had to struggle through far greater difficulty than myself, and, consequently, is entitled to higher praise."

Brother Mackie, Secretary of the Lodge, said, this is a proud day for the annals of Masonry, and particularly for the Lodge Canongate Kilwinning, which has had the honour of enrolling in its records the Ettrick Shepherd as a Brother Mason. While we congratulate ourselves in this auspicious event, we should not forget the name of our illustrious and departed Brother, Robert Burns, whose worth and transcendent talent were only fully appreciated after the grave had closed over him. Allow me, without in the most remote degree attempting to depreciate the well-earned fame of our worthy Shepherd, to propose "the memory of Robert Burns, as the last Poet Laureate of this Lodge."

Brother Burns, M. D. and F. R. S., E. I. C. S., Bombay army, brother of the celebrated traveller, begged, before proceeding, to propose a toast which he felt convinced would be received with enthusiasm by all present, to acknowledge himself a relation, though distant of the immortal Burns, and to return his heartfelt thanks to the company for the introduction of the name of Burns on this occasion. He concluded by proposing "the health of R. W. Master Deans, whose merits were so well known to the Brethren, as to require no eulogium on his part."

Brother Deans returned thanks, and proposed "the health of B. W. J. Dowlin, coupled with the Sister Lodges of Ireland," which was received with great applause.

Many other toasts were drunk, among which was "the health of Brother Professor Wilson, the friend and patron of the Yarrow Bard."

The Ettrick Shepherd sang some of his own sweet lays, such as "When the kyes comes hame," pictures of rural feelings worthy of the successor of Robert Burns.

Next day, three of the Brethren went home with Brother Hogg, with whom they dined, returning delighted with his hospitality and agreeable family and fireside.

May 15.—The Right Hon. Lord Ramsay was duly passed and raised to the sublime degree of a Master Mason. The Brethren afterwards adjourned from labour to refreshment, and the rest of the evening was spent in the most gratifying manner. The R. W. M. Brother McNeil took occasion to state the very handsome manner in which he was treated by the Brethren of the Grand Lodge of England at the late Grand Stewards' Festival, and how highly he was delighted with the excellent manner in which the proceedings of that distinguished assembly were conducted. He particularly expressed how much he was indebted to Brother Captain Deans, and concluded by informing the Brethren that he had the high honour of being, as their Master, admitted to a private interview with his Royal Highness the Duke of Sussex, Grand Master of England.

HADDINGTON.

ST. JOHN'S KILWILLING LODGE, NO. 57,
 Holding of the Grand Lodge of Scotland.

OFFICE BEARERS.

Robert Riddell, Esq. (Sheriff Substitute of Haddingtonshire), Right Worshipful Master.

Hugh Fraser, Esq., Depute Master.

Henry M. Davidson, Esq., Substitute Master.

George Tait, Esq., Senior Warden.

George Dickson, Esq., Junior Warden.

The Rev. James Traill, Chaplain.

George Dods, Esq., Treasurer.

Henry Shiells, Esq., Secretary.

Messrs. A. Cowan and J. McDonald, Stewards.

Brother William Firth, Tyler.

The Haddington St. John's Kilwinning Lodge holds a high station amongst the provincial Lodges, and has, at different periods, seen her members elected to the high and sublime office of Grand Master Mason for Scotland. And the Brethren of that Lodge in general, being desirous to render every encouragement and support in their power to the "*Freemasons' Quarterly Review*," have instructed one of their members to communicate with the Editor of that ably conducted and praiseworthy periodical, with a view to strengthen his hands, and induce the different Lodges in Scotland to act upon the square with our editorial Brother, and to rally round the standard which he has unfurled, sacred to the Craft alone, and the motto of which none can know "save such as Master Masons are."

At a meeting of the Brethren, held upon the 5th of February last it was unanimously resolved and agreed upon to send a friendly invitation to the Right Worshipful Master, Worshipful Wardens, and worthy Brethren of the Dunbar Castle Lodge, between whom and the Haddington St. John's, the mystic tie of Freemasonry has for a long time existed; always acting upon the square and within compass towards one another. The invitation was at once accepted, and the evening of Thursday the 12th of March, fixed upon for the visit.

The deputation from the Dunbar Castle was numerous, and of the highest order; and at the head of which was Thomas Aitchieson, Esq., R. Worshipful Master, who arrived about eight o'clock P. M., and having opened a Lodge in the George Inn, intimation was sent through the proper channel, that the strangers were ready to be conducted to the Lodge. The R. W. M. of St. John's appointed the Senior Warden, Secretary, and Stewards, with the insignia of office, preceded by the Tyler and a band of music, to wait upon the Dunbar Brethren and conduct them to the Lodge-room, which they shortly afterwards entered, introducing the deputation, who were received with acclamation and all the honours of Masonry.

A small Lodge was formed for the Dunbar Castle, in the centre of St. John's, and the Master having taken his seat in the east, supported on his right and left by the Past and Depute Masters, with his Wardens in their proper places in the south and west. The R. W. M. of St. John's set the men to work.

The R. W. M. in drinking, at the banquet, to the prosperity of the Dunbar Castle Lodge, took occasion to thank the R. W. Master and Brethren for honouring him and the Lodge over which he presided, for coming such a great distance in the friendly spirit of Freemasonry, and for the very flattering manner in which he and his Brethren had received a deputation from his Lodge, about twelve months ago. He assured them it was, and always had been, their wish to maintain and keep up a friendly intercourse among all Lodges, more particularly those in this county; but there are none that the Brethren here more highly appreciate than the Dunbar Castle, whose intercourse had subsisted for such a great length of time, and which he trusted would continue while the two Lodges existed. The R. W. M. of Dunbar Castle, in a neat speech, made a suitable reply.

The Right Worshipful then moved that the deputation from the Dunbar Castle Lodge be assumed members of this Lodge—a proposal which was received with approbation, and unanimously agreed to.

The evening was spent in the true spirit of the sublime Craft, and when the deputation left at high twelve, the toast, "*Happy to meet, and sorry to part, and happy to meet again,*" was never given with more sincerity.

In the course of the evening the usual toasts were given, viz., "The Holy Lodge of St. John"—"the King and Craft"—"The Grand Master for Scotland"—"The Grand Master for England"—"The Grand Master for Ireland, and all the Grand Masters round the globe," &c. &c. The Lodge was also enlivened by the strains of the minstrels of the Lodge, and some very fine duets and solos were sung by the Brethren present.

Haddington, March, 1835.

G. J. H. S.

TO HADDINGTON CATHEDRAL.

BY BROTHER G. TAIT.

Hail, holy fabric! of the olden time,
 Relic of ancient superstition's sway;
 When vesper bells were wont at eve to chime,
 And matins usher'd in the break of day.
 Hail, holy fabric! near thy gothic walls

See saint and sinner, mouldering in one mass
 Of cold corruption, which the mind enthral's
 With dark forebodings, as men slowly pass
 On to the sacred fountain of God's love!
 Which flows, or ought to flow, in living streams,
 From heart and hallow'd lips, fired from above
 To cheer life's rugged path with heavenly beams.
 Hail, holy fabric! time has been when I,
 In reckless boyhood, scaled thy moss-grey walls
 With those who now around thy ruins lie;
 With those—ah! what a pang the past recalls
 Of friends who perish'd in the flood or field,
 Or linger still on life's tempestuous wave!
 Without a hope their spirit have to yield,
 And lay their bones beside thee in the grave.

IRELAND.

DUBLIN.—The College of Philosophical Masons, with a Committee of Co-operation from Lodge No. 50, have resolved to wait on the Duke of Leinster, to request of his grace to sit for his portrait, in order that it may be placed in the Grand Lodge-room of that city.

A Royal Arch Apron belonging to the celebrated tragedian, Brother David Garrick, and which is in a state of the most perfect preservation, is now in the possession of Brother G. J. Baldwin, Esq., P. M. of Lodge No. 50.

Lodge No. 2 has done itself infinite credit by the presentation of a very handsome silver snuff-box, to that intelligent gentleman and indefatigable Mason, Dr. Thomas Murphy.

It is with unfeigned pleasure that we learn the fact that subscriptions are pouring in, for the purpose of procuring a house for the general accommodation of the Craft. Perhaps it is not generally known that the Duke of Leinster subscribed on a former occasion the sum of 500*l.* towards the purchase of the Masonic Hall in Dawson-street. We may venture to assert that a greater instance of liberality and generosity than this, cannot be found in the annals of Masonry in Ireland, and we trust the wealthy Members of the Order in that country will now follow the example of their illustrious Grand Master, who, in addition to his many private excellencies of character, is so munificent a benefactor to the different Masonic charities.

On the 7th of April, Brother Pierrepont Oliver Michell, Esq., Grand Treasurer of Ireland, departed this life, to the inexpressible sorrow of the Brotherhood and his numerous friends, who will long bear in recollection those many honourable traits which were the attributes of his generous nature.

MASONIC PLAY.—On Tuesday evening, the 29th of April, one of the most brilliant, crowded, and fashionable audiences of the season, assembled at the Theatre Royal, to witness the performances selected for the benefit of distressed Members of the Masonic Order. The entertainments were attractive, and the general arrangements connected with the

reception of the M. W. G. M. of Ireland, indicated a desire on the part of the spirited lessee, Brother J. W. Calcraft, Esq., to surpass the effect of former years. At seven o'clock the Brethren, dressed in full clothing, assembled in the spacious saloon, from which they marched in grand divisions to the stage. On the rising of the curtain the audience was presented with a *coup d'œil* of Masonic splendour, the Brethren being arranged on each side of the stage for the purpose of "saluting" his Grace the Duke of Leinster, who was seated on the Grand Master's Throne. This *movement* was executed with admirable precision by the Fraternity. Effective and imposing as the *spectacle* certainly was, it might however have been made to appear to more advantage had the *tableau* been less compact and crowded—had those who were gorgeously decorated with the jewelled insignia and embroidered *costumes*, been seen in more striking situations—and had the *assemblage* been marshalled under banners bearing emblematical devices and mottos. The Grand Tyler and Pursuivant should have also been provided with uniforms or gowns, and placed in prominent positions. After the salute the *corps dramatique* came forward and sang "God save the King!" with the following additional words written by Brother J. Fowler.

Hail! mystic light divine,
 May'st thou ne'er cease to shine
 Over this land.
 Wisdom in thee we find,
 Beauty and strength combined,
 Our King and we are joined
 In heart and hand.

Come, then, ye sons of light,
 In joyous strains unite,
 Let us all sing.
 May he live long to be,
 In love and unity,
 Patron of Masonry:
 God save the King!

