THE

FREEMASON'S QUARTERLY REVIEW.



"LIGHT."

1836.

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TO THOSE

WHOSE PARTICIPATION IN OUR LABOURS HAS SUSTAINED AND DIGNIFIED THEM;

WHOSE UNBOUGHT AID,

EXERCISED IN THE MOST RECONDITE RESEARCH, HAS STAMPED WITH THE VALUE OF AUTHENTICITY

The Masonic Review;

THIS (ITS THIRD) VOLUME

IS DEDICATED;

WITH A LIVELY HOPE, THAT

THE DISINTERESTED ZEAL HEREIN COMMEMORATED

MAY ENKINDLE OTHERS

WITH A GENEROUS EMULATION.

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THE printer of this Review, Brother W. Wilcockson, having changed his residence, we request our Correspondents to observe that his address is No. 13, Rolls Buildings, Fetter Lane.

For the third time we announce that we have upon hand a few copies of Brother Rosenberg's Masonic Chart.

Brother Nash, known in the provinces as a zealous and scrutinizing Mason, is preparing for the press a work of surpassing interest, treating upon the evidence of Freemasonry deduced from the Bible.

We beg to draw the attention of Provincial Grand Secretaries, as also of the London Secretaries, to the circular of Brother W. Denis Moore, of the Provincial Grand Lodge of Devon, who proposes to collect documentary evidence of a very interesting character. It is by such means that important information may be obtained.

We understand that the subject of the Masonic Clothing of the Grand Officers is likely to be considered. To use the words of a distinguished Mason, "it is not right that gentlemen who accept office should be otherwise than suitably apparelled." At the same time, it would be also proper that the Board of General Purposes should be requested to be careful that due economy is observed: the subject rests with them as the responsible party. See Art. 10, p. 112, *Constitutions*.

"An Enquirer," whose second note is just received, should communicate with Mr. White. He accuses us rather sharply for our delay in replying to him, without reflecting that we only appear in public once a quarter, and within one month he sends two letters. After this, we decline any correspondence with him upon the subject of the tontine.

If "*Honestus*" will send us ten guineas for either of our three charities, we will, in our next number, insert his remarks in face of the "Leader." We shall, in such case, stand excused.

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THE

FREEMASON'S

QUARTERLY REVIEW.

MARCH 31, 1836.

NATAL DAY OF THE GRAND MASTER.

Our prediction has been verified: a greater number of Masons assembled on the 27th of January last to celebrate this day, than have been known at the like festival for many years. The provinces sent up many representative delegates on the happy occasion, at which three Provincial Grand Masters assisted, with several Grand Officers, Past and Present (would there had been more!). Among this number, Colonel Wildman, the zealous Nottingham Mason, claims especial notice; nor will the frank and warm-hearted manner of Brother John Ramsbottom, *M. P.*, pass away unremembered: it was the more grateful, as some disappointment naturally arose from the lamented cause of Mr. Tynte's absence. But the cheering influence of the Masonic body at large, who poured in, as it were, to show to the world that the absence of their Grand Master, so far from operating as an excuse for non-attendance, was a stimulus to their service, cannot, we are certain, be without its effect in the highest quarter; it will convince the illustrious ruler that he lives in our hearts—that amongst the great body over which he presides, there is, indeed, a union, which cannot be repealed, and in which an animating hope is fondly entertained that His Royal Highness may shortly be permitted, through the Divine blessing,

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resume his functions. Yet, should it please the Almighty to defer this wished-for event, the Grand Master will read in this record of his natal day, a page of moral truth that will cheer his retirement.

This public expression of Masonic duty was not confined to the metropolis. In various other cities and towns, the Brethren seized the returning opportunity of testifying their gratitude to the Grand Master, by publicly proclaiming his value and their own affection. Nor will it prove among the less acceptable news to His Royal Highness to learn, that the day, or rather evening, has, in several places, been distinguished as the fittest opportunity for the ladies to express their pleasure on the occasion, and their approbation of Masonic principles.

Several balls were held on the 27th of January, which were peculiarly distinguished by numbers and high respectability.

AN EPOCH IN MASONRY.

In the memory of the oldest Freemason, amongst the records of the remotest antiquities of the Order, in the searchings and yearnings of the heart, there has never occurred a moment like the present—not certainly for hilarious exultation, but for the deep, the intense gratification which every upright and conscientious Freemason must feel at a recent decision of the legislature, and with which decision the King, "God Bless Him," has most graciously complied; thus confirming the boon granted by his father, who, although not numbered amongst the Brethren, especially protected them by the 39th Act of his reign.

This silent yet general admission of the inestimable value of Freemasonry, upon which not one observation has

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been hazarded in an assembly composed of minds eddying in conflicting opinions as to general objects, must impress the popular world in favour of an institution which thus can float in peace on the surface of troubled waters. May the happy presage precede the removal of some remaining prejudice, and may the future conduct of Freemasons continue to merit the protection and support of the King and the legislature, and at least, the tacit approval of the great social body!

A volume has been thus published in a few words, and the Fraternity at large may be excused if they indulge a moment of pride and congratulation.

We now owe to society a debt of gratitude; let us study the best mode of *paying it.*

GENERAL REMARKS.

It is as impossible to doubt, as it would be impolitic to question, the advantages of the Masonic Union of 1813-14. One only feeling, we are morally convinced, pervades every heart and mind, that of joyful gratitude to him who planned, and, under the guidance of Providence, brought this desirable object to its happy consummation. The lapse of nearly a quarter of a century is a proof that the anticipation was based upon sound principles; and the present state of Masonry demonstrates in the strongest point of view that the anticipation was but a foretaste of future prosperity.

As we, the Masons of the present day, owe our knowledge of the great moral truths to the intelligence of those who have ages since been received into the world of spirits, and also as we are happily the hostages, as it were, for thousands yet seeking for admittance into the Order, so should we investigate the true and essential spirit itself, by

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which the great, the grand Masonic Union was effected, and most carefully avoid for them any opportunity that might inadvertently lead us to endanger its security; nor is this all, we must not only in ourselves avoid, but we must point out, with all our means and with all our heart, the quicksands which are in the way of those who may not by experience have achieved the means of observation, and which, however dangerous, are nevertheless interposed by way of stimulating the energies of mind to overcome by good conduct, and not, as if they were hoodwinked, to stumble and fall against.

The bond of Masonic affection is not an iron cestus, coercing within its cincture, but the genial and simple wreath of manly dignity, on which is inscribed the word, "honour," a wreath, attainable by all, save by him who lacks the inner light to see its beauty, who wants the sense to perceive and garner up its sweetness.

The participation in these peculiar moral advantages is what no other society can offer; it is the "neutral ground," which has been so clearly, so beautifully illustrated by one of our distinguished brethren;* where else can the spot be marked—where else can the opponent in discussions, which so frequently threaten a volcanic eruption in nations, and which so often entirely dissolve friendships in common life, feel the force of forbearance—where else can the enthusiast in the religion he honestly believes to be the best mode of addressing the "throne of Grace," but who, in the very warmth of that enthusiasm, denies the dissentient from his mode an equal hope, and thereby impairs the only moral beauty his own prayer possesses;—where else can he feel the chastening inspiration—where is the "neutral ground," in which men, in other respects the most estimable, can meet

* The Earl of Durham.

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together, and thus meeting together, soften, by the kindlier impulses of their happier moments, the asperities which in other meetings have only tended still further to divide them? Oh! Freemasonry, why is not thy worship as universal as are all thy principles!

It is cheering to know that our general estate is healthy—but it is fair to observe, that it is only in prosperity we can carry into operative effect those honest expectations which a less fortunate era may have only allowed us to hope for—and therefore, in repudiating as needless, if not as disgusting, any allusion to a change in the sentiments of the great Masonic body, we the more clearly place before them the results of honest and dispassionate discussion, leaving the minutiæ of the interpretation of certain regulations in Grand Lodge and Grand Chapter to their respective authorities.

Our numbers have greatly increased. Were this the only matter of congratulation, it would be most important; but when it is known that with such an increase of numbers, is also to be taken into the account a more than proportionate increase in the spirit and intelligence of those who have enrolled themselves; and further, that men of influence in general society, among the higher walks of literature and the learned professions, have associated themselves in the Fraternity—a guarantee to the "State" is thereby indorsed by additional security.

The interest of our public proceedings is anxiously watched by those who are yet unqualified to take part therein, but who, determined not to be "sleeping partners" in the great concern, have pushed themselves forward, and thus more are really qualified than can gain ready admission. In proof of this position, we aver that, at the present moment, there is scarcely a dormant warrant in London—we might say not one—whereas, three years since,

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at least twenty were in partial abeyance. In the Provinces the effects are equally bright; within two months several new warrants have been granted, as will be seen among the "Masonic Intelligence."

The installations this year have been marked by more than usual effect. They have been conducted with dignity and discipline; they have been graced by courtesy and hospitality: it would be invidious to enumerate where the system has been so generally practised, and may fairly distrust our own memory, where the record of good feeling is so general.

The Finance department is most prosperous. The recent debt of the Society is discharged; and when the tontine shall in the course of nature cease, will be altogether extinguished—we shall even in the course of the present year have a considerable sum for general purposes.

Much will depend upon the future Boards to carry forward the effects which the general improvement will commit into their charge.

THE CHARITIES.—The improved state of finance has, it will be seen by the reports, increased the allowance to the Girls' and Boys' Schools, as well as to the Fund of Benevolence; but it must be understood that this increase is considerably below what will be shown hereafter in the current year*.

And, while the prospect is thus brilliant shall we not,

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* The Boys' Festival was recently attended by upwards of two hundred Brethren, and produced more than 500*l.* to that charity! Twenty-four stewards, a number unprecedented, arrayed themselves as a phalanx of generous liberality; and there is every prospect that the Girls' School will in May be equally fortunate, both in the number of its supporters and in the amount of contribution to the wants of the orphan children.

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with increased gratitude to Him who has thus abundantly supplied the wants of the young, by opening the hearts of the liberal—shall we not seize the happy moment to continue before our readers and the Masonic world, the cause of the aged and decayed Freemason—must he alone, of all societies, be the only one to be marked

"As houseless, and a wanderer?"

Shall other societies brand us with merely professing what THEY practice? We will not believe it. The time, we trust, is approaching when we shall, with honest pride, look back upon the present struggle in a righteous cause, with honourable satisfaction—when the prudence which directed, the temperance that chastened, the fortitude that supported, and the justice that guided the effort in the cause of the aged Freemason, shall, with the blessing of the ETERNAL, illustrate, that Benevolence and Charity will be the entrance pillars to the temple of the Masonic College.

Patience in such a cause is indeed a virtue; and we may, without arrogance, dignify all, who have the moral courage to awaken the apathy of many, as the supporters of a holy and a righteous cause. To their high-mindedness, and to their patience, a tribute will one day be paid, which time itself will make as lasting as their hearts deserve; for the Order of Freemasonry cannot much longer be unobservant of that propriety which is now demanded of it from every quarter of the globe, which points to the grandest views of its own elevation in the scale of nature, by leading the way-worn old Brother to the shelter of home—to the temple of peace.

We claim, on behalf of our less fortunate but equally, if not more, deserving Brethren, the due consideration of those means of exemption from the discipline of a "work-house," which the sympathy of all other classes are now deter-

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mining with a promptitude worthy of the nation. The new code of poor laws varies from the former; and without making one allusion to its propriety or otherwise, it teaches us *this*, that it will argue a cold and a callous heart to wish, much less to allow, a DESERVING FREEMASON to become an inmate of any other asylum than that which the Fraternity shall accord to him as the reward of his conduct.

Let us look around, and we see all other societies and trades exerting themselves in protecting their aged; and there is a lesson in their activity—one of prudence; for by such means the workhouse shall only contain him who has no other home whatever, or him who shall be forced to "work," and no longer be permitted to prey upon society as a "beggar."

Shall Freemasonry exhibit the monstrous exception! We dare reply, No: and undismayed by delay, and unshaken in our confidence, we reiterate our hopes.

Among the various societies who have been foremost in charity, is the body of Licenced Victuallers; and it is cheering to perceive, that among those who so nobly supported their praise-worthy exertions, were the Provincial Grand Masters for Lincolnshire and Berkshire. The former, as Chairman to a meeting of five hundred persons, in an address hardly surpassed by any of his former eloquent and spirited speeches, emphatically stated, in allusion to the cause of charity—"I am one of you." We hail the admission as characteristic of his character, and are proud to acknowledge that he is also "ONE OF US." May we not, in due time, call upon him and his excellent colleague in the Order, for their support under an occasion, if possible, still more auspicious?

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ON FREEMASONRY.

SIXTH EPOCH.

The Temple—a Signification—Masonry after its dedication.

THE extreme minuteness of holy writ in the detail of the erection of the Temple, the many singularities of its construction, and the glorious manifestation at its dedication, prove it to have been not merely a sanctuary sacred from the purposes to which it was devoted, but a mystery pertaining to the Most High, and a bond between Him and His chosen people; to no other cause can the reflecting mind assign the peculiar favour with which it was regarded, or the continued miracle that attested it the chosen dwelling-place of the Deity. What were the treasures employed upon its decoration to Him whose breath created them, and whose storehouse is the universe? What the wisdom necessary for its plans, or the cunning of the workmen in their execution, to Him from whom all wisdom emanates, and whose mercy hath clothed the flower of the field with a splendour more gorgeous than the apparel of kings—more wonderful than the proudest records of their power? Happy the Mason to whom the secret key hath been confided, but more happy the virtuous Brother who hath applied the sacred symbol to his soul, and erected within his own breast a temple to the Great Architect of the world, more acceptable than that which the wealth of Israel reared, a temple that will endure after earth's crimes and greatness are no more,—blessed through the long period of eternity.

In the earlier ages of the world, the wisdom given to the patriarchs, and bequeathed by them to the human family, was the reward of their virtue and obedience. Humble as are the talents which have been brought to the execution of this our great Masonic task, we should yet be more unworthy of our office did we fail to notice the beautiful moral to which sacred and profane history alike bear witness, that religion is the foundation of knowledge, though too often, alas! perverted, when attained, to the gratification of passions degrading to our nature, and insulting to His majesty who framed us. Corrupt as the mysteries of Egypt became through the superstition of her priesthood, their vast science was originally based upon truth. The lives of the great lawgivers and prophets bear honourable evidence

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of this important union. The sages of Greece and Rome, although imperfect the light which even at this remote period of time still sheds a halo round their systems, were remarkable for the austerity of their lives and the rectitude of their principles; thus deducing, by incontrovertible testimony, that ere the human mind can be tempered to that subtle quality which refines the phenomena of nature and science in its mental alembic, conferring with each fresh discovery a benefit upon mankind, it must be chastened by reflection, and strengthened by the exercise of virtue: thus, from intense contemplation of the beauties of creation, man began to comprehend the divine laws by which they were regulated. The lonely shepherds were the first to perceive the various changes of the heavenly bodies, and to form a faint outline of their system: the tiller of the earth, the inheritor alike of Adam's curse and Adam's promise, in time discovered the mineral treasures of her bosom, and applied them to lessen the toil of his occupation and advance the useful arts. More gifted minds, from apparent trifling causes, drew abstract principles, and thus Geometry had birth. But how many ages of patient discovery were necessary ere man, merging from ignorance to civilization, was enabled to erect a temple to his God, in the construction of which the wonders of creation were typified, and the moral code necessary for his happiness inculcated—such being the intention of the sacred edifice.

Its situation from east to west pointed out the course of the sun, the glorious centre of the universe, the beneficent minister of light and life; the stately pillars at the porch, adorned with pomegranates and net-work, the fecundity of the earth, and the planetary spheres which surmounted them, the system of the heavens. The court of the Levites alluded to God's chosen people; that of the Gentiles, to the many nations of the earth to whom the promise should at last extend, and who eventually were to be summoned to minister in His presence, and share the inheritance of Abraham. The carved work of palm trees, of flowers and animals, represented the vegetable and animal kingdoms mercifully given to man for his sustenance; and the ark of the covenant, o'erlaid with gold, the purity of the laws intended for his guidance. In the party-coloured veil of the sanctuary, the grateful Israelites were reminded of the mercy and the promise vouchsafed to Noah, and the bow placed in the heavens in token of its inviolability. Even man, the

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glorious masterpiece of the Creator's hands, was typically represented; the veins and arteries of his frame, in the many cloisters and passages which gave unity to the construction of the Temple; the heart, the seat of life, in the sanctum sanctorum, impenetrable to all things but the light of God's sacred presence; the voice of thanksgiving due from the creature to the Creator, in the altar of incense erected to his praise. That such was the design of this mysterious pile, the evidence of Scripture, the opinions of the most learned of the rabbinical writers, and the ancient traditions of our Order, alike confirm an interpretation which reconciles us to the awful veneration in which it was held, not only by the Jews, who regarded it as the palladium of their faith, but by the surrounding nations; by the prophets, who held it as a thing sacred from its hidden signification —a mystery, and the fulfilment of a mystery.

The uninformed world have ever been divided in their opinions of the rites and origin of our Order; philosophers have beheld in it an anomaly in the history of the earth. Without territorial possessions, its moral dominion is almost universal; with no other arms than those of prudence and fortitude, it hath conquered the persecutions of the superstitious, and survived the mighty fall of Israel, the vast empires of Egypt, Babylon, Assyria, Media, Rome, and Greece, where alternately it was honoured by the protection of kings and rulers, or exposed to the most cruel hostility. In all the liberal states of Europe it is publicly honoured and encouraged; monarchs are at its head; its ranks are adorned by men eminent for their station and worth—by names illustrious in the annals of science, benevolence, and virtue. In Italy, where, formerly, to have been known as a member of the Craft was to have been exposed to the terrors of the stake, Masonry exists with scarcely more than the usual precautions of secrecy; active hostility has ceased, the thunders of the Vatican are silent; opinion is making a sure though silent impression in its favour; even these pages are written in a land where Castiglione perished, where so many Brothers have sealed their devotion to the pure principles of the Order in their blood. Of the present toleration of the Roman court we lately heard a singular anecdote which a noble Brother related after the meeting of a Lodge we attended in Germany. His name and character, were we authorised to make them known, would vouch for its authenticity.