After the song a procession was made back to the boxes, in the order the G. M. and his *cortege* had entered on the stage. The Duke of Leinster (on whose right sat that much respected functionary Brother William White, Esq., D. G. M. of Ireland) occupied the stage-box, attended by the Chaplain and the other Grand Officers. The Marquis of Kildare, the Duchess of Leinster, and her brother the Hon. Major Stanhope and his lady, were seated in No. 2. The Right Hon. the Lord Mayor, Lady Mayoress, the High Sheriffs and Civic authorities, in their robes, occupied their usual positions in the house. Brother O'Gorman Mahon and party were seated on the left of the stage, whilst boxes No. 15 and 16 were filled by the Brethren of "FIFTEEN," who as usual were forward to display the ardour of genuine Masonry. At the termination of the comedy, the glee of "Hail, immortal glorious Science!" was sung with judgment and expression by Brothers G. Stansbury, Brough, and George Horncastle; after which the following address, written by Mr. J. S. Coyle, and which elicited during its delivery a good deal of applause, was effectively spoken by Brother J. L. Pritchard.

ADDRESS.

If there be aught in virtue but a name ;
 If Pity from your eyes one tear may claim ;
 If mild Benevolence, and feelings kind,
 Like Mercy's dew, have fall'n upon your mind ;
 Then have I come,—good fortune be my speed,—
 The cause of suffering Brotherhood to plead :
 To plead !—ah, no !—when here I see around
 Such hearts and hands in virtue's compact bound.
Hearts prompt the call of honour to obey,
And hands as lib'ral as the open day.
 Here will I rest, nor for my cause I fear ;
 With *you* its strongest advocates are here (*laying his hand on*
his heart).

Adieu! (*going*) Yet no—there's something bids me stay ;
 The ladies—ha ! expect I'd something say
 About our *secret* ;—if I thought it right,
 Egad ! I think I'd let it out to-night :
 See how they ask me, with imploring looks,
 And eyes as bright as angels radiant books,
 Wherein I read, as plain as 'twere in print,
 “ Do Pritchard, give us now a little hint ;
 Nay, never put that horrid solemn face on,
 But tell how you first became a Mason :
 What mean your signs—and why Craftsmen wear,
 Our sex's badge—that odious apron there ?”
 I'll tell you, then ; but, ladies, *apropos* !
 I beg this business may no further go :
 A Mason's *secret* is—deny't who can—
 To love you more than any other man ;
 His proudest glory and his highest aim,
 To guard your honour and defend your fame.
 To *square* his actions, and by truth's pure *light*,
 To keep his steps in justice's path aright ;
 To one straight *rule* and maxim to attend—
Ne'er to desert a Brother or a friend ;
 And far o'er these, to prize above the rest
 The *jewel*—honour, beaming on the breast ;
 To line in *compass*, and of course to dote
 Upon the compass of a petticoat.
 The *apron* next—ah, there's a cruel stop,
 I'd rather let that awkward subject drop :
 Yet never murmur, ye indignant fair,
 If *we* awhile the *apron's* triumphs share ;
 Its mystic honours at your feet we fling,
 And yield us captive's to your *apron string*.
 And now one word of heartfelt thanks I'd speak,
 But gratitude is dumb and language weak ;
 The tears—the pray'rs of those your bounty bless,
 Shall thank the hearts that made their sorrow less.

Brother Brown, of Lodge No. 100, has received the unanimous thanks of the Grand Lodge of Ireland, for his liberality in presenting to that body a valuable map of Palestine, and a richly-framed coloured print of the Grand Master of England.

Masonic Sermon.—On Sunday, the 17th of May, the annual sermon in aid of the funds for the support of the Freemasons' Female Orphan School, in Dublin, was preached in St. Thomas's Church by Brother the Rev. G. M. d'Arcy Irvine, A. B., who delivered his discourse in the full feeling of christian friendship and brotherhood. The children were present: their neat, healthy appearance, the propriety of their demeanour, and the proficiency which it was understood they had evinced in their various departments of education, must have been a source of gratification to the contributors of this interesting charity, and an encouragement to them to persevere in their work of mercy. The collection, however, was not so great as the occasion demanded, although amounting to nearly 100*l*. Previous to divine service, the Brethren assembled at the Rotunda, Rutland-square, and marched to St. Thomas's Church, Marlborough-street, in the following order (preceded by the Right Hon. Arthur Perrin, lord mayor, the high sheriffs, Brs. John Hyndman (Master of Lodge No. 4) and Charles Corolin, Esqrs., Bro. Alderman Hoyte, &c. in their state carriages:—

Grand Tiler
 Two Stewards, with wands
 The Children, two and two
 The Mistress
 Two Stewards, with wands
 The Brethren, two and two
 The Junior Lodge first
 The Deputy Grand Master
 Grand Master's Lodge
 Grand Officers, viz.
 The Grand Treasurer and Grand Secretary
 The Grand Wardens
 The Grand Master
 Two Stewards, with wands.
 Grand Pursuivant.

When the procession arrived at the church-door, it was met by the Grand Chaplains; the children and mistress entered; the Brethren opened in two columns, facing inwards, leaving a passage for the Grand Officers, when the Grand Master, attended by his Stewards, entered first, followed by the Grand Officers and the Lodges according to seniority; the Stewards closing the procession.

GRAND OFFICERS OF FREEMASONS' IN IRELAND.

Grand Patron of the Order, the King.
 Grand Master, the Duke of Leinster, Lord-lieutenant of Kildare, &c.
 D. G. Master, William White, Esq., Hamilton-row.
 S. G. Warden, Visct. Forbes, M. P., Lord-lieut. of Longford, &c.
 J. G. Warden, Sir J. C. Coghill, Bart., Belvedere-house.
 Grand Treasurer,
 Grand Secretary, Sir J. W. Hort, Bart., Hortlands.
 Grand Chaplains, the Rev. Thos. Flynn, A. M. and the Rev. Smythe Whitelaw Fox, A. M.
 D. G. Secretary, John Fowler, Esq., office, Commercial-buildings.
 Grand Pursuivant, Mr. Francis M'Dermott.
 Grand Tyler, Mr. Robert Guy.

Provincial Grand Master of Munster, the Earl of Shannon, Kt. St. P.,
Lord-lieut. of the County of Cork.

Prov. G. M. Connaught, the Marquis of Sligo, Kt. St. P.

Prov. G. M. of Belfast and Masereen, the Marq. of Donegal, Kt. St. P.,
Lord-lieutenant of Donegal.

Prov. G. M. of Cary and Dunlure, the Venerable and Reverend
W. B. Mant, *A. M.*, Archdeacon of Connor.

President of the Freemasons' Orphan School, the M. W. G. M. of Ire-
land.

Vice-president, the R. W. Wm. White, D. G. M.

Chaplain, the Rev. Doctor Handcock, P. G. T.

Treasurer and Secretary, Bro. Fowler.

Surgeon, Bro. Thomas Wright, M. R. C. of Surgeons.

Apothecary, Bro. Edward Honner.

Schoolmistress, Miss Jonquiere.

St. John's Day.—The Grand Lodge of Ireland celebrated the Festival of St. John on Wednesday, the 24th of June. Previous to refreshment, the Lodge was opened for labour with the accustomed solemnities, and the officers saluted. Several noblemen, clergymen, barristers, and other distinguished members of the Craft, both civil and military, were present, and the professional Brethren strenuously exerted themselves to enrich with

“The mighty power of song,”

the rational festivities of the evening. The warmth and sincerity with which the Duke of Leinster's health was given, and the cheers which followed its announcement, shows the spirit of hearty good will and fraternal feeling which exists between his Grace and those over whom he has presided for so many years. The health of the D. G. M. was also drunk amid the plaudits of hearts and hands.

THE “HOME OF HARMONY.”

*A Masonic Song, composed and dedicated to the Master of Lodge 50, by their Chaplain the
Rev. George Kelly, A. M.*

Air—“The Swiss Boy.”

Oh! should we search the earth all round,
From north to south, from east to west,
Th' abode of Peace alone is found,
Erected in a Mason's breast.
While there 'tis built, 'tis also bas'd,
Upon a Rock which nought can move;
And o'er the entrance door is plac'd,
The “*Home of Harmony and Love.*”

And when the porch is pass'd, we hail
Th' dazzling splendour of that light,
Which does with mystic craft reveal,
A moral lesson to the sight;
Then hand joins hand, and hearts entwine,
With love and truth each bosom glows;
We pledge all friends in gen'rous wine—
In HARMONY each accent flows.

Then leave the world, e'en for a time—
 A world so full of care and strife—
 Leave winter for our summer clime,
 And live with us, a Mason's life.
 For here "sweet peace alone is found,
 While party feuds do worldlings move;
 And while there's *discord* all around,
 We dwell in HARMONY and LOVE.

At the monthly festival of Lodge 50, which took place March 16, at Radley's, College-green, Le Chevalier L. D. S. Adamo, Professor of Modern Languages, on his health being proposed in appropriate terms by the W. M. (*locum tenens*), Brother Thomas Joseph Tenison, Barrister at Law, &c., and drunk with enthusiasm by the Brethren, rose and spoke nearly as follows:—We are met to-night in the spirit of the noblest institution that ever the mind of man, under the influence of Divine inspiration, conceived. Suffer me to claim your attention for a few minutes while I offer some observations on the nature of that institution. It is evident that the perfection of human nature consists in the principle that impels man to seek the communion of his fellows—to communicate his ideas for their instruction or pleasure—to express his wants and wishes, and thus to draw from the heart those endearing sympathies and hallowed solicitations, which exist in the mind of man, even in his savage state; for the rudest boor that roams Siberia's wilds, has feelings pure and polished as a gem; but as the lustre of the diamond is obscured until the hand of the artist has freed its brilliancy from its encrustments, so it is society that gives beauty and effect to the impulses of the mind, which, however instinctively good, requires a presiding spirit to influence and direct them, so that the individual may contribute to the good of the many. That presiding spirit is the genius of our society. But the curse of the first murder is upon us, and the bad passions we inherit by nature are at work in society. Treachery, bad faith, malice, envy, and all uncharitableness, have been, and are but too effective, the rancour of individuals, the animosity of sects, the deadly heat of political passions, have, in every period of time, acted with peculiar virulence on the social system; and though these jarring elements may not altogether have loosed the bonds of society, and driven man to the woods, yet the virtue and the simplicity of primitive man is not now among us; the foundations of morality are weakened—a kind of moral chaos exists. It is the spirit of Masonry that preserves the order and arrangement of the moral world in its utmost perfection—deriving her power from religion. She it is that has detained upon earth the virtues that would have left it in disgust—she it is that has erected a temple to the Most High architect—to benevolence, to charity, temperance, and philanthropy. Time cannot shake it, for it is founded in the heart. Reason is its high priest, and the chosen victims of its altar consists in the sacrifice of the bad passions. Uninfluenced by the lapse of time, the bold outline of the constitution of Freemasonry is unchanged. Succeeding ages bear testimony to its excellence, and looking through *sombre vista* between its present state and its first remote foundation—seeing it uninfluenced by the change of manners amongst men—revolutions in societies the abolition of monarchies—the rise of states—seeing that it survived persecution and defied despotism; and even the cruelties of the inquisition, will any

man withhold the meed of approbation from a society that can thus adapt itself to every lapse of time and state of man. All men, of all creeds, are admitted into our brotherhood; and while as Christians we think that the Being that gives us to hope for a glorious hereafter through the merits of a Saviour, we do not think the circumstance of a man's following a mode of belief which his fathers have observed, and his feelings have sanctified, to be sufficient reason why we should exclude him from our society. Does he believe in the existence of the Mighty Architect of the universe—"he is welcome to us," for the spirit of Masonry speaks in the spirit of the Roman,

Humanum nihil a me alienum puto.