"M. le Baron De K——, during a long life honourably

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employed in the diplomatic service of his sovereign, was for several years stationed at Rome as the representative of his country. On one of the festivals of the Church, previous to participating in which, confession is enjoined, he attended the celebrated Cardinal Gonsalvi, who officiated as Grand Penitentiary. After having unburthened his bosom, he waited for some time in expectation of the customary rite: His Eminence paused—there was evidently something labouring upon his mind—he at last observed, to his still kneeling penitent, 'You are a Freemason.' As Secretary of State, the prelate had been made acquainted with the fact by the police, who had watched the meeting of a Lodge, which the Baron, being privileged as a foreign minister, occasionally held at his residence. Our noble Brother frankly acknowledged the fact, adding, 'that so far from considering it a crime, from the moral excellence of the institution, he was proud of it as a virtue.' In the language of Scripture, the Cardinal replied, 'If God hath not condemned it, neither will I.'" What further passed, the sacred landmarks of our Order command me to keep silent, *but the illustrious Gonsalvi died a Brother!*—a fact honourable to the character of the Craft, when it is remembered, that by the decretals of the Roman Church, Freemasonry is a crime, absolution for which, except *in articulo mortis*, is reserved to the sovereign pontiff himself.

By attempting to prove what Masonry is, we have, we trust, shown what it is not; but to enter into a detailed exposition, *seriatim*, of all the absurd opinions of its enemies, would far exceed our limits and intention; it will be sufficient, by way of illustration, to allude to a few of the most prevalent.

The vulgar idea of a communion with forbidden things and an unearthly power, is dismissed at once as unworthy of refutation, and too degrading to be now entertained by an enlightened mind. Many writers, possessed of much learning and ingenuity, have endeavoured to prove a connexion between the Craft and the rites of the Cabiri—an admission which the skilful Mason, versed in the ancient traditions, will by nó means allow—although in fairness we confess, that formerly a few Brothers, chiefly Germans, were to be found who inclined to that opinion; more, we suspect, from a fanciful desire of establishing a union in accordance with their classic imagination, than from minute research and candid investigation. First, we would ask, what were the

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Cabiric rites? from all that we have read, they were instituted originally by the Egyptians in honour of the creative or vegetative principle, and stolen from them by the Heirophants of Greece, who still, however, retained their origin in view when they adapted them to the worship of Cybele, or Ops, the wife of Saturn, Chronos, or Time, and the mother of the gods, who may thence emblematically be considered as the parent of all things. An allegory which may tend to prove an identity with the rites of Budhism, or the mystic worship of the Iranians; but certainly not with the pure doctrines of Freemasonry. Equally distinct were the Eleusinian mysteries which, screened from the comprehension of the vulgar by the veil of mythology, were purely of a scientific and astronomical character. The Orgia and wild fables of the Pelasgi are still more foreign to the Craft. From the coincidence of a degree attached to the order, called the Rosicrusian, its enemies have endeavoured to identify it with the wild and chimerical pursuits of that celebrated society, which flourished in the middle ages, and is at present supposed to exist in some parts of Germany—no two institutions can be more foreign in their *origin*, *principles*, and *operation*. In urging this truth, we do not join in the senseless cry which mankind have raised against them; for without more than a common place knowledge of the objects of that singular fraternity, we are aware that much good has resulted from their researches—true, their science was fable, but its offspring was truth, the world being indebted for many of those important results which form the basis of modern chemistry to their indefatigable perseverance; the only shadow of resemblance we can perceive between them is, that their neophites were bound to secrecy by the mystery of the chalice of the *rose-croix*, which the Rosicrusian Freemason venerates in his rites. The *Vehem*, or *Franc tribunals*, which exercised so fearful and secret a jurisdiction, could only have existed in a land divided by the feudal tenure. Masons, it is possible, were amongst them; but their laws were abhorent to our principles. In travelling through Bavaria, we lately examined one of their most celebrated holds. *Masons never raised that pile; its purposes could not have been masonic; its front was nearly north-east; the remains of dungeons are still visible!*

We now come to one of the most important fables of our detractors, the reason assigned by the Roman church for the condemnation of our order. "That, amongst other

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crimes, Freemasons, by means unknown to the world, raise in their assemblies or lodges the representation of Solomon's temple, and idolatrously worship it." Here the Mason will perceive how cunningly truth hath been blended with fable; true it is that the endeavours of the Fraternity *ought* to be unceasingly directed to the rebuilding of that sacred edifice, but not by mortal hands, or in its material splendour, which may never again be seen on earth, but in its moral grandeur, in its intellectual purity in the human heart; *in this, and in no other sense*, in his Lodge the Mason lays the plan, and endeavours to reconstruct the dwelling place of the Deity. Thus the deep trenches of our spiritual temple represent that most beautiful of all virtues, humility, which points out the unmeasurable distance between the unworthiness of the creature and the beneficence of the Creator; in the foundation thus prepared, the squared stones are laid emblematic of the perfect actions of a good man's life; the quarrying of them, and the felling of the timbers at a distance from the holy pile, points out the necessity of subduing all tumultuous and unworthy passions ere we commence the task of rendering our hearts, as far as human imperfection may become so, worthy of the dwelling place of the Most High.

The contributions of Hiram, King of Tyre, inculcate a lesson of mutual dependance between man and man; a duty which in its more extended operation binds nation to nation, strengthens the bonds of civilization, and promotes the industrious and useful arts. The employment of the principal architect, teaches us to avail ourselves of the laudable skill of others—to court their communion in all good works, and, moreover, was a sign to the Gentile nations of the earth that finally they should not be excluded from the mystical temple, of which Solomon's was but the type. The vast labour necessary for the construction of so stupendous an edifice, points out the necessity of fortitude—of never being weary of well-doing; and the regularity with which that toil was recompensed, bids us remember justice in all our dealings. The decorations and beautiful porchway represent the graceful arts, by the proper exercise of which life is adorned, and which are pleasing in the sight of the Great Architect of the world. The windows are the senses through which the mind receives its impressions of good and evil. The *sanctum sanctorum*, favoured by the presence of the deity, was built

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without them, and represents the *human heart*, which hath an internal presence in the force of conscience, rendering all external evidence of its actions vain. The world hath not now to be informed that the tools of the labourers, such as were necessary for the erection of a work of architecture, have from time immemorial been the badges of Freemasonry: to the uninitiated their symbolic signification is sealed for ever—inviolable as pertaining to the mysteries of the Order; to the Mason, by whom it is known, we can only say, lay it to your soul and it shall prosper.

Having thus completed our task of unveiling the natural and moral signification of the temple, it again becomes our painful duty to advert to the depravity of the Jewish nation—a people favoured beyond the children of the earth, yet so repeatedly rebellious and disobedient. In doing this, we are satisfied that no Brother of that persuasion will feel offended with us; it is necessary in the execution of our duty; their prophets foretold it, their priests and elders mourned it, their sacred books acknowledged it. We have been led to make this observation, lest we should be judged by those who only cursorily peruse our pages to glance at the peculiar faith of that remarkable race; an act contrary to our sentiments, and far from our Masonic duty.

Scarcely had the temple been erected, scarcely had the awful presence of the Deity manifested His favour and protection at its dedication, ere Israel began to fall from that state of faith and obedience which could alone ensure their continuance. Even the illustrious Solomon became the victim of the besetting sin of the earth, and worshipped the strange gods of the heathen. What a lesson does this melancholy history of human weakness convey; what a warning against fancied security and overweening confidence in our own strength; what a picture of mental degradation! That an unenlightened savage, whose ear hath never heard the voice of truth, to whose eye the divine law is a sealed mystery, should become an idolator, worshipping the device of human craft and superstition,—

> "And think, admitted to that equal sky,
> His faithful dog shall bear him company,"

does not so much surprise or revolt the mind; but that the king of so enlightened a nation, a man so favoured of his God, should fall away, may make the most stedfast tremble

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in their faith, and watch lest the darkness prevail. In reflecting upon the history of this singular people, we are at a loss which most to wonder at, their repeated obstinacy and blindness, or His continued mercy whose covenant they had broken—whose purity they had insulted. Vain were the missions of the holy Elijah, translated to Heaven after his long life of usefulness, and the prophets who succeed him. His mercies but hardened their hearts, and in His wrath sentence was pronounced against them two hundred and eighty-four years after the erection of the temple —it was despoiled by the descendants of Ham—Jerusalem given a prey to the enemy, and the Israelites justly doomed to experience the horrors of captivity. Again did the iron enter their souls. Their Babylonian taskmasters insulted them in their misery, triumphed in the fall of their gorgeous temple, profaned its sacred vessels; making them feel in their captivity the horror of that idolatry for which they had neglected the service of their God. Well has it been observed, by one whose knowledge of the human heart was unrivalled as his skill in exciting its emotions,

> "Sweet are the uses of adversity,
> Which, like the toad, ugly and venomous,
> Bears yet a precious jewel in its head."

So was it with the Jews: in grief they remembered who had been their comforter—in captivity who had been their spear and shield—in degradation and misery who had raised them in honour and filled their store to overflowing. In tears of sorrow and remorse, they strewed ashes upon their heads.

> "And Israel mourn'd the sin she had committed."

Hail glorious triumph of the Masons' art,
Temple of faith—fit emblem of the heart,
Where else shall man thy mystic import find?
Or reconcile thy moral to his mind!
Thy secret lesson gave to quarried stone,
A brighter splendour than Judea's throne,
A purer lustre than the sparkling gem,
Set by ambition in her diadem.
Sacred our ancient Craft, 'tis ours confess'd,
To rear again that pile within each breast;

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Not in its towers of pride, its strong built walls,
Its columned cloisters, or its stately halls,
Its brazen altar, or its deep-veiled shrine,
The resting place of majesty divine.
To such vain power we lay no wild pretence,
We rear the building in its *moral sense.*
We need no cedar, sandal wood, or stone,
Or treasures, such as kings may give alone.
The poor, the weak, the humble, the despised,
All that by vice are scorned, by virtue prized,
May with the rich perform an equal part,
And rear that temple in the *perfect heart.*
The earthly pile but generated pride,
E'en Israel's king at last his God denied.
Her children left Him, vain the prophet's prayer,
His warning miracles, his guardian care.
Judah again must bend beneath the sword,
FEEL in captivity her outraged Lord.
Hark! at her gates the heathen legions call,
Fierce Babylon is thundering at her wall;
Vain her despair, vain her repentant tears,
In vain the courage of her former years.
Jerusalem is won, the struggle's o'er,
The temple's lost, its greatness is no more.
Again they wander forth a slavish band,
Disgraced and exiled from that sacred land.
In that sad hour, when the Eternal's wrath,
To its stern dregs was poured in vengeance forth.
Repentant Israel felt her awful crime,
His rites neglected for the heathen's shrine;
Compared His mercies, and their former state,
To the sad prospect of their future fate;
Humbled in soul, in penitential dust,
Confessed her sin, and own'd her God was just.

HOW TO GET RID OF MISERY.—"When you are unhappy from any cause look around you and find some person to whom you may do good. There is a sweet relief in this. Every tear you wipe away from a widow's or a sick man's face, will be a drop of balm to your own wounded heart. Thus you seem to get amends of the adversary. Satan would tempt you to selfish grief and misantrophy; break forth into active well-doing and you utterly thwart him."

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LECTURES ON FREEMASONRY,

(BY BROTHER F. C. HUSENBETH, P. D. PROV. GRAND MASTER FOR BRISTOL.)

WHY ARE WE CALLED FREEMASONS?

(*Continued from p. 277, 1835).*

AMONGST the endless charges preferred against Freemasons by the uninitiated, is the ridiculous, malicious, and unfounded accusation of disaffection to the state, and disrespect for all religion. Daringly as those calumniators have sullied the pages of clean paper with their falsehood, and have impiously profaned the Chair of Truth with their own invented untruth, they nevertheless succeeded, in former times, to inflict upon our fraternity and their families the most cruel persecutions, when, at the same time, their more rational fellow-citizens, free from bigotry, could only lament the unchristian persecution suffered by those innocent victims to fanatical fury, but could not arrest the sword of that arbitrary power by which thousands were cut down, and thereby leave an eternal stain on the history of those states where such crimes have been committed. The epithet of *free* annexed to Masonry, has given a handle to designing men against our fraternity; it has been explained in a manner calculated to serve their wicked ends, and to lessen, if not to destroy, the very name of a society which has ever studied to cultivate good order and charitable feeling amongst their fellow-creatures, without being allowed by their tenets to act contrary to the interest of government.

The very imperfect histories of our Order which have hitherto appeared, give no satisfactory account why we should be called *Freemasons:* and tradition being equally silent upon this subject, we are left to conjecture. Having, therefore, presumed to give my own conjectures upon the use of the monosyllable *free* being annexed to Masonry, I trust my Brethren will read it with every indulgent feeling, and will consider it, with myself, as only founded upon probability.

At the building of the Temple of Solomon, it is supposed, by our best-informed Brethren, that amongst so great a number of workmen there employed, certain ranks were necessary, whereby to distinguish them from one another. The members of the secret society of Tyrian artists, who were hired by King Solomon to erect that sacred structure, in order to distinguish them from the Jews, who performed the more humble labours, were honoured with the epithet of *free* annexed to the name of builder or mason; and being talented foreigners, were most likely freed from the usual imposts paid to the state by the subjects of Solomon. This conjecture, probable as it appears to me, may, however, not prove so satisfactory to my Brethren as it does to me, I will therefore endeavour to prove that the word *free* annexed to Masonry, cannot possibly allude to that metaphysical freedom, which, being the effect of the fundamental principles of our free-will, and is so closely connected with our human nature, that we cannot consider it as the effect of our own *free* endeavours. This, therefore, cannot possibly be construed into political freedom, so as to class Freemasons with political agents, when, under a most earnest and conscientious engagement, we banish all political and religious discussions from our Lodges, and are

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strictly obligated to obey the existing government, and to respect religion in general, leaving, at the same time, every Brother undisturbed in the exercise of the religion he professes. If, therefore, the word *free* does neither allude to metaphysical, and much less to political freedom, and as Freemasonry rejects equally the freethinker and the libertine, the word *free* in our Order can only be applied to that moral freedom by which is understood that independent *free* character, who, without any compulsion, but solely actuated by a firm and virtuous feeling, and from a clear self-conviction, acts upon such principles as at once will render him a fit subject to be tried by the compass and the square. Having thus given my candid opinion, founded upon my own feeling as a member of our honourable and virtuous Order, I shall leave this subject to my Brethren of superior abilities and experience to my own, of which, if I may judge from what has already appeared in your Journal, there is no dearth.

ON THE UNIVERSALITY OF FREEMASONRY.

I have long felt a most particular dislike to the lately adopted ideas on the universality of Freemasonry, and am powerfully hostile to the principle laid down in our *truly modern* Book of Constitution on that subject, and could wish the respectable author would have consulted the heads of the Craft in the three kingdoms prior to his fixing his limits to the universality of a society so widely spread over the globe. Although I am convinced that I shall have to contend on this subject with many who take the *ipse dixit* of others too readily as undeniable truth, and also with another class of our fraternity, who, from various circumstances, and also from religious feelings, cannot enter several of the higher orders in Freemasonry, and therefore become, from selfish principles, the advocates of principles of exclusion, which are in contradiction to the general principles of this extensive society, for which no particular branch, and much less any individual Brother, be he who he may, should assume to make the least alteration in the general system, although he might be allowed to enact observances for particular states, adapted to the habits of individuals, to the laws of the state by which we are protected, and to the religious principles of the generality of the people of the country we inhabit. It is, in my opinion, a gigantic step to banish the higher orders in Freemasonry from its universality, when it is well known to the scientific Freemason that the degrees allowed by our Book of Constitution as the sole component parts of the science of Freemasonry, can only be regarded as the initiatory branches to the universal system. If Freemasonry is doomed to begin its studies with structure, and to end with death, *how* then, and by *whom*, have the labours been continued, so as to do justice to the admirable plan of the great projector? This question can only be solved in a higher and progressive Israelitish order, which being excluded from this modern universality, leaves our Masonic studies incomplete, and our traditions an idle tale. Yet the compiler or compilers of that Book of Constitution, after having fixed the three initiatory degrees of Freemasonry to constitute the universal system, found, that without admitting into their universality, as an appendix at least, that beautiful extract from the Persian order of the East, namely, the ☩, their labours would be incomplete; and by this admission they have opened a field of inquiry and research, which, with the studious Mason, cannot fail producing the rejection of

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their system of universality as erroneous, and calculated to prevent Freemasonry from assuming its well-merited rank amongst the interesting and most instructive sciences. This appendix, partaking greatly in the Babylonian, Persian, and Israelitic events celebrated in the Order of the East, has enabled the inquiring Freemason to become acquainted with the progress and subsequent destruction of that primitive edifice, the ruins of which have produced to him the invaluable treasures previously lost, which is set as the boundary of this modern universality.

If the framers of this kind of Freemasonry had only in view to end it with the wonderful discovery under the ruins, I confess that they have set limits to a speculative science which the studious and inquiring part of our fraternity must reject as arbitrary and ill-judged. Freemasonry is a science not to be confined to a few Israelitic traditions learned by heart, like as a schoolboy learns his lesson; it is a science which embraces every thing useful to man; it corrects the heart and prepares it to receive the mild impressions of the divine code; its moral injunctions, if duly weighed and properly applied, never fail to form its disciples into good members of society. It opens a progressive field for inquiry, and ought never to be driven into narrow bounds by the enactment of a law, saying: Thus far we will allow you to go and no farther, under the penalty of exclusion from its universality. Masonry can only consider the three degrees embraced in the *new* universality, as the initiatory steps to higher cultivation; and the universally adopted S. T. and W. whereby to gain admission into our Masonic circles, by no means constitute the science of Freemasonry, which, far from being confined to the preliminary, but yet very valuable and instructive information received in the three degrees, extends its studies to higher objects, founded upon Masonic traditions, history, and experience. Freemasonry, therefore, confined to the three inferior degrees, loses the character of a science; it becomes stationary, it destroys all emulation for progress, it disgusts the Brethren of real thirst for science, it raises ignorance by dint of a good memory, to a seat in a Lodge which ought to be better filled for the credit of the Craft, and it too frequently thins the ranks of the Brethren by the secession of many who having learned all that is to be learned in this *new* universal system, consider it a loss of valuable time to visit their Lodge any longer.