The charges which pertness, flippancy, and bigotry, prefer against us, I disdain to meet; but if any man in the spirit of sober investigation, seeks to know in what Masonry consists, I tell him that it venerates and honours religion. I tell him it prohibits intemperance, inculcates order, honesty, sobriety, decorum—that it enjoins the practice of abstemiousness, sincerity, and universal benevolence. If he says this is vague assertion, I will convince him by facts. I will take him to the house of mourning, where the widow weeps hopelessly over her desolate children—where penury and want have made their abode—where the silence of despair is only broken by the sigh of the broken-hearted orphan. I will show him the benevolent spirit of our institution, entering the abode of wretchedness, presenting the Masonic cup of consolation to the widow, assuring her of protection, and the orphan of support. But while the objects of our peculiar care are the members of our own confraternity, whom poverty and misfortune have prostrated in the dust, there is nothing selfish in the charity we profess, for we are enjoined in the practice of universal benevolence. I may be told that every Christian *may* do as much. I answer, yes—he *ought*; but a Mason *must*. Turning from those general remarks upon our noble and ancient institutions, which my enthusiasm at meeting my Brothers to-night united in a bond, which political prejudice, personal pride, or religious difference, have not the power to loose, let me now entreat your indulgence, if I have presumed thus to address you in a language unornamented with rhetorical flowers, for I am not addressing an audience of critics, but a society of Brothers. Remember, my dear Brethren, that the individual who feels himself bound to you by the strongest ties that can influence a man to whom you have done the kind offices of urbanity and hospitality, with that peculiar delicacy which, without wounding my pride, was a balm to my feelings—the man who, though despotic events made him an exile, yet found a home among you—remember he is a brother and a foreigner.—(*Saunders.*)

CORK.—There is a flourishing school in the city of Cork, in which are twenty orphan daughters of deceased Freemasons. This establishment reflects the greatest credit on the Right Hon. the Earl of Shannon, Prov. G. M., and the Freemasons of Munster, whose contributions are its *exclusive* support.

BARBADOES, Jan. 1835.—(Extract from Correspondence.)—It may not be generally known that the Masonic temple and furniture all became the prey of the last relentless hurricane, which involved many of the members in total ruin. Many are scarcely able to exist, much less to pay dues. In consequence of this awful event, the state of society in the island was altogether so wretched, that the few who possessed any

little means were impelled to share it with the still more wretched in greater want than themselves.

* * * * *

The Lodge No. 232 regrets that there is no Provincial Grand Lodge but in name, which compels it to correspond with the Parent Grand Lodge, and thus considerable delay occurs. There is a great desire, however, to rally the embers of Masonry, and also that a Chapter should be attached.

CAPE OF GOOD HOPE.—The accounts from this interesting colony are most satisfactory. Freemasonry is progressing with a rapidity truly astonishing. The governor of the colony, Sir Benjamin D'Urban, has been exalted to the Royal Arch; and such has been the beneficial effect which his example has produced, that there is scarcely a leading person in Cape Town and places adjacent that have not associated amongst our Fraternity. In a small community like that of Cape Town, the example of Sir Benjamin is of the most essential benefit, as it at once silences the objections of the uninitiated. Military and naval officers, the clergy, professional men, and merchants of the first rank and character, all have become members of the Order: and (so writes our informant) "we are now in favour both with the Masonic and popular world. I have looked long and anxiously to this as some reward for my exertions, and I am now satisfied."—*Extract from the Correspondence of Good Hope Chapter, 473.*

SOUTH CAROLINA.—H. A. De Saussuzza, Grand Master; Edward Hughes, Grand Secretary. [We have with difficulty made out the above names, but the few lines that are appended are altogether unintelligible.]

PARIS.—KNIGHTS TEMPLARS.—On Saturday, the 28th of March, which was the 717th anniversary of the execution of the Grand Master of the Order of the Templars, Jacques Molay, and his unfortunate companions, the members of the Order in Paris assembled in the evening in their Temple to celebrate the memory of the day. Several speeches were made, interspersed with songs and music, and a considerable number of spectators were present.

TO CORRESPONDENTS.

"No. 1." of this review will be re-printed immediately.

VIAFOR's suggestion is acceptable; but we have already been warned that this Review, although eschewing religious and political discussion, is interdicted in the Italian States. We are prevented from communicating upon masonic subjects with our own correspondent there, and must wait for an oral description of interesting topics. Our correspondent has found it necessary to destroy his certificate!!—well has it been said, "England, with all thy faults, I love thee still."

EXAMINER may or may not be correct. It will be time enough for us to agree with him when we shall find that our exertions are unappreciated; we have already stated our sentiments—let but the genial impulse, like the gentle breeze, freshen the mind and enliven the heart, and all will be well.

A REVEREND BROTHER is reminded, that if all were to retire upon the same excuse, how could his wishes be effected.

A. B.'s watch must have misled him—the Grand Officers entered Grand Lodge at 25 minutes past 8.

"THE GILKES' TRIBUTE."—The committee have effected all that could be wished, and more than was expected, which is the best answer we can give to "An Enquirer."

JUSTITIA, has assumed a signature not warranted by the correspondence. We have heard *via voce* evidence of a most conflicting nature from those who respectively support the objection of either version of the facts. It is a matter of great regret that those who have the opportunity do not immediately take such measures as would emancipate the noble brother, and lead to the desired result. If Justitia will permit us to alter the article as suggested, it shall appear in our next.

A PROV. G. M.—We are unable to answer the question definitively, but in 1829 His Royal Highness, the M. W. G. M., presided at an especial Lodge, held at Kensington Palace, for the installation of Prov. Grand Masters. If our correspondent considers he has not been properly installed, he should address himself to the highest quarter; he may rely upon his wishes being attended to.

A WILTSHIRE BROTHER should inspect the minutes of the Prov. Grand Lodge held on the 23rd of October, 1827, at the Guildhall, Marlborough, John Rock Grossett, Esq., Prov. G. M. on the throne. It will be found that it was resolved that 2s. per annum should be subscribed by each brother to the Provincial Fund; 5s. on every initiation; and one shilling from each joining fee.

BRO. CASH—(an ominous name)—wishes to know if Provincial Grand Officers pay fees of honour? some of our correspondents can possibly answer him: in Wilts we believe they do, but are not aware of the amount.

BRO. HUSENBETH.—The article is in type, but cannot appear until our next, owing to the great press of Masonic Intelligence, which will not admit of postponement.

DU PELELIN, a Tale of Palestine, in our next.

THURBORN to be concluded in our next.

ELIZABETH interprets the observations of the Deputy Grand Master too literally—at least we think so. His lordship certainly threw out some pretty broad hints that he should like to see the ladies more amongst us, but we would rather interpret his views to extend to general meetings and social intercourse, than that our wives and daughters should be initiated into our mysteries.

AN INJURED MEDAL need not despair; the price may come down shortly—a competition would soon settle the business; but the better way would be to charge moderately, and let the residue be given to the various Masonic Institutions. A large fund might thus be raised, and make the “charity medal” a proud distinction.

A SUBSCRIBER will perceive that we have availed ourselves of his suggestion.

PILGRIM:—we have only thanks to offer him, but they are cordial and sincere.

THE BEAUTIFUL HAND will embellish our next number:—we can promise our subscribers, and more especially our fair readers, that it is a tale of peculiar refinement and delicacy.

BRO. VAUGHAN.—The promised intelligence from “Limerick fair” will be very acceptable.

BRO. EALES WHITE is most honourably acquitted of fopperiness.

A BATH BROTHER, and Prov. G. Officer, may rely upon his “incognito” being faithfully preserved: we hope his restoration to health will be the prelude to that active service his masonic talent can render so effective;—we have received both his letters.

NOT A GRAND OFFICER, see page 7 of the By-laws of the Girls’ School, article 5. It is clearly shewn there that the being a Grand Officer, or the Master of any Lodge whatever, is no qualification for election upon the House Committee, unless the candidate is a member of the General Committee. We hope our correspondent is in error in supposing that undue influence is used in the proceedings of the House Committee.

R. V. T. We are much obliged by the extract from an old book, but it has already appeared in Preston, Oliver, and other works. Will our friend lend us the book?—it shall be returned under cover. R. V. T.’s delightful communication will be read with interest.

A BROTHER ACCOUNTANT. The figure should have been a 9, and have preceded the 0: it happens occasionally that a letter or figure falls out between the correction of the last proof and the working off; it so happened in this instance, and the printer begs to express his regret to the President and Treasurer of the Nore Committee for the accident.

P. G. D., P. G. S. B., many—many thanks for their kindness.

T. asks, would it be proper for the Chaplains in the Grand Lodge of Ireland to wear gowns and bands—do they appear in canonicals in the Grand Lodge of England and Scotland—if not, how are they distinguished? Reply.—In the English Grand Lodge the Grand Chaplain, like other officers, is distinguished by his *badge*, gauntlets, and jewel: we never observed a Grand Chaplain to officiate in canonicals.

—Next Question—A Royal Arch Mason who has been installed as a principal, may wear the jewel of his chair (1st, 2d or 3d, as the case may be) attached to a *red* ribbon; but all beneath the rank of a principal must wear the jewel attached to a *white* ribbon.

A KNIGHT TEMPLAR’s very elegant letter should appear, but some matters of considerable importance to the Order being on the *tapis*, we think it better to suspend it for the present. He is perfectly correct in his views, and we will aid him in carrying them into effect; we entertain not the slightest doubt of complete success. It is “high time” the system was examined into.

ARCH MATTERS.

GIRAFFE. Why does our correspondent write so unintelligibly in an article, while the letter which encloses it has so much of courtesy and good sense, and is signed with a name so respected? We have laughed heartily at the exclamation, “*What a capital joke for the Review!*” and can readily conceive the surprise of principals, past present and to come, scribes and companions at the “untoward event” which happened lately in a Chapter of high rank and professing superior practice. We cannot insert what is really an excellent letter for “reasons of state.” The postscript, however, is unexceptionable, viz., “As some of your readers may become candidates, ought they to be or NOT to be hoodwinked?”

P. Z., Z., R. A., MASONICUS, A COMPANION, all write upon the same subject, viz., that some differences still exist upon the nights of promulgation. This is true; and there is but one way of remedying the matter—which is, to read the reports which the Committee have agreed to.

INADMISSIBLE.

THE MEMORIAL of some well-meaning brothers, because its *object* might be misinterpreted. LINES from a Nurse to a Baby, because there is a personal allusion.

IMPROMPTU, because what passes in a hasty moment should not be seriously condemned—besides, the name would not have carried many votes, and its retirement under *any* circumstances was a *favor*.

I RISE TO ORDER, because it is mere nonsense.

A PAST MASTRE, because the communication is not authenticated.

LUCY, for the same reason.