I never could conceive, and am still at a loss to know, why this innovation in our otherwise excellent institutions, should confine Freemasonry to the three Israelitish degrees only. It surely could not emanate from an over charitable feeling for our Hebrew Brethren, whom, if good men and worthy Brethren, I respect equally with other men of good character, and could not for a moment even attempt to act with them contrary to my sincerest and early adopted principles of Freemasonry. This enaction of exclusion could be much less the effect of a desire of confining the genius of our studious Christian Brethren to a circle enclosing purely Hebrew traditions, which, beautiful, probable, and instructive as they are, do by no means embrace all that Freemasonry comprehends in its real universality. The first would be paying the enlightened Jew a compliment which he could not return with equal courtesy, for he would answer, that Freemasonry has opened for his progressive studies a wider field than the narrowed, lately proclaimed universality embraced, and that three higher degrees in the science of Freemasonry were required, in order to elucidate the three minor and initiatory degrees; and that without being allowed to include his pro-

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gressive Masonic studies in the ☉, he must consider himself debarred from attaining that knowledge in Freemasonry which is the brightest jewel in our Order, and which very interesting information to him as a Jew, was, by the new system introduced, improperly withheld from him. The enlightened Israelite might farther observe, that he cannot possibly be disappointed or prevented in his Masonic studies, if his Masonic Brethren of the Christian religion assemble in a very few Christian orders, under the dispensation of their creed, adorned with decorations different from his, and armed with S. T. and W., whereby to exclude him from partaking in their mysteries. As a Freemason, he is convinced that the science, continued under the new law, has an equal claim to universality with that under the old law, because it retains the principal landmarks of Freemasonry, namely, brotherly love, relief, and truth. If the Jews of former times confined their studies in Masonry to a very few degrees, it went hand in hand with the other arts and sciences, because the strict talmutic explanations of the books of Moses debarred them from any of the greater attainments in the sciences, and their chief occupation was that of a pastoral people. Traditions were highly respected by them; and the higher Hebrew Masonic orders abound in the most instructive and edifying traditions, as well as in recorded facts. The question may now be asked, shall these highly interesting Israelitic, and these Christian orders, full of historical facts, full of learned researches, full of the most sublime charity, be in this country forcibly proscribed as schismatical, if not heretical, and out of the pale of Freemasonry, when they form in all the other parts of the globe its principal ornament? To this doctrine no well-informed and experienced Freemason can subscribe, if they are duly convinced of the truth we learn from our Masonic circle, which is without end, and in its universal charity endeavours to renew neglected science, and to revive forsaken Orders, whereby the grand principles of brotherly love, relief, and truth, may be actively applied for the benefit of mankind.

To found, therefore, the universality of our Freemasonry upon the few traditions S. T. W., which we are taught in the three initiatory degrees, is flying in the face of Masonic experience, and of our universally spread doctrines, and is in opposition to the first principles of the craft. The Jews, no doubt, as I have shown in a foregoing account, had imbibed the principles of secrecy from the Egyptians during their captivity; they continued, under their great, learned, and inspired leader, those principles founded upon the law of God. But as Freemasons, we are only bound to believe that the secret societies established amongst them were governed, guided, and kept alive by the known principles of our order, namely, charity to all mankind, relief to the distressed, and truth in our relation with others. But believing in those principles, so essential in all societies regularly constituted, we are by no means bound to believe in all the idle tales of S. T. and W. being the same now as they were at the time of the exit of Moses, or in some silly and ridiculous traditions invented by fertile brains, and so glaringly depicted in pretended Masonic books, such as the silly book called Jachin and Boaz, and many others, for by whatever exterior marks or signs the brethren of the ancient secret societies knew each other, matters little to the universality of our doctrines, provided the grand principle be strictly observed. The Jews, for 500 years after their delivery from Egypt, have left us not a single Masonic tradition beyond that recorded in the first degree; and as the second degree treats upon the arts and sciences,

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it certainly came from a different source than the first, for the ten commandments, and more especially the Talmutic explanation of the same, were a bar to the higher studies of the Jews. Nothing sculptured, or otherwise made with hands, *whereby* the Deity, or eternity, were represented, was permitted; and the Rabbinical law, saying, *that the sciences were not necessary*, operated so powerfully upon the conscientious part of that people, that they followed the humble employment of a pastoral life. This accounts for the scanty documents we have of Israelitic Freemasonry, until the great King Solomon was, by divine inspiration, induced to erect that splendid temple to God, which proved the wonder of the world, and the origin of the third degree of our present Freemasonry.

The Tyrians, as already observed, were celebrated artists. Solomon, therefore, unable to find builders of superior skill for the execution of his great plans in his own dominions, engaged Tyrians, who, with the assistance of the zealous Jews, who contented themselves in performing the inferior labours, finished that stupendous Edifice. Here our present S. T. and W. had probably their origin, and the Fraternity of the builders was classified according to their merit and skill in the art of architecture. The S. T. and W. of the first class allude to the Masonic or architectural employment, and to the situation where that class were stationed; the next class, with higher pretentions, were to be found in a more exalted part of the rising edifice, and had the immediate care of employing the first class, in the inferior occupations of the plans, in which they were instructed by the Brethren of a third, and more effectual class of artists. These excellent orders and rules were necessary to conduct so great an undertaking; and the whole of the management devolving upon an excellent architect, of Israelitic descent, but a Tyrian by birth and education, he carefully amalgamated the interests of both the Jews and the Tyrians, employed in various situations in the building, so far, that, according to the traditions handed down to us, unanimity was not disturbed, until the labours of the building were nearly finished. Here the new order of Masonic universality appears to consign its labours, and even its name to the tomb, not to rise again, except from a Persian Order, to gain a little more information about the lost and ultimately discovered treasures.

Although the Jewish code of divinity was inimical to the cultivation of the sciences—and although their chief occupation consisted in agriculture, from which, according to the 27th chapter, and 17th verse, of Ezekiel, they supplied the Tyrians and others with balm, honey, corn, oil and rosin, we must not suppose that they had no native artists amongst their people. The great opulence and treasures of the Jews at the time of Solomon were known; and even centuries after that celebrated king, when the money changers had carried their thirst for riches so far, as to convert the house of God to usurious practices, and were driven from it in disgrace. This splendour and great opulence produced luxury, and consequently ingenious men to serve their luxuries; for we read in Holy Scripture, that Nebuchadnezzar carried away with him one thousand artists celebrated for their inlaid or veneered workmanship from Jerusalem. Some writers, unwilling to allow the Israelites the least deviation from their Mosaic and rabbinical adoptions, give the credit of the art of indented and veneered work to the descendants of the Tyrians, and to other foreigners employed by the Jews in the decoration of their splendid mansions in Jerusalem, which city, like to our modern

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Rome, was at that period the resort of the pious, the rich, the learned, the unlearned pretender, and the celebrated artists.

Freemasonry could never be propagated, and become universal, by the Jews, for they were never known to have wandered beyond the limits of their small territory, except when they were dragged into captivity, where it is evident they learned more of the principles of the then existing secret societies, than they were able to communicate to their various oppressors. It is therefore, in my humble opinion, an unmasonic attempt to constitute, by a public enactment, and I may say by a command, Hebrew Freemasonry to be the standard, beginning, and end of our universal system. I, for one, never could, subscribe to such erroneous conceptions, and boldly propagated orders, and can only admit, what is universally accepted and practised, to form that circle around which true Masons cannot err.

Freemasons never were indebted to the Israelites for their art. S. T. and W. do not constitute Freemasonry, but are local marks whereby they know each other, and may be altered, or entirely done away, without the least injury to scientific Freemasonry. It is with many Freemasons too absurd a belief, and a still more absurd practice, to build our science upon so shallow a foundation as S. T. and W., which I fear constitute with some the only attainment they look for in Freemasonry. That certain signals may be necessary, I do readily allow, but deny that such a mechanism shall constitute a principal part of our institution. The ancient Phœnicians, from whom the Israelites received the higher instructions in the mysteries of the secret societies, had their signs and ceremonials as far as outward forms were necessary, but it would be ill-judged to suppose that those forms constituted the mysteries of their learned secret societies; and this may also be said of the other secret societies of the East Indies, of Persia, Ethiopia, Egypt, and Greece, who were all in the pale of universality, although they might have greatly differed in their S. T. and W.

Freemasonry owes much to the Phœnicians, for, as a commercial nation, and by far more cultivated in the arts and sciences than were the Jews of their days, they carried on a most successful commerce with the then known parts of the world. Thus, in exchanging their brass and copper vessels, their glass wares, and their purple, with the Britons, for tin, with the Spaniards for gold, with the borderers of the Baltic for amber, with the Swedes for iron, and with the Danes for furs, they gradually communicated some of their secret arts and sciences to intelligent individuals of those nations, under certain obligations to secrecy, which served as a precaution against the operation of superstition and persecution amongst the then idolatrous bulk of the natives. This benevolent initiation of some of those barbarians into the secret societies of the East, soon made them acquainted with the adoration of one undivided Deity, and paved the way for the subsequent heavenly instructions by the missionaries of the Christian Faith. The arts and sciences, and commercial pursuits, now engaged their minds, instead of the chase and wild rovings in their gloomy forests. Civilization making rapid strides amongst them, became the safeguard of the arts and sciences imparted to them, which were left as a most valuable inheritance to future generations.

Freemasonry having been thus planted in the north, and there successfully continued, the artists of Palestine, after the destruction of the second temple by Titus, dispersed, and no prospect being left them of

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again being employed in the erection of edifices to God under the Mosaic dispensation, they began to erect temples to God under the laws of the Redeemer, which soon spread all over the east, and of which numerous ruins are visible in our days. The Masonic ☉ now changed its supporters, and two principal champions of the new law took the place of two crowned heads. This change is adopted all over the globe in the three initiatory degrees, as well as in the ☩, where part of a chapter of the Christian law is read to the initiated companion of that beautiful and instructive Order, to elucidate the discovery of the lost treasure*. All this shows that Freemasonry is by no means stationary, and exclusively *Israelitic universal,* but that it embraces every useful institution which time and circumstances may present to her notice. Masonry has thus, under the standard of Christianity, continued her labours in the west, whilst the destructive sword of the Ottoman power has laid waste the Christian temples of the east, and established her secret society under the standard of Mahomet, which being fully, in the east as well as in the west, as congenial to the feelings of its votaries, as it was at the time of the building of Solomon's temple to the Jews under their dispensation, embraces the whole within the Masonic circle. The Jew, the Christian, and the Turk, all believing in God, being good men, exerting brotherly love, and promoters of truth, are members of universal Freemasonry, be their S. T. and W. Christian, Jewish, or Turkish. There is no doubt but that the Jews, in the days of Moses, had their mysteries conveyed to the members of their secret societies under Egyptian hierogylphics; and we may conjecture, that during a space of nearly 500 years from the liberation of the Jews to the building of Solomon's temple, they must have frequently found it expedient to alter and substitute ceremonials in their secret societies, without in the least altering their doctrinal parts. If we admit that what at present constitute the S. T. and W. and the symbols in use in our Lodges, that they were adapted by the Tyrians to the passing events at the building of the Temple of Jerusalem, we have equally great reason for admitting that at the still greater event than all the others that have preceded under the Jewish dispensation, namely, at the promulgation of the law of our Redeemer, the Fraternity of Freemasons found it prudent, if not in many cases absolutely necessary, to establish Christian landmarks for the satisfaction of the brethren.

Changes of this nature alluding merely to discipline, can never effect the fundamental principles of any society. We all know, that even in religion, the ceremonials of the Jews of our days are different from those of the days of Solomon, and much more so from those of the days of Moses, and still more so from the time of Abraham; although it would be presuming to assert, that from the great care the Jews have ever paid to the preservation of their sacred writings, that the real principles of their religion had undergone a change. There is a great difference between ceremonials and principles, and the Jews and Christians are but too frequently charged with changing their religious principles, when, *bona fide*, they are only changes in ceremonials and discipline, rendered necessary by time, place, and circumstance. Although I am far from numbering the scientific Order of Freemasonry amongst the religious creeds, yet what I have observed may be very justly applied to Freemasonry, and will never lessen its value, much less will it banish

* The writer evidently has not attended the recent meetings of promulgation.—Ed.

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it out of the ☉, provided we remain universally attached to our moral code as good subjects, adorers of God according to each Brother's fundamental principles of religion. Having dwelled a considerable time on the subject in how far ceremonial changes in our Fraternity will subject us to be excluded from our universal system, I shall return to the events that have taken place in our society after the destruction of the second temple and the dispersion of the Jews, and with them of the Masonic artists of that day.

I have already remarked, that the said dispersion has by no means retarded our secret society from being as active as before in the propagation of its mysteries and labours. The Fraternity soon found a liberal field opened to them; and instead of being confined in the arts, but more so in sculpture, to certain proportions, to go beyond which the Jewish laws prevented them, as also having by the same laws been subject to many other inconveniences as artists, they now gave full flight to their genius, in the erection of temples to God under the Gospel dispensation, which in the east and west, in our enlightened days, baffle the skill of our most ingenious architects. Their labours serve for schools of instruction to our young artists. In Italy, in Gaul, and in our happy islands, we have still the good fortune of witnessing their skill in stately palaces, immense castles, and superb cathedrals. If, then, as we have reason to believe, that those structures are the productions of a wandering society of Christian artists from the 10th to the 13th century, and if, as Freemasons, we discover in those structures unquestionable proof that those artists were Brethren of our secret society, and that their labours were strictly within the compass and the square, Christian Masons have an unquestionable right to labour under Christian signs, and cannot be considered out of the universality of the ☉. The conscientious Israelite, although prevented from joining in our two Christian Orders, must, nevertheless, be convinced, that as brother Freemasons we profess in our Orders peace and good will to all men, but more especially to our Brotherhood.

Having given my opinion on the universality of Freemasonry fearlessly, and I hope honestly, I conclude with a full hope that many of our more enlightened Brethren will see the necessity of altering our present code of laws, as to render them more consonant with the feelings of the great bulk of Freemasons in the universe.

"When you have committed an offence, never tell a lie in order to deny or extenuate it. Lying is a base weakness. Confess that you have done wrong; in that there is some magnanimity; and the shame you will experience in making the confession will bear fruit in the applause of the good. If you have been unfortunate enough to offend any one, have the noble humility, that true criterion of the gentleman, to ask his pardon. Inasmuch as your conduct will show that you are not a poltroon, no one will venture to call you vile for an act of frank magnanimity. But to persevere in the crime of insulting the innocent, and, rather than admit your error and retract your words, to enter into mortal strife or into eternal enmity with the injured, are the mad tricks of proud and ferocious men—are infamies of so black a dye as to make it of some difficulty for the world to veil them under the brilliant name of honour."

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MARIAMNE.

A TALE OF THE TEMPLE.

In the Bibliothéque Ambroisienne is an ancient Greek manuscript copy of an epistle by St. Thomas, rejected in the compilation of the New Testament as uninspired, but still regarded by the Church as the authentic production of that Apostle. Among many passages of extreme beauty, I was much struck by the following.

"The worldly sighted are as the blind in the presence of the Lord."

"Neither shall the subtle triumph over the pure in heart."

The fading rays of the sun had already cast their parting splendour on the proud city of David, gilding the pinnacles of her magnificent Temple, the crested towers of her battlements, and the lofty summit of Mount Olivet, with that rosy hue which alike marks his rising and setting beauty. A throng of the inhabitants were issuing from the eastern gate, eager to enjoy the delicious coolness of the approaching evening, which is no where more appreciated than in the arid climate of the East. The sage Elder and the sacred Levite might be seen bending their steps in sober gravity, pausing alternately to return the salutes of reverence bestowed upon them by the passers-by, or to contemplate, with benevolent satisfaction, the various groups of lovely children that, rejoicing in their freedom from the restraint which the intense heat of the day necessarily imposed, frolicked, in innocent play, by the side of their watchful mothers. Occasionally, a stern Pharisee, the sanctimonious and scornful expression of whose countenance accorded with the exclusive and peculiar doctrines of his sect, hastily passed the cheerful parties in his way towards the valley of Jehosaphat; the gloom of which increased, rather than relieved, by the hoarse murmurs of the brook of Kedrem, harmonised with the unsocial complexion of his feelings. The golden beams of the fading luminary glanced yet more faintly from the horizon; the many stars, the gems upon the mantle of night, were beginning to sparkle in the heavens, when the curiosity of the Hebrews was excited by the singular appearance of two travellers, who, descending the mountain, where they had been detained by their involuntary admiration of the scene before them, guided their tired steeds towards Jerusalem. Both were in the garb of Israelites (probably from one of the cities of the Desert), but formed with an unusual richness of material. The elder was clad in a vest of deep saffron-coloured cloth, worked at the hem with threads of gold and purple, which descended to his sandalled feet; a belt of the same device, but exceeding it in cunning work, confined it to the waist; his outer garment of Tyrian dye, ornamented with stripes from the skin of the fox, fell, in many folds, around his person, and fastened in front with clasps of goodly work. The turban of twisted white and scarlet linen, was adorned with a scroll, on which Hebrew characters were traced, signifying Aran, of the tribe of Benjamin, a chief of Israel. The face of the wearer was of that expressive character which at once impresses the beholder with an opinion of its shrewdness and determination—an intellectual eye, a well arched brow, added to its spirit and vivacity—sobered, perhaps, by the sable beard which fell gracefully upon his breast; in place of arms, he

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wore suspended from his side a stilus, and materials for working. The features of the younger bore an almost womanish resemblance to the countenance of his brother, for such was the connexion between them. In lieu of the ample beard, the first down of manhood curled lightly round his lip, concealing its naturally scornful expression; his head was cast from that mould of beauty in which the intellectual and voluptuous are equally predominant, and alike suited to the character of a Sardanapalus or Epicurus. Unlike the peaceful bearing of his brother, a light cuirass of gilded steel was girded upon his breast, and a sword depended in its silver scabbard from his thigh; a bow, with a plentiful supply of arrows, fastened to the head of his saddle, but so lightly as to be ready for instant service, completed his military equipment: in other respects the garb of the brothers was the same. The inscription upon the scroll of the younger being Eli, of the tribe of Bejamin, a captain in Israel. The two strangers had approached within hail of the gate of the Holy City, when, as if by mutual consent, they reined their horses, and the younger of the two addressing a Hebrew, who for some time had been regarding them with a dissatisfied look, demanded if he could guide them to the house of some person of good repute, where they might be entertained for the night within the walls.