E., because, although he has *heard* something, it is pretty clear he *knows* nothing of the circumstances which it would be highly improper to disclose.

A BROTHER, because he attaches too much importance to the affair; and because he ought to feel satisfied that the attempt was unworthy of notice by the party uncourteously addressed.

SCENES IN AMERICA.

BY A NATIVE.

Continued from page 82.

THERE, stretched upon the earth, were the two combatants, Hinkle in death, and Ball in its semblance; whilst the wounded lad had his gaze so riveted upon the slain enemy of his father, that he was totally unobservant of the state in which that father lay. The scene had changed in an instant from the heat of murderous strife, to the most awful stillness; and, by the sudden reaction, my senses became so benumbed, that I had to struggle through a moment of bewilderment before I could command myself to make the exertions which circumstances required of me.

“Jack,” said I, “your father has fainted; where is the nearest water?”

The poor boy now turned his eyes upon his parent, and stared on him with an expression almost of derangement.

“Do not be alarmed; your father has only fainted,” I repeated; “tell me where I can quickest find some water?”

He jirked off his hat, gave it to me, and more by signs than words, directed me to a little branch which poured itself into the stream we had lately crossed. I ran as rapidly as the impediments of occasional brush-wood and trunks of fallen trees would permit me, and was soon back with the hat full of water. As I returned, I perceived Jack pulling at his father’s hands and calling to him distractedly, being in the greatest terror lest he should be dead as well as his antagonist.

“Did he stick him with his knife?” inquired Jack.

“No, he did not. Be assured, Jack, your father is not hurt, and will soon be revived.”

We threw some water in his face and on his wrists; chafed his temples; slapped the palm of one hand, for the other was excessively gashed; and with all our best, though rude appliances, promoted returning animation. The old man at length drew a slow, convulsive respiration, and threw outwards his arms. We then dragged him to a tree, propped him with his back against it, and succeeded in getting him to swallow some water from the hat. By degrees he fully recovered his consciousness, and uttered a few syllables; but I insisted upon his remaining perfectly silent for some minutes. Presently he asked for more water, and I brought him another hat full, of which he drank copiously, to the great satisfaction of Jack, who, with the instinct of filial fondness, had crouched himself close to his father.

At length the old man, resting one hand upon the ground, raised himself to his feet; and stood with far more firmness and vigour than I supposed it was possible for him to possess, so soon after his extreme exhaustion. He walked slowly up to the dead body of Hinkle and looked upon it, calmly, for a minute; then turning to me, his eyes starting from beneath his fiercely knitted brows, he said:—

“Stranger, was I right or wrong?”

“Right,” I replied, with emphasis.

“I’ve spilt blood ever sence I was a boy; but—this, here, is the first drop of human blood I ever shed.” As he uttered these words, his shaggy brows knit more intensely, and his whole visage assumed a hard and fixed expression of horror.

Anxious to lessen, in some degree, the painfulness of his reflections, I

replied: "It is certainly a solemn thing to shed human blood; but in this case you have the consolation of knowing that you acted in self defence; you were compelled to kill him to save your own life."

"But, may-be not," said the old man. "I wisht he hadn't waylaid me this duy, it might n't a' happened. Stranger," he continued with an expression of deep anxiety, "I an't easy to myself; now, I want you to speak out candid; I don't want no excusin' of what I've done; jist talk to me every bit as plain as ef you wer' n't a speakin' to a person any how consarned."

"Indeed I have spoken my true thoughts; and I will now speak to you as though I were in a court of law, and under oath."

"Yes, an' may-be you'll have to speak there too, all about this business. But," shaking his head thoughtfully, and with a sorrowing countenance, "it an't about the law I was thiukin' on. I an't afeard of man, for I an't got much longer in this life any how; it's more 'an man was in my thoughts. Stranger," he continued firmly, "you've saw all; do you think—did anger take me too fur?"

"No, I really think not; I think that you were perfectly justifiable—indeed, that you had no alternative left; for it is evident, as day, that he had determined to take your life, and would, beyond a question, have persevered until he effected his object, had you not prevented him in this one, only way."

"I thought jist the exact what you say, when we was behind the trees, indeed I did; but you see, stranger, a body feels mighty diff'rent when a thing's past. Howsomever, I hope my mind 'ill git right on it."

Wishing to end this consultation at so favourable a point, I reminded him of the near approach of sunset, and of the necessity of his getting home. "That's jist what I was a comin' to, myself," said he; "an may-be, stranger, you'll tell Polly—that's my ol' woman, all about it for me. I dread the firs' shock like on her terrible; an' how he shot Jack too." I assured him that I should do so.

He slightly examined Jack's wound, seemingly little concerned about it. We then went in search of our horses; for in spite of all I could urge he would accompany me, although Jack evidently disliked remaining alone with the dead body. But he was soon relieved, as we found the horses standing quietly where I had hitched them, and returned in a few minutes to him. After a moments deliberation, we placed the body of his late antagonist across the back of the colt, which stood as quietly to receive its present burthen as it had done to receive that of the buck. The old hunter now took his belt off; stripped off several strings of his torn and bloodied hunting shirt; tied them all together; and then, as though it were a matter of course, past the motly band over Hinkle's body, and around that of the colt, making all tight and secure. After which he collected the various articles which had been scattered in the fight, and made guns and all part of the colt's load. I had a singularly disagreeable sensation in witnessing a human corpse so placed and treated; Ball noticed my countenance, and said to me:—

"Stranger, I've took this man's life, but I an't passin' no slight on his dead body; I wish't we had any better way o' takin' him; but in our fix I'd do jist the same of it 'ed so been Jack thar—that I would."

I assured him that I believed so most sincerely; and then assisted him in putting Jack into my saddle.

Thus, with Ball leading the colt, while I led my own horse, we commenced our solemn march to the old hunter's habitation. Not a syllable past between any of us as we moved slowly along. Gloomy and painful reflections occupied us all. Ball and his son, dreading the approaching interview with their family; and I, ruminating on the strangeness and the extreme unpleasantness of my situation. The sun was setting, and the air had become as cool and balmy as the approaching evening was serene. Not

a sound was heard but that of the trampling of our horses, or the crackling of the bushes through which we sometimes past. Presently the grove opened, and we approached a large field of Indian corn, or maize, whose stalks shoot up twelve or fifteen feet high, and whose long leaves bend out from their stems like plumes, making this the most beautiful and luxuriant plant that is cultivated by man. On the far side of the field, where the ground was considerably elevated, was a strip of grassy looking green, and on it stood the old hunter's cabins. Under other circumstances I could have greatly enjoyed the extreme beauty and repose of the scene before me; but feeling that in a few minutes I must participate in the meeting between Ball and his family, my sympathy with him became too painfully absorbing.

Our path—for we had found one beaten near the fence—wound round the corn-field until we approached very near to the house, when it struck off into a road leading by Ball's door. He preferred making our way through the tangled brushwood to following the path into the road, lest we might encounter some of his neighbours. It seems, he had already laid out in his mind the plan he was to pursue; a part of which was to select certain neighbours to see the dead body, and receive first the intelligence of the affair.

Ball led the way through the thicket; the bushes had hardly began to crackle before his horse when he encountered the furious barking of three or four dogs, that, sensible of the approach of strangers, came running to meet us; he halloed at them and drove them back, in which he was aided by two female voices—those of his wife and daughter—who were in the road before their dwelling milking the cows. This drew their attention to the part of the thicket from which Ball was emerging. Seeing her husband covered with blood and a dead body hanging across the back of the colt, the mother at once supposed some horrible accident had deprived her son of his life. She gave a piercing scream, and ran distractedly to meet them.

“Polly,” said Ball in a loud voice, “this is Tom Hinkle.”

“Where's Jack? where's my child?” demanded the mother.

“Here, mammy,” cried Jack, as we came out of the thicket, hardly able, poor lad, to cling longer to the saddle.

“Oh, my child, my child!” and she flew to him. “Oh, what's the matter? Where ar' ye hurt, darlin'?”

“Only my leg, mammy, not much.”

“Thank God, thank God you're not killed,” cried the mother, whilst she clasped his hand in both hers, and trembled most violently. Ball still remained close to his dead charge, and looked on; the daughter, pale and scarcely less affected than her mother, stood like a statue near the fence; and the smaller children about the fence stared at the scene in overwhelmed amazement.

“Stranger,” said Ball, “just help Jack off, an' Polly an' Susan 'ill help him in the house.” I did so; and they, with great effort, assisted Jack into the house. Ball and I then untied Hinkle's body, with considerable difficulty lifted him over the fence into the yard, and carried him into a different part of the house from that in which Jack and the rest of the family were; or rather, into the other house. In this country, even the poorest people usually build two log cabins, about ten or fifteen feet apart, which are connected together by a continuation of the roof and the rough boarded ground floor. The doors into the houses often open from these broad passages, as was the case here. The room into which we carried the body contained a bed, a few chairs, a rough table, a small looking glass, a spinning-wheel, and other simple articles of furniture; but every thing was perfectly clean and arranged in the most careful order. It was evidently the “better apartment.” Here we laid the corpse upon the floor in the middle of the room, closed the door, and left it.

Instead of going to his family, as I expected, Ball directed his attention next to the horses. I followed him, and we led our beasts round through a little lot to the small log stable. After providing for their wants, we returned to the house, without a syllable of conversation between us. In the passage we found two wooden basins of water for us, with soap and coarse clean towels. After washing, Ball went into the *loom-house*, a small cabin built at the back of the dwelling, to contain the family loom, &c., to change his garb for whole and clean clothes. Jack was in bed; his knee had been washed, and bound up; and he was, upon the whole, not suffering greatly from his wound. Ball, in a very few minutes, made his appearance; and showing his wounded hand to his wife, she produced some clean soft linen rags, and tenderly bound it up. Then after asking Jack how his knee felt, he said to me, "Come, stranger," and we sat down together to a meal which Susan had hastily prepared for us. The old man could force himself to swallow but a few mouthfuls, saying to me, "Stranger, never min' me; finish your victuals." He then took his daughter with him, and left the house on foot for one of his near neighbours. I had very little appetite myself, and soon rose from the meagre meal. Mrs. Ball having cleared the table, I embraced the opportunity of fulfilling my promise to make a full communication to her of the circumstances of the battle. I perceived immediately, however, from her questions, that Jack had left me very little to perform.

Whether it was owing wholly, or in part, to our present peculiar situation with respect to each other, I can hardly say, but this simple-minded and distressed woman made a remarkable impression upon me. She appeared to be about forty-five; was rather tall, somewhat slender, having exceedingly profuse black hair, and large hazel eyes. Her skin was a little tanned, and her hands rough; but her coarse home-spun dress was the perfection of neatness. And her natural good sense, and gentleness of disposition, were abundantly manifested in our conversation, and in the expression of features which must have been once extremely beautiful. She felt no great apprehension that her husband would suffer from the law; her fears were as to the effect of the affair upon his own mind—expressing her conviction that the rest of his life would be nothing but gloom, and perhaps madness itself. I said all I could to remove her own gloomy thoughts; but her reply was: "Ah, Stranger, you don't know Peter like me: he broods so over things; an' he strays out so by himself in the woods an' barrens when any thing ails him; an' he's sich a one to believe in ghosts and dreams. I never could cure him when we was firs' together; an' now, God knows, he'll do nothin', night nor day, but be thinkin' to himself, may-be he's a murderer." I inquired when her two grown sons would be at home, and was sorry to hear that they were bear-hunting with a party not likely to return for several days.