"Is thy servant a dog?" replied the Pharisee—for Eli had addressed one of that stern sect—"or a mule without a name, that he must answer the question of every idler, put without reverence? Speed thy way," he continued, "or ask of such as may feel bound to answer thee."

"Discourteous contemner of hospitality!" exclaimed the youthful horseman, his brow reddening with anger at the churlish reply he had received, "make me answer speedily, or I will smite thee like a helot;" and raising his riding staff of cedar wood, he would have executed his threat had not his less irascible companion restrained him.

The astonished Pharisee, accustomed to receive from his followers the most respectful devotion, was vehement in his expressions of indignation at the threatened outrage, and soon attracted by his cries a number of the citizens around him.

"What new thing is this?" he began, when he found himself supported by his friends, "Are the dwellers of Jerusalem to be questioned and beaten by every idle scorner? shall a humble-minded Pharisee, who liveth not as other men live, but walketh in the fear of the Lord, be assailed within bow-shot of the Holy Walls?"

"Shame! shame!" exclaimed the easily-excited Israelites, whom his artful speech had worked upon, "it shall not be permitted; let the evil-doers be delivered unto the judges—to prison with them!"

"Ay, to prison with them!" reiterated the fanatic, his gloomy countenance relaxing into a smile of malicious satisfaction, "they are delivered into our hands."

Vain were all attempts on the part of the two travellers to obtain a hearing; a dozen eager grasps secured the weapons of the younger, and rendered his exertions unavailing. Seeing him disarmed, even the more timid rushed upon them, and would have succeeded in tearing them from their horses, had not a loud voice commanded them to desist. In an instant the tumult was hushed, the Jews recognising in the speaker the awful presence of the High Priest.

"What idle disturbance is this?" he exclaimed, looking sternly around him, "is it thus the children of Israel receive their strange brethren? Is it not written that the wanderer is the guest of the Most High, and

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ye assail them as they were thieves and murderers!—give me answer—why have ye done the evil?"

"They have railed at and beaten a holy Pharisee," replied an opulent citizen, one of the most forward in the outrage.

"False witness," interrupted Aran, for the first time breaking silence, "no blow hath been struck but by thee and thy ungovernable companions. Honoured of Judea," he continued, bowing in deep humility, "thy servants are from the Desert, journeying to Jerusalem to worship in the Temple, as is the custom of our people; my brother did but request yon Pharisee to guide us to some house of good resort, for we are strangers, when he replied, with most inhospitable scorn, which, with the intemperance of youth his questioner retorted; these, his friends and followers, surrounded us; their violence thou hast witnessed; judge, then, between us."

"Is this so?" said the indignant High Priest, directing his glance towards the abashed hypocrite, "begone!—know that charity is a garb more sacred than the vestment of outward observance, and that the worst pride is that of the self-righteous. You," he continued to the rebuked Hebrews, "conduct these strangers to my dwelling, they are guests whom the Lord hath sent me;" and without waiting to receive their thanks, the holy man pursued his way.

Their guides now became as officious in their kindness as they had before been offensive in their hostility. Strangers who had quarrelled with a Pharisee, and the favoured guests of the High Priest, were widely different persons in the estimation of the Jews, who vied with each other in attentions, and excuse for their former outrage. Arrived at the stately palace where fortune had so unexpectedly provided them with a home, they were first conducted to the bath, that indispensable article of eastern hospitality, and, after refreshing themselves, left by the obsequious attendants to repose.

"This is beyond my hope," exclaimed the elder, as soon as they were alone. "Belus prospers our design; the very house of our enemy is open to us. Not for another Babylon would I forego my triumph."

"And yet," replied Eli, musingly, the old man was kind to us: but for his aid we might have perished 'neath the violence of the people—it was the dotard's fate."

"But what," continued Aran, bending his brow, is the meaning of this coldness? hast thou forgot thine oath to the mighty gods of Babylon, that the fairest maiden of Israel shall be their scorn, even the daughter of this hoary priest."

"No," replied the younger, firmly, "it is registered with thine. Beauty hath ever been my passion, my destiny; none ever yet escaped my arts. I will make vengeance a pleasure, and add this famed Mariamne to the number; then, in our father's hall, will we mock at the virtue of Jerusalem."

"While I," resumed his brother, "profane their detested Temple, the rival of our imperial city, enter its mysterious sanctuary, and erect upon its shrine this symbol of our worship." As he spoke, the disguised idolater drew from his vest a golden image of his deity, which, for the daring purpose he had avowed, he carried secreted upon his person. Learned beyond the spirit of their time, both the brothers were well calculated to sustain the characters they had assumed, that of travelling Israelites from one of the cities of the Desert.

The evening meal was prepared upon the house-top, as was the cus-

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tom in the city, in order that the inhabitants might enjoy the only hours of coolness which the summer season afforded them. There did the virtuous Simeon and his fair and innocent child await the arrival of their guests. Accustomed even as the younger had been to the voluptuous beauties of his father's court, he was electrified by the superior loveliness of Mariamne, who, half reclining on a pile of cushions, by the side of her venerable parent, gently inclined her head at their approach. Her figure might have been termed fragile, but for the exquisite harmony of its proportions, which the folds of her white cymar could not entirely conceal; her face possessed all the characteristic regularity of the noble and high-born of her race—raven hair, arched brows, and black lustrous eyes, relieved by a complexion which even the daughters of the North might have envied for its fairness;—but it was in her garden, or while attending upon her father, her veil cast freely aside, moving like a spirit more than a being of the earth, that the full splendour of her beauty was revealed.

She seem'd a thing of God and light,
Too pure for love or sin to blight;
A seraph prisoned from her birth,
Within that loveliest shrine of earth.

Before commencing the repast, the high-priest offered up his thanksgiving to the bounteous Creator of all things, a duty in which the strangers joined, the elder having first, unseen by any but his brother, spat upon the ground, as in abhorrence of the rite. Eli was too wary to startle his intended victim by open and intense admiration, gently and imperceptibly, like the approach of the poisonous adder, he endeavoured to beguile her into conversation, carefully choosing themes of beauty and virtue as more congenial to her retiring nature; while Aran, anxious to assist his brother's detestable design, engaged his unsuspecting host in deep discourse, who, charmed by the wisdom and seeming piety he displayed, congratulated himself on entertaining such an honourable guest. Time passed rapidly, and the High Priest was surprised to find, on the first pause that ensued, that the shades of evening had already deepened into night: meanwhile, the gifted, but impious Eli, had made good use of his opportunity with the unsuspicious Mariamne.

"Time hath passed swiftly," observed her father; "the hour of rest to man is come; but first, child, thy lute; I would not to my couch without my accustomed hymn."

The maiden obeyed; but felt, in doing so, she knew not why, a tremour and hesitation, which subsided, however, as the sacred song burst in harmony from her lips:

"I have read the Lord's might in the fair evening star,
In the pure worlds of light He hath scattered afar;
Not more wondrous their orbs, as the proof of His power,
Than the insect whose home is the bright tinted flower.

I have heard His stern voice in the deep thunder's sound,
In the roar of the tempest His wrath scatter'd round;
Yet His dread will is spoken, as plain as in these,
When borne on the delicate voice of the breeze.

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Oh! there is not a thing, that hath being or life,
From the emmet's small form, to the Ocean's wild strife,
The dew on the stem, or the life giving shower,
But are pledges alike of His wisdom and power.

After receiving the benediction of their host, they parted for the night—Eli to indulge in intoxicating dreams of pleasure, and Mariamne, for the first time in her life, to an unquiet couch.

Who can read the human heart—Man?—He is the slave of its devices. Woman?—She is the victim of its weakness. It is a mystery even to the angels who stand before the throne of the eternal. His wisdom who framed can alone unravel it. Mariamne's innocent and unsuspicious nature, guileless itself, suspected not guile in others; her heart was easily captivated by the gifted form and eloquent tongue of the idolator, who, beneath the veil of seeming virtue, concealed the consummate art of the refined seducer. His first attempt was to prevail on her to conceal from her venerable parent the knowledge of their passion, pleading, in excuse for such a breach of duty, that the rank and pride of the High Priest would reject so poor a suitor. The young mind, trembling over the secret of its earliest love, is easily convinced by the tongue most dear to it. After an internal struggle with her sense of duty, the maiden promised.