It was now quite dark, or rather there was only the light of the stars through a clear sky. Mrs. Ball engaged herself in putting her children to bed, and sitting by her wounded son, while I walked slowly backward and forward in the little green yard in front of the house, occasionally stopping to lean against the fence and gaze at the stars, or listen to the insects which peopled the shrubbery around me. After some time, one of the dogs came wagging his tail and rubbing against me, which meeting a kind return on my part, by patting his head, led to companionship for the time being between the dumb creature and myself.

It was more than an hour after I had gone into the yard, and long after my patience was greatly exhausted, before I heard the distant voices of the expected party coming down the road. I stood against the fence until they came up, and crossed over the blocks into the yard. Ball's neighbour was a short, stout-looking man, with a voice which would have befitted a giant.

"This is the stranger," said Ball to him, by way of introduction.

"How d'y'do, Sir," said he, shaking me severely by the hand. "Well,

stranger," he continued, "this is a bad piece of business—confounded disagreeable, that's a plain truth, in one way; though it's a capital thing after all; but Ball here's been talking like a fool. Now I'll tell you what; in my opinion, the county-court ought to give him a claim for ten-and-sixpence, jist the same as if he'd brought in a wolf's scalp; for that Hinkle was always doin' as much harm, some way or t'other, as twenty wolves, and a plaguy sight more."

I was rejoiced to hear this big voice pouring forth such sentiments, as I hoped they would have the best effect upon Ball, and therefore replied with some increase of assurance in my own manner, "that I thought the affair a simple act of self-defence, on Ball's part, against a desperate ruffian."

"You're exactly right," said he; "I told Ball so at my house, and wanted him to go home and go to bed, and go to sleep, like a man; but he would have me over here to night, and so upon second thoughts, myself, I concluded I'd come."

"And I am very glad, indeed, that you have done so," said I.

"Well, so am I too; but let's see what's to be done; let's look at the body a minute."

We now all went into the passage, and Mrs. Ball giving us a lamp, entered the room in which Hinkle's body lay. Ball closed the door after us; but Burns, his neighbour, cried out, "Hang it, man, don't shet the door—it's too hot;" whereupon it was opened again. I now noticed that there was a fourth person with us; the son of Burns, a decent looking young man, who had not yet opened his lips. Burns himself was dressed in the finer home-spun fabricks, and altogether had the appearance of the better sort of farmers in these settlements: he was about fifty; had a large forehead, black hair and eyes, and a cast of countenance indicating passion and strong sense.

We stood round the corpse, while Burns looked at it and examined it very carefully for several moments. To me the scene was so distasteful, that but for the sake of Ball, I would have left the room. The corpse lay stretched out stiff upon its back, its clothes gory and torn, and its eye-balls half seen between the lids; while Ball held the iron lamp over it, and we all stood gazing down upon it. Suddenly Burns straightened himself up, thrust both his hands into his trouser's pocket, set his feet firmly at some distance apart, and said—"Well, I'll teli you what now; the man's dead; but look there in his face and see if rascal an't writ all over it. Now, you see, Peter, you've jist exactly done a good deed, and every honest man in the neighbourhood 'ill thank you for it. That's my gospel say of it. What do you say, stranger?"

"I an altogether of your opinion," I forced myself to reply.

"And you, Tom, what do you say?" said Burns to his son.

The young man hesitated a moment, and then answered slowly and firmly, "I'd 'ave shot him the same as a bear."

"To be sure you would," said his father.

"Harry," said Ball to Burns, "that's goin' fur enough now; but I'd be glad you'd not speak jist so free afore others, any how."

"Poh! man, I'll take care of that; however, Peter, there's no good in standing here; let's go in the yard, it's cooler a plaguy sight there."

We forthwith left the room, and seated ourselves on the long passage step in the yard. Here, amongst other arrangements, it was settled, that every thing should be left about the corpse as it was, until a legal examination took place; that the door should be kept closed, and no one suffered to enter the room; and that Ball should surrender himself to justice early next day. I was to sleep at Burns's.

Ball, as I was taking leave of him for the night, began to express his sorrow at the trouble he had brought me into; but Burns cut all this short by shaking Ball's hand, and saying in his great voice—"In the morning we'll be back bright and early, and then talk and do all that's necessary. And now, Peter, I'll tell you what, I must say one thing to you—don't be

a fool, man; go to bed and git a good night's sleep." We now went in a moment to see Jack, at whose bedside we found his mother and sister, with young Burns. Old Burns shook Jack by the hand, told him he was a brave fellow, and then wished him a good night's sleep. I took leave of Ball's family, and Burns and I set off for his house, leaving his son Tom to follow with my horse and baggage.

We had about a mile to walk, the greater part of the way along a smooth cool road. From our conversation I gathered that Burns and Ball were amongst the earliest settlers in that neighbourhood, and were old friends. Burns declared that the only faults Ball had "under the sun," were his being "too good, and too outrageous fond of hunting, and now and then too tremendous passionate." He swore that the killing of Hinkle was the best thing ever done in that part of the country; and that he was only sorry he had not performed the deed himself, as he should have gloried in it; whereas, "Ball was a fool about sich things, and would like enough worry himself half to death about it." A little path running out from the road, led us to the fence of one of Burns's fields. We climbed over this, and made our dark way through rows of Indian corn, to the yard surrounding the house. Declining each of the many things which Burns offered me, but a glass of water, he showed me to the room I was to occupy, and we bade good-night.

Early the next morning I was roused by some one gently touching my shoulder. I opened my eyes, and there stood a being with a face as black as jet. "Massa say," uttered the lad, "breakfas' gui-in' to be ready d'rec'y, Sir, ef you 'wake." I instantly arose, and seeing no preparations in my room for one's morning ablutions, I went into the yard. Near the door, on a clean bench, was placed a cedar basin of cold water, a tumbler, and a perfectly white home-spun linen towel; and just at the end of the bench stood a chair. Here, in the shade of the house, and in the pure fresh air of a beautiful morning, I made my toilet, which I had scarcely finished, when Burns came forth from another part of the house to greet me. Breakfast waited for us, and we immediately sat down to it, with his wife, his son Tom, and two rather pretty, quiet looking daughters. They and the mother associated the horrible affair of Hinkle so strongly in their minds with the 'stranger,' that they viewed me and spoke to me under a restraint which was not at all agreeable to them. The moment breakfast was over our horses were ready for us; mine had been supplied with another bridle, and we rode over to Ball's.

Ball was at the fence when we arrived. His countenance was haggard beyond description; he had evidently passed a sleepless, harrowing night. After our mutual salutations, and we had got over the blocks into the yard, Burns said to him, "Hang it, Peter, how you look! Why, man, there's no spunk in you now-a-days to do a first-rate, real, genuine, capital thing, that ought to make a man jump up and crack his heels together—and here you are," he continued in tones of mockery, "worse than a mere woman."

"Come, Harry, you're——"

"Hang it, Peter, do be a man. Now, you see, I'll tell you what it is, Peter," looking him full in the face, "if so be, you've made your mind up, to keep on playing the fool, devil dance me if I don't take myself off."

"Well, well, Harry," said Ball, "come in, any how."

"We'll go in a bit to see Jack; but we must be going pretty quick."

Jack was doing very well under the hands of his mother, who preferred her own skill to that of the neighbouring doctor, Kreith. Burns, it seems, had sent word to two other neighbours to meet us at the house of the magistrate to whom Ball intended to surrender himself; it was therefore imperative upon us to prepare for our immediate departure thither. Young Burns undertook the catching and making ready of Ball's horse, which very soon stood hitched to the fence along side of ours.

As we rose to depart, Mrs. Ball cleared her throat, and with some agitation said,—“ Peter, how long'll it be afore you're all back ?”

“ That's dependin' on circumstances, Polly,” replied her husband.

“ Hang it, Mrs. Ball, no circumstances in the case—none at all. We shall all be back in three, or four hours at the very outside ; for I'll tell you what's more, I'm set upon having every thing fixed, and the house cleared to-day.” Then turning to us, Burns added—“ Come, let's be moving, we've got no time to waste.”

When we had mounted our horses, and were about to ride off, the mother and daughter stood within the fence, mute, pale, and trembling, as if overwhelmed with some dreadful apprehension. Burns noticed this circumstance, and readily acquiesced in the propriety of leaving his son Tom with them during our absence. The evident anxiety, (which Burns had manifested in his reply to her question about our return), that she should feel no apprehension of any thing unpleasant in Ball's surrender, had actually created that apprehension ; to which our consultation, and the remaining behind of young Burns, added very greatly indeed. Instead, therefore, of rendering them somewhat composed, we beheld them standing there in a state of agitation in which it would have been cruel in us to have left them.

Mrs. Ball put her feet upon the rails of the fence, and looked imploringly ; first at her husband and then at us. This seemed to rouse Ball to more firmness than he had exhibited since his arrival at home.

“ Polly,” said he, with great composure, “ have ye lost your senses !”

“ Stranger,” cried she, “ do come here.” I rode up close to her.—“ Tell me candid,” she continued, “ have ye all kep' any thing from me ?”

“ No, indeed, we have not. You know every thing about the affair, that any or all of us know.” Whilst I was speaking, she kept her eyes rivetted in the most excited and scrutinizing manner upon mine.

“ Promise me,” said she, “ you won't desert him, if any thing wrong happens him ?”

“ I make you the promise freely ; but neither his friend Burns, nor myself, I trust, could do such an act.”

“ No, I didn't mean that a-way ; I meant—you're the only witness could clear, ef they try him, an' lawyer Rowan was ag'in' him ; an' ef you was to travel on your journey, what'ed become of him !”

“ I promise you then, that as far as I am concerned, no harm shall fall to your husband, either from desertion or absence.”

“ God bless you,” uttered the poor woman.

“ May-be,” entreated the trembling girl, who stood close to her mother—“ may be, stranger, ef any thing does go wrong at the squire's, you'll ride back here ?”

“ Yes, indeed—indeed I will.”

Thus reassured, and in some measure composed by my promises, we left them, and started on our way to the magistrate's.

REVIEW OF LITERATURE, DRAMA, &c.

Twelve Sermons on Doctrine and Practice. By the Rev. Thomas Turnstall Haverfield, B. D., Rector of Goddington, Oxon: Straker.—These sermons are distinguished by a beautiful piety, conveyed in no less beautiful language. (We have in former numbers remarked on Sermons XI. and XII.) The doctrines of Christianity are advanced and illustrated with an eloquence, that, kindling as it proceeds, carries to the bosom of the reader a firm conviction of the Great Truth, awakening gratitude and admiration at its wondrous beneficence. Mr. HAVERFIELD has “a cheerful faith,” to use the words of the poet, in the nature and duties of man; a charm not always animating the literature of the pulpit. The value of this practical sentiment on the thoughts and feelings of men, in directing them to their duties, and supporting them over “burning marle” of this life, in the deep trust of the life to come, none can dispute; or should there be any sceptical of the influence, we confidently refer them to the sermons before us, as teachers of better wisdom.

Songs of the Prophets. Orr and Smith.—“I have thought,” says the author, “that a very delightful, and at the same time, a very useful little book, both for teaching proper feelings of their Creator to the young, and for cherishing those feelings in riper years, might be made, by bringing together the more impressive songs of the prophets, which are scattered through the works of the Old Testament, and accompanying them by metrical versions, and such short notes as might appear to render them more easily and generally understood.” This grateful task the writer has most happily executed; and has thus placed within the reach of almost the humblest class of readers, a book teeming with the germs of the loftiest and most sacred pleasures. We are limited by our space to the selection of only one specimen of verse—the song of David:—

Mourn, Israel, mourn thy royal dead!
Weep for thy beauty lowly laid;
Wail for thy slain in places high,
Ah! wherefore should the mighty die?

O, let it not in Gath be known—
O, tell it not in Askelon!
For fear the Philistine should know,
And, taunting, mock at Israel' woe.

Hapless city! upon you
Let there no more be rain or dew;
But where the Lord's anointed fell,
May desolation ever dwell.

For Israel's protecting shield—
The shield of Saul, upon thy field
Was trodden with ignoble heaps,
And Israel, like a widow weeps.

Yet, Jonathan, thy bow of might
Was glorious in former fight ;
The sword of Saul in battle gleamed,
Till heathen blood in rivers streamed.

As eagles swift to cleave the air—
As lions strong the prey to tear ;
Together they fought gloriously,
Ah ! that they should together die !

Daughters of Israel, weep for Saul,
Who decked you out in scarlet all,
And brought from his victorious fight,
Jewels and gems for your delight.

Ah, wherefore should the mighty die ?
In dust the strength of nations lie.
Oh, Jerusalem ! thy fall I know,
Was in the thickest of the foe.

For thee, my brother, oh ! for thee
I am afflicted mightily !
For me thy friendship was above,
A brother's, aye—a woman's love.

The warrior's sword—the warrior's bow—
Alas ! they cannot help us now,
In earth why should our glory lie ?
Ah ! wherefore should the mighty die ?

A Discourse on Natural Philosophy, by Henry Lord Brougham, F. R. S., and Member of the National Institute of France. Knight.—

Our object is rather to record the publication of this book than to attempt an analysis of its profound contents. The subject, as might be expected, from the philosophical mind of its author, is treated in a clear, beautiful, and in very many instances, novel style. Nothing can be more simple, yet more impressive, more ennobling ; and if we may use the word, more *comforting* than the arguments to prove the nature and high destiny of the soul—arguments deduced from all that lives and moves around us—from the wonders and glories of the extended world, to ‘the divinity that stirs within us.’ The following passage is striking and conclusive, and may afford an example of the general spirit of the work, which, as it has already been in the hands of thousands, and must become a household book for all who really *think*, requires from us no further eulogium :—

“The changes which the mind undergoes in its activity, its capacity, its mode of operation, are matter of constant operation, indeed of every man's experience. Its essence is the same ; its fundamental nature is unalterable ; it never loses the distinguishing peculiarities which separate it from matter ; never acquires any of the properties of the latter ; but it undergoes important changes, both in the progress of time, and by means of exercise and culture. The development of the bodily powers appears to affect it, and so does their decay ; but we rather ought to say, that, in ordinary cases, its improvement is contemporaneous with the growth of the body, and its decline generally is contem-

poraneous with that of the body, after an advanced period of life. For it is an undoubted fact, and almost universally true, that the mind before extreme old age, becomes more sound, and is capable of greater things, during nearly thirty years of diminished bodily powers; that, in most cases, it suffers no abatement of strength during ten years more of bodily decline; that, in many cases, a few years of bodily decrepitude produce no effect upon the mind; and that, in some instances, its faculties remain bright to the last, surviving the almost total extinction of the corporeal endowments. It is certain that the strength of the body, its agility, its patience of fatigue, indeed all its qualities, decline from thirty at the latest; and yet the mind is improving rapidly from thirty to fifty; suffers little or no decline before sixty; and therefore is better when the body is enfeebled, at the age of fifty-eight or fifty-nine, than it was in the acme of the corporeal faculties thirty years before. It is equally certain, that while the body is rapidly decaying, between sixty or sixty-three and seventy, the mind suffers hardly any loss of strength in the generality of men; that men continue to seventy-five or seventy-six in the possession of all their mental powers, while few can then boast of more than the remains of physical strength; and instances are not wanting of persons who, between eighty and ninety, or even older, when the body can hardly be said to live, possess every faculty of the mind unimpaired. We are authorised to conclude, from these facts, that unless some unusual and violent accident interferes, such as serious illness or a fatal contusion, the ordinary course of life presents the mind and the body running courses widely different, and in great part of the time in opposite directions; and this affords strong proof, both that the mind is independent of the body, and that its destruction in the period of its entire vigour is contrary to the analogy of nature.

“The strongest of all the arguments both for the separate existence of mind, and for its surviving the body remains, and it is drawn from the strictest induction of facts. The body is constantly undergoing change in all its parts. Probably no person at the age of twenty has one single particle in any part of his body which he had at ten; and still less does any portion of the body he was born with continue to exist in or with him. All that he before had has now entered into new combinations, forming parts of other men, or of animals, or of vegetable or mineral substances, exactly as the body he now has will afterwards be resolved into new combinations after his death. Yet the mind continues one and the same, “without change or shadow of turning.” None of its parts can be resolved; for it is one and single, and it remains unchanged by the changes of the body. The argument would be quite as strong though the change undergone by the body were admitted not to be so complete, and though some portion of its harder parts were supposed to continue with us through life.”

The Heavens, by Robert Mudie, Author of A Guide to the Observation of Nature, &c. &c. Ward and Co.—Hitherto, scientific writers have in their practice very much resembled charlatans at a fair: they have, it is true, shewn wonders, but the exhibition has been coupled with a language known only to the profession. The spectators have gaped and listened; and though generally much astonished, have rarely been edified. The writer on popular astronomy has indulged in his *hey presto!* in common with the mountebank: the sole difference

has been in their themes ; the language in which the one described the revolution of the heavenly bodies, and in which the other spirited a shilling under the garter of an astounded gentlewoman, has to the crowd of listeners been equally unintelligible. The author of the book before us, in his preface, displays a keen sense of this mischievous absurdity, and the body of this volume proves how far, how very far he has avoided it. Nothing can be more plain than the words used by Mr. Mudie—nothing more simple and pleasingly familiar than his illustration of the vast mechanism of *The Heavens*. The book may be read and understood as easily as one of the easiest tales of Miss Edgeworth. The child, with a mind sufficiently awakened to enjoy *Robinson Crusoe*, may be interested and unconsciously elevated by a perusal of Mr. Mudie's work, which—though it is its least merit—is produced with every attention to the present demand for beautiful printing and illustration. The work contains specimens—the first we have seen—of Baxter's oil-colour painting ; it is very beautiful.

The Empress, by Geo. Bennett. Smith, Elder, and Co.—These delightful volumes were not placed on our table until all our Review was at press ; a circumstance we regret, as it prevents our transferring to our pages any of the beautiful scenes and passages with which they abound. But we cannot resist availing ourselves of the earliest opportunity to recommend the perusal of the *Empress* to our reading friends. It is really a very excellent novel. The period of history to which it refers is one of varied and striking interest, whether we regard the public characters or the private pursuits and manners of the Romans during the decline of their empire ; and Mr. Bennett is equally successful in depicting both. His delineation of the sensual and heartless Claudius, of his intriguing consort, of Lollia the coquette, of the youths Nero and Germanicus, are all masterly. His characters possess indeed the distinctness and individuality which so remarkably distinguished Scott, and the absence of which is the great failure of most of our latest romance writers. We observe Mr. Bennett thinks proper, in his preface, to show that it is impossible he could have copied from "Pompeii." The *Empress* has more character, more story, is less strained in its effects, and, above all, is quite free from that affectation of a critical acquaintance with the habits and manners of the Romans, which is constantly obtruded upon us in the former novel.

The Road to the Stage, by the late Thomas Leman Rede. Onwhyn.—As rail-roads have tended to bring distant friends together by shortening time and distance, so we hoped, on opening this unpretending little book, to find a short vade mecum to the mysteries of Thespis, nor have we been disappointed. The theatrical tyro may find many valuable hints to fix his attention before he finally determines to ramble amid "scenes" of which he has little dreamed—and will be thankful to our late brother of the art for leaving so careful a text-book. We shall probably refer to this manual upon a future occasion, having an eye to the drama, and a heart warm enough to aid in preventing, if possible, its further decadence—and in such case we must again inquire for "the Road to the Stage."

THE DRAMA.

IN the affairs of the Drama, we regret to say, there is no improvement since our last. They cannot, in the phrase of the markets, be quoted even "a shade higher."

DRURY LANE and COVENT GARDEN, under the control of one lessee, have been closed, in order to get rid of some of what was deemed the "superfluous" company, and since re-opened for Madame MALIBRAN and Italian operas. We do not join in a cry against foreign musicians, or foreign genius, in whatever sphere it may be developed; but as there is one theatre specially licensed for exotic operas and ballets, and as there are only two houses in all London *legally* permitted to play the English Drama, it is, we think, too much that British writers and British actors should be "push'd from their stools," by the toe of even a PERROT or TAGLIONI. However, the system is wearing out: the high prices at the two patent theatres render them unapproachable by the mass of the public, the real play-goers.

The ENGLISH OPERA-HOUSE has opened with tolerable success. Hitherto its strongest *hit* is *The Shadow on the Wall*, a drama of romantic interest, by Mr. SERLE. It is written with extreme purity. There has been a "paper war" between Mr. ARNOLD and the musical composers; they charging the manager with broken faith towards the public in the production of foreign operas, the licence being expressly granted to him for the encouragement of British music. Mr. ARNOLD has replied to these charges at some length; and we gather from his letters this consolatory information—namely, that he has no objection to encourage English musicians if they will write for—nothing. Miss ROMER has sustained her high reputation, but having had to contend with GRISI at one house and MALIBRAN at the other, it is not surprising that, great as her powers really are, the treasury has not presented a cheerful fulness.

The HAYMARKET season has commenced; and Mr. C. KEMBLE played several of his best characters to, we are happy to say, crowded houses; and consequently, to the confusion of those shallow or interested reasoners who contend that there is no taste extant for the real Drama. Mr. MORRIS promises many novelties; but a glance at his play-bills must convince the town that he certainly has not "the best actors in the world, either for tragedy, comedy, history, pastoral, pastoral-comical, or historical-pastoral."

The SURREY, with its low prices, prospers: the manager is making a rapid fortune out of one shilling to the pit and sixpence to the gallery. For the character of the entertainments, we can say but little. With the exception of a few of Shakspeare's tragedies, in which Mr. S. BENNETT has appeared with much applause, the pieces are either gross farce or sanguinary melo-drama. ELLISTON did better things.

The VICTORIA has again fallen into the hands of its former proprietor, Mr. GLOSSOP, of looking-glass notoriety. Mr. DENVIL, who, very far from a first-rate tragedian, has we think been roughly treated at the Patents, has appeared in *Richard* to tumultuous galleries. The company at this house contains some clever actors, worthy of original plays; but we fear they are rather to be hoped for than expected.

The QUEEN'S.—Here we have Mrs. NISBETT, the nominal ruler of a score of pretty faces; pieces which defy the fingers of criticism; the "acting" of Mrs. HONEY, and the coarse *improvisamenti* of Mr. JOHN REEVE!

We have now taken almost a round of the Theatres (for we own we have not visited the Pavilion or classic Sadler's Wells). It will appear from our brief strictures that the Drama is not in the most hopeful condition. We are sorry for it; but so it is. To be sure, BRAHAM has a patent in his pocket for a new theatre, and YATES contemplates a nightly display of fireworks at the Colosseum: so who can tell what bright days, or rather nights, are in store for the Drama?

FINE ARTS.

THE present exhibition of pictures at the Royal Academy, is a gratifying proof of the triumphant advance of English art. With such pictures as the contributions of Wilkie, Landseer, Mulready, and Mr. Clive, we may, indeed, challenge not only the modern world of painting, but venture comparisons with many of the glories of the classic dead. Nothing in its style can be finer than the *Columbus* of Wilkie: there is a whole story, to its slightest *minutiæ*, told at a glance. The grouping is admirable; and the colouring at once massive and brilliant. Mr. Clive is making rapid strides to a great reputation; in his present, otherwise fine, picture, let him when the exhibition shall close, paint out the head of the lion coxcomb of the day—a head which he has selected for the shoulders of his principal figure—and paint in a more *rational* set of human pictures. Genius should not employ itself in the sublimation of dandies, however exquisite the cut of their coats, and the pre-eminence of their whiskers!

The panorama of *Jerusalem*, opened by Burford, is, perhaps, the most attractive of the whole series genius hitherto exhibited. It is admirably executed; it bears truth in every line and every mark. It is impossible—even in the heat and press of a public exhibition-room—to look on the scene, without feeling the mind absorbed and elevated by a certain melancholy. The *genius loci*, with all its subtle and mysterious influences, is suddenly working its enchantments over us, and the visiter quits the place “a wiser and a better man.” It may not here be out of place to give the impressions, by the greatest living poet of France, (M. de Lamartine,) from a view of the sacred city. There is a sublimity in its desolateness:—“The general aspect of the environs of Jerusalem may be painted in a few words; mountains without shadow, earth without verdure, valleys without water, rocks without grandeur, a few blocks of grey stone piercing the cracked sand ground; here and there a fig-tree, and now and then a gazelle or a jackal gliding furtively among the broken rocks; a few vine plants gliding over the reddish grey cinder-looking soil; at wide distances apart, little clumps of pale olive-trees, casting a small spot of shade on the steep sides of a hill; the grey walls and towers of the city appearing afar off on the summit of Sion—this is the description of the earth. The sky is high, pure, clear, deep, and never does the smallest cloud float over it, or catch the purple colours of the evening or the morning. Towards Arabia, a large gulf, dividing the black hills, leads the eye to the glittering waves of the Red Sea, or to the violet horizon of the peaks of the mountains of Moab. Not a breath of wind murmurs among the dry branches of the olive-trees; no bird sings or cricket chirps in the herbless expanse; a silence, eternal and complete, reigns in the city, on the roads, and over the country.”

MISCELLANEOUS.

It fortunately happens, that the general events have not been very striking, and we have, therefore, been enabled to enter more fully into the peculiar objects of this Journal, by devoting all possible space thereto. The death of so powerful a writer as Cobbett must not, however, be passed over, and we give the subjoined extracts, which, on a careful examination, we believe, condense the opinions of nearly all our contemporaries. It is singular, now the "lion" is dead, that nearly all agree in doing him fair justice.

WILLIAM COBBETT.

Abridged from the Morning Chronicle, June 18.

This powerful and original writer died yesterday at ten minutes past one, P.M., at his farm in Surrey, aged 73. He retained his faculties till the last moment, and died with perfect composure.

It would be in vain to deny that William Cobbett was one of the most powerful writers that England has ever produced. He felt keenly and observed accurately, and he never failed to make a strong impression on his readers. His last *Register*, published on the 13th inst., is as animated as his first American pamphlet, published in the full tide of youthful vigour. The wonder is, how a man writing every day for upwards of forty years, should never exhibit any symptoms of coldness or indifference, but communicate to his pages a constant interest.

There is not, perhaps, a question which he has not by turns advocated and opposed—there is not a man whom he has not by turns praised and abused. Hazlitt supposed this change of opinion was the result of a fickleness of disposition, and that without this fickleness we should also have been without his freshness.

No man could have occupied the public so constantly with himself as Cobbett has done, without possessing great talents. Take him with all his faults as a writer, and he will still be an extraordinary man.

Abridged from the Public Ledger.

William Cobbett, to whom the heated atmosphere of the House of Commons, and the excitement consequent upon the performance of legislative duties, had already occasioned more physical suffering than had all the previous alternations he had undergone—prostrated by elements that have proved alike fatal to the vigorous and the feeble. He is no longer among the living master-spirits of the age, whatever their vocation, for evil or for good. He, who of late was heard, or heard of, far and near, whose voice commanded silence, and whose pen enforced attentive observance, whether from veneration, or fear, or even vindictive feeling, is now fixed in the motionless torpor of death; and lies silent amid living and active millions, from among whom his parallel cannot be selected.

To posterity he has left a twofold task; one of gratitude for his meritorious deeds—they were not a few; and one of forgiveness for his misdeeds—would they were less.

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LE MIROIR DE LA SAGESSE.—Under this title, a gentleman in Paris, even more distinguished by his extraordinary learning, than by his misfortunes, has executed a Masonic engraving, of such particular value and importance, as to call for the admiration of all who may be fortunate enough to possess a copy.

To those who feel a disposition to examine into, and to think upon, the wonderful system of which we are but as atoms—to the speculative in the mysteries of time past—to the practical Mason of the present era—and to him who has sufficient moral courage serenely to contemplate the future as the reward of his Masonic pilgrimage on earth, there will in this *tableau* be found much to admire, and nothing to condemn.

The Editor entertains a conviction that he has not wrongly calculated upon the interest which this “Miroir” will excite, nor upon the liberality of many of the English fraternity, in rewarding the exertions of the artist, who planned, drew, and fully executed the work, without any assistance whatever. Nor is he without proud satisfaction in anticipating that while he recommends a superior work of art to their patronage, they will possess it with more cheerfulness, when they are informed that the author has been reduced from that elevation in which *riches* and *talents* had once placed him, to become a wanderer from his home—a brother without other hope than what he *may* derive from the practice of Masonic duty.

The Editor has provided himself with a few copies and will feel happy in supplying such of the Brethren as may favour him by subscribing. The work is a Chart or Map of Engravings, with descriptions in French; and with each copy a book of explanation (in the same language) will be given. May a difference in language prove no obstacle to charity; and above all, may the Editor prove to Brother Rosenberg, that Masonry has one universal language—that of the heart!

Address to the Editor, 23, Paternoster Row.

THE MASONIC CALENDAR.—We direct the attention of every Mason to the necessity of having this work made as correct, as it might be made useful, and to this end request them to send into the Grand Secretaries’ Office as early as possible, any alteration that may have occurred in the meeting of Lodges and Chapters, and to point out any errors that may have been observed in the last year’s almanac. We assure them that such information will be received with pleasure, and that attention will be paid to any suggestions.

EXETER.—It is understood that Lord Visct. Ebrington, R.W.P.G.M., intends holding a Provincial Lodge, at the Royal Clarence Hotel, in this city, on Wednesday, the 21st October.

No. I. of this Review has been reprinted, and may be had of the Publishers.

No. II. being out of print, is once more in the Press.

PARLIAMENTARY ANALYSIS.—This article takes up much space—having concluded the Session, shall we omit or continue it for the future?—Gentle reader say.

Books, &c., for Review should be sent as soon as possible after their Publication.

Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

MR. RICHARD HOOPER,

11, Dyer's Buildings Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence must be very *conspicuously* addressed to the Editor.

 IT IS REQUESTED THAT ALL COMMUNICATIONS BE
ADDRESSED TO THE EDITOR, POST PAID.

THE FIRST NUMBER OF THIS REVIEW IS NOW
REPRINTING.

FREEMASON'S

QUARTERLY ADVERTISER.

FREEMASON'S QUARTERLY ADVERTISER.



N^o VI.

JUNE 30, 1835.

FREEMASONRY.

ROYAL FREEMASON'S
SCHOOL FOR FEMALE CHILDREN.—A Quarterly General Court of this Charity will be held at the School House in Westminster Road, on Wednesday, the 9th July, 1835, at 12 o'clock precisely.

WM. FLETCHER HOPE, *Sec.*

☞ The Repairs of the School House being completed, the support of the Fraternity in assisting to defray the expenses is most earnestly solicited.

FREEMASONRY.

ROYAL MASONIC INSTITUTION, for Educating, Clothing, and Apprenticing the Sons of Indigent and Deceased Freemasons. A Quarterly General Meeting of the Governors and Subscribers of this Institution will be held at the Freemason's Tavern, Great Queen Street, on Monday the 13th of July, 1835, at Seven o'clock in the evening precisely.

AUGUSTUS U. THISELTON, *Sec.*

37, Goodge Street, Fitzroy Square.

ASYLUM for THE AGED and DE-CAYED FREEMASON.—A Masonic Festival will be held at Brother Lovegroves's the West India Arms Tavern, Blackwall, on Friday the 31st of July, 1835.

The Rt. Hon. the EARL of DURHAM,
in the Chair.

STEWARDS.

Bro. Geo. Price, W. M.	No. 40,	Pres.
„ Jos. C. Bell, P. M.	108,	V. Pres
„ Geo. Henekey, W. M.	21,	Tres.
„ Henry Rowe, W. M.	22,	Sec.
Br. J. P. Acklam, . W. M.	No. 8	
„ W. Sansun, . P. M.	„ 22	
„ John Begbie, . P. M.	„ 22	
„ Geo. Radley, . S. W.	„ 49	
„ S. Staples, . P. M.	„ 66	
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„ Z. Watkins, . W. M.	„ 329	

Ticket 15s. (may be had of the Stewards; at the London Coffee-house, Ludgate-st. and at the Tavern, Blackwall.

BRETHREN ARE REQUESTED TO ATTEND IN MASONIC CLOTHING.

The Stewards entertain a lively hope that the cause of the Aged Mason, having excited a brotherly anxiety to provide a sanctuary for the meritorious Craftsman, and the Earl of Durham having condescended to preside at the inaugural Festival, they may be honoured by a numerous attendance of the Fraternity upon this interesting occasion; and they beg respectfully to state, that their own endeavours to render this "Summer Festival" happy in its meeting and prosperous in its results, will be stimulated by their anxious wishes that its triennial celebration may take place within the sanctuary itself.

FREEMASONRY.

G. REID, returns his sincere thanks to his Brethren in Freemasonry in London and in the Provincial Districts, for the many Favours conferred on him as Manufacturer of Masonic Jewels for the last 20 years, and begs to solicit a continuance of their Patronage and support, trusting, by his attention to their orders, to merit their future favours. Honorary and other Medals made to order.—18, Cross Street, Hatton Garden.

FREEMASONRY.

J. P. ACKLAM, MASONIC JEWEL and Clothing Manufacturer, respectfully solicits the orders and patronage of the Craft. He has always ready on sale a collection of Jewels and Clothing, for Craft, Royal Arch Masonry, and Knight Templars, &c. As he is the real maker, and every article manufactured on his premises, and under his personal inspection, the Fraternity may rely on being furnished in precise conformity with the authorized Constitutions of the different Orders.—138, Strand, opposite Catharine Street.

FREEMASONRY.

JOHN CANHAM, SEN., DEALER in Masonic Aprons, Sashes, Collars, Ribbons, Jewels, Books, &c. &c. &c., No. 7, Bennett's Hill, Doctors' Commons, respectfully solicits the patronage of the Craft. Country Orders punctually attended to. J. C. has under his care some excellent Lodge Furniture, consisting of a Throne, Chairs, Pedestals, Candlesticks, Tracing-boards, &c., which are for disposal on very reasonable terms, either together or separately, and are well worthy the attention of Brethren who may be anxious to refurnish their Lodge.

N.B. The Brethren in Edinburgh and Dublin will find this advertisement deserving their attention.

* * A cash remittance, or a reference for payment to a London house, is requested to accompany all orders from the country.

FREEMASONRY.

SARAH GODFREY, (WIDOW OF the late Brother L. GODFREY, P. M.) 103, Strand, Masonic Embroideress. Every description of Masonic Clothing and Embroidery on reasonable terms.

FREEMASONRY.

BRO. M. POVEY, BOOKBINDER, No. 12, Fulwood's Rents, Holborn, respectfully solicits the patronage of the Fraternity in his line of business. Books neatly and elegantly bound, with every description of Masonic embellishments. W. Povey will feel obliged by a Twopenny Post letter from any gentleman who may have any orders, however small, which will meet immediate attention. Portfolios, Music Cases, Albums, &c. &c.

PLOUGH TAVERN, BLACKWALL.

Brother James BREACH, being desirous of having the honor to become acquainted with the Brethren of the Craft, respectfully invites them to pay a visit to the Plough at Blackwall to eat WHITE BAIT.

Every preparation has been made to render a visit agreeable, and a grateful recollection will await a renewal of the favor.

FREEMASON'S SAUCE.

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MR. O'BRIEN'S PROTEST AGAINST MR. MOORE'S
PLAGIARISMS.

I hereby protest, in the most indignant and unmitigated feeling of literary injustice, against the unwarrantable use of some of the sentiments and phrases of my "Round Towers of Ireland," as introduced by Mr. Moore, wholesale, and without acknowledgment, into his "History" of that country, just published, and forming the 65th volume of "Lardner's Cabinet Cyclo-pædia." A more barefaced appropriation of another person's labour and originality I unhesitatingly affirm I never before witnessed!—for which, too, Mr. Moore has made no other amends than that of squeezing my name into an obscure note—not more obscure than insidious—and there *generalising* my "disquisition" as "clever but rather *too* fanciful."

London, April 20, 1835. HENRY O'BRIEN.
Just Published in one 8vo. vol. Price One Guinea, by Parbury, Allen, and Co., London, and J. Cumming, Dublin, the Second Edition of

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To resist the baneful Effects of the SCORCHING RAYS of the SUN on the SKIN in RIDING, DRIVING, PROMENADING, enjoying A QUATIC EXCURSIONS, &c., and affording immediate relief in cases of TAN, SUN-BURNS, and SMARTING IRRITATION of the SKIN, occasioned by the

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Which immediately imparts a delightful and PLEASING COOLNESS truly comfortable and refreshing.

The ingredients of Rowland's Kalydor are extracted from the most beautiful Exotics, of the mildest nature—WARRANTED PERFECTLY INNOCENT—yet wonderfully efficacious as a thorough cleanser of the skin; it eradicates PIMPLES, SPOTS, REDNESS, and all Cutaneous Eruptions, from whatever cause originating, and transforms into Radiant Brilliancy the most SALLOW COMPLEXION.

By persevering in the use of the Kalydor, it gradually produces a clear and soft skin, smooth as velvet, actually realising a delicate WHITE NECK, HAND, and ARM; and a healthy juvenile bloom will in a short time be infallibly elicited, while its constant application will tend to promote the free exercise of those important functions of the skin, which are of the utmost importance to the preservation of a BEAUTIFUL COMPLEXION.

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GENTLEMEN after SHAVING, and travelling in sun and dust, will find it allay the irritating and smarting pain, and render the skin smooth and pleasant.

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Price 4s. 6d. and 8s. 6d. per Bottle, duty included.

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"As you are on the eve of travelling, and knowing that you always suffer much from the burning influence of the sun, take with you some of 'Rowland's Kalydor,' say two or three bottles. It cools and refreshes the skin; in short, I find it indispensable."

TO MESSRS. ROWLAND AND SON.

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I am, Gentlemen, your's, &c.,

"G. VOSS."

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Gentlemen,—Having recently recovered from an almost fatal illness, arising from the effects of morbid poison being imbibed by a wound I received in dissection last November, I have, in consequence of the extreme tenderness of my skin, used your Kalydor, and consequently can bear testimony of its good effects; also in several cases of cutaneous defect.

I remain, your's &c.,

H. W. DEWHURST, Professor of Anatomy.

June 7, 1832.

TO MESSRS. ROWLAND AND SON.

Gentlemen,—I with pleasure acknowledge the singular benefit I have derived from your Kalydor. My face, which had been subject to inflammation and eruption for years, is now restored; and my friends, (to whom I recommended it,) give it their decided approbation. Please to send six bottles per bearer of this note.—I remain, Gentlemen, your obedient Servant,
Bangor, Sept. 17, 1827.

A. H. S.

A. ROWLAND and SON, 20, HATTON GARDEN,

Counter-signed, ALEX, ROWLAND.

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| 12 | 0 9 3 | 0 11 6 | 0 13 0 | 0 14 6 | 0 16 11 | 0 19 8 | 1 1 6 |
| 13 | 0 10 2 | 0 12 7 | 0 14 4 | 0 15 11 | 0 18 10 | 1 1 10 | 1 3 9 |
| 14 | 0 11 2 | 0 13 9 | 0 15 6 | 0 17 6 | 1 0 9 | 1 3 11 | 1 6 1 |
| 15 | 0 12 1 | 0 14 11 | 0 16 11 | 0 19 2 | 1 2 8 | 1 6 1 | 1 8 2 |
| 16 | 0 13 0 | 0 16 0 | 0 18 6 | 1 0 10 | 1 4 7 | 1 8 0 | 1 10 0 |
| 17 | 0 13 11 | 0 17 4 | 1 0 0 | 1 2 7 | 1 6 6 | 1 9 9 | 1 11 10 |
| 18 | 0 14 11 | 0 18 9 | 1 1 6 | 1 4 3 | 1 8 2 | 1 11 6 | 1 13 9 |
| 19 | 0 15 10 | 1 0 2 | 1 3 2 | 1 5 11 | 1 9 8 | 1 13 2 | 1 15 7 |
| 20 | 0 16 11 | 1 1 6 | 1 4 6 | 1 7 6 | 1 11 3 | 1 15 0 | 1 17 6 |
| 22 | 0 19 2 | 1 4 3 | 1 7 6 | 1 10 3 | 1 14 5 | 1 18 6 | 2 1 3 |
| 25 | 1 2 8 | 1 8 2 | 1 11 3 | 1 14 5 | 1 19 1 | 2 3 9 | 2 6 11 |
| 28 | 1 6 1 | 1 11 6 | 1 15 0 | 1 18 6 | 2 3 9 | 2 9 0 | 2 12 6 |
| 30 | 1 8 2 | 1 13 9 | 1 17 6 | 2 1 3 | 1 6 11 | 2 12 6 | 2 16 3 |
| 32 | 1 10 0 | 1 16 0 | 2 0 0 | 2 4 0 | 2 10 0 | 2 16 0 | 3 0 0 |
| 34 | 1 11 10 | 1 18 3 | 2 2 6 | 2 6 9 | 2 13 2 | 2 19 6 | 3 3 9 |
| 36 | 1 13 9 | 2 0 6 | 2 5 0 | 2 9 6 | 2 16 3 | 3 3 0 | 3 7 6 |
| 38 | 1 15 7 | 2 2 9 | 2 7 6 | 2 12 3 | 2 19 4 | 3 6 6 | 3 11 3 |
| 40 | 1 17 6 | 2 5 0 | 2 9 1 | 2 15 0 | 3 2 6 | 3 10 0 | 3 14 5 |

Or any sizes containing from 3 feet to 8 feet, at 9s. per foot; thus a plate being 30 inches by 18 inches contains 3 ft 9 in. superficial measure, and costs £1 13s. 9d., as per above tariff. All under three feet superficial at a reduction.

SECOND-HAND LOOKING GLASSES. Several superb glasses, varying in size 8 ft., 9 ft., 10 ft. and upwards in length, by 5 ft., and 5 ft. 6 in. in width, at a considerable reduction from the present tariff prices. OR LENT ON HIRE by the month or season.

CARVING and GILDING in all its branches, with an assortment of SPLENDID FRAMES for Chimney, Pier, Cheval, and Toilet Glasses; Paintings and Prints mounted, framed, and re-gilt.

PAPER HANGING in every decorative department, and in the first style of neatness and elegance, with a rich variety of new patterns.

CABINET and CHAIR WORK manufactured of the most seasoned materials and for exportation, of a solidity to suit the warmest climate, and comprises in this general stock every novelty lately introduced. STEAM and SAILING VESSELS promptly fitted up with CABIN FURNITURE, and PASSENGERS' requisites.

In the UPHOLSTERY arrangement the greatest attention is paid to unite elegance with economy in character for the DRAWING ROOM, BOUDOIR, DINING ROOM, LIBRARY, and BED CHAMBERS, from the most quiet to the most costly styles, with a handsome assortment of silks, baretts, figured damask, chintz, &c. always on show.

CARPETING, Hearth Rugs, Druggets, Baize Floor Cloth, &c.—BEDDING, BLANKETS, &c. well seasoned.—With this short enumeration of the leading articles of his trade, and the very favourable terms on which he undertakes to supply them, Henry L. Cooper APPEALS TO ALL CLASSES for a continuation of that flattering preference hitherto afforded his house, 93 BISHOPSGATE-STREET Within; WESTERN BRANCH, 57, CONDUIT-STREET, Regent-street.