By the most tender assiduity, by the most unremitting attention, he succeeded in possessing her affections so entirely, that her being became wrapt up in his. Had Eli escaped heart whole? No, the passion glowed in his own bosom with intense ardour; more than honour was now pledged for the success of his impious scheme—his happiness, his life—both he felt depended on the smile of Mariamne;—his thoughts, his dreams, were of her.——

"How much longer is this irresolution to last?" impatiently demanded Aran, whom a residence of several weeks in Jerusalem had rendered impatient; "ere this I might have performed my vow, had I not waited for thee, loiterer. You boast that this paragon loves you—hath at your bidding concealed it from her father; yet," he added, scornfully, "I see no proof of your success."

"You know not the purity I have to cope with," replied the lover.

"She is a woman," answered his companion, with a sneer; "one of a sex with whom till now Eli hath held his arts invincible."

"And they shall prove so," answered the youth, stung by the sarcastic manner of his brother; "this night both our designs shall be accomplished! if I have power to move her, this night shall she meet me in the temple."

"I will station our concealed followers near," added Aran; "our triumph once secured, farewell Jerusalem!" with this understanding they parted. To dwell upon the arts, the tears, and entreaties, by which Eli prevailed upon the confiding girl to grant him the required meeting, were to delay the interest of my readers—sufficient, that his eloquence was successful, and Mariamne was pledged to meet her lover at midnight.

"What have I done," she exclaimed, when alone, and her feelings, which had been artfully excited, became more subdued; "promised to quit my fathers roof, to hold a meeting with my suitor—alas! it is not thus that Israel's daughter should be woed; there must be wrong in this, and sin!" she added, as her naturally fine sense pictured the ap-

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pointment in its proper light: a blush fell upon the maiden's cheek at the mere thought. "God of Abraham." she continued, sinking upon her knees, "I am motherless, be thou my guide; I am weak, be thou my help, my councillor!" As she spoke, her father entered the chamber; he had just returned from the mid-day service of the temple, the holy ephod shone resplendent upon his breast, and upon his brow the mitre blazed with the *ineffable name of God.* His arrival at that moment seemed an answer to her prayer. She dared not resist the omen, but, casting herself at his feet, declared, with tears and blushes, her love for the young stranger, and the tumult the concealment had created in her soul. Anger was the first emotion of the High Priest, on hearing the strange, and to him unexpected confession; a feeling which soon yielded to the natural benevolence of his heart, the tears of his daughter, and anxiety for her happiness.

"Rise, my child!" he exclaimed, "if thou lovest the youth, and he proves worthy of thee, my blessing shall not be wanting to thy union; meet him in the Temple, since thy word is given, its holiness will be a safeguard against all idle thoughts, and there reveal unto Eli the secret of his happiness." With a light heart, and beaming countenance, the now happy girl sank upon the breast of her parent.

It was midnight: an awful gloom obscured the heavens; not a ray of light, save from the ever burning golden lamps, illumined the vast court of the Levites; two figures might be seen, by their mild beams, pacing the marble pavement—they were the idolators.

"The hour I have dreamed of is at hand!" exclaimed the elder, proudly drawing the golden image at the same time from his vest: "Belus, soon shalt thou be avenged!"

"Peace!" said his brother, eagerly, as he beheld a veiled figure approaching through the cloister; "she comes, my prize—the richest gem of Israel—away to the fulfilment of your oath."

Aran, without replying, hastened to the accomplishment of his impious design, while Eli advanced to meet his intended victim.

"Mariamne," said the accomplished dissembler, taking her by the hand, "this is a lonely hour, but suited to our parting"——

"Parting!" reiterated the maiden, with a look of surprise.

"I cannot live," he continued, "so near to heaven, and yet continue hopeless; this fever of my heart will end me; I fly, ere reason follows my wreck of happiness."

"And is that thy only grief?" demanded his happy mistress with a smile.

"Can it be," exclaimed Eli, reproachfully, "that you mock my misery! then, indeed, life hath lost its hope."

"Not so;" replied the blushing girl, "it never blossomed fairer, Eli, dear. Eli, restrain thy happiness; listen calmly while I tell thee that my father knows of our love, and sanctions it," she added, eagerly, alarmed at the aghast expression of his countenance; "did I not tell you we had wronged his generous nature by unwise concealment."

This was a blow little calculated upon by the concealed idolator. For a few moments he was speechless from surprise and disappointment. He had now no pretext for urging their flight, on which his hopes depended. After a struggle with the bitterness of his feelings, he seized the hand of the confiding virgin.

"Mariamne, dost thou love me? answer me, for I am frantic. Canst

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thou, for my sake, cast aside the prejudices of thy nation, of thy faith?" he added, in a deep, low tone, fearful lest the marble columns should echo his impiety. Hear me! shrink not—stir not. I am no Israelite!"

Had a thunderbolt fallen at the feet of his astonished listener, she could not have been transfixed with greater horror. Shrinking from his side, she fell upon her knees, veiling her brow to hide the intenseness of its agony.

"Listen," fairest of earth, he continued; "it is no wandering outcast of the desert who hath devoted to thee his love, but the son of regal Babylon, the second of his race. His powerful brother, who even now is wandering in the temple, loves him. His father hath many realms: a crown awaits thy royal brow."

Encouraged by her motionless silence, he ventured to take her hand. She shuddered, and withdrew it from him as from the embrace of a serpent. Rising gracefully, and unveiling her tearless countenance, in which, however, strong traces of mental agitation and outraged feeling were visible, the maiden calmly replied,

"Idolater, I have heard thee; and if I punish not thy insolence to the daughter of the High Priest of Israel, it is that contempt is stronger than anger—farewell."

"Mariamne!" he uttered, frantically, thou hast never loved me!"

"Would I never had," she replied mournfully; "I then had escaped this shame and sin: but thy venom is harmless; thou hast thyself, in revealing thy true character, performed the cure."

"Cold and insensible," he muttered, "but I will not be baffled; one dear revenge is in my power."

Approaching her, he would have clasped her in his arms, but she perceiving his design, retreated to an adjacent column.

"Advance one step," she exclaimed, flushed with virtuous indignation, "and I yield thee to thy fate. One blow," pointing to a silver gong suspended within her reach, "and a thousand Levites fill the court. One word from these lips consigns thee to the doom of sacrilege. Begone! and know Mariamne of Judea scorns, and pardons thee." With a heart overwhelmed with gall and disappointment, Eli rushed from her presence.

For some time the excited girl remained in humble prayer to that Being who had given her strength to struggle with the weakness of her passions, and resist the seducer's art. "Eternal father!" she exclaimed, as a sudden thought rushed upon her brain; "heathens are in the temple, and thy holy sanctuary unguarded. Must I then give him up to death? Be it," she added, choking with tears and agitation, "my atonement." With desperate resolution she struck the gong: the summons brought a crowd of priests and her father to her presence. A few words revealed the real character of the strangers.

"To the sanctuary," said the High Priest, trembling with indignation: "Lord, let not this evil be accomplished."

Rashly the terrified Levites rushed to the gates which led to its awful precincts—they were fastened.

"To the galleries!" they exclaimed, "there we may behold them."

In pursuit of his impious purpose, Aran had reached the portal which led to the Holy of Holies, and to prevent surprise, fastened after him the ponderous doors. His foot was upon the steps, at whose termination hung that mysterious veil which no human hand save the High

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Priest's might raise, and then but on the feast of atonement for the sins of the people, when the thronging Hebrews appeared in the galleries above.

"Behold!" ye priests of Israel," exclaimed the idolater in scorn, waving at the same time the golden image over his head—the emblem of Great Belus; "that will I place within your sanctuary; to him will I re-dedicate your temple."

He reached the topmost step as he spoke. The High Priest and Levites bowed their heads in shame to avoid witnessing the fearful profanation; but scarcely had his daring hand touched the embroidered hem of the sacred veil, when the thunder pealed within the sanctuary, and a ray of light, more intense than the concentrated brilliancy of a thousand suns, darted through the scarce perceptible opening, struck the worshipper of Belus to the ground, and burst asunder the strongly-barred gates. Well was it for the Hebrews that they had veiled their sight: no mortal eyes could have endured the splendour of that blaze. The now sightless orbs of the idolator were melted in their sockets. He was instantly secured by the awe-stricken priests. At the same instant, Eli, who had been found lurking in the temple, was led by a party of Levites before the High Priest. "Harm them not!" he exclaimed; "unscathed by mortal hands, let them depart, the scoff of Israel—a warning to the heathen. The Eternal hath pronounced their punishment, and man's wrath may not efface the record of the living God."

Unharmed and in silence, the baffled and the blind together left the temple.

THE REPROOF.

BY BROTHER JOHN SMITH, BANK OF ENGLAND LODGE.

Awe-struck I stood beneath the dome,
Thy crown and pride, imperial Rome.
Far as the human eye might scan,
The arch and graceful column ran;
Mellowing the light around each shrine
To that pure shade, where art divine
Best loves to dwell. The cooling air
Hung noiseless as night's mantle there;
Rich with the altar's perfumed breath,
Which, like the rose-leaf after death,
Although the censer's sweets were drain'd,
A balmy fragrance still retain'd.
Ages their influence o'er me shed,
Around me lay the mighty dead;
Names that to unborn time belong,
Poets immortal in their song,
Sculptors, whose genius haunts their grave,
Who breathless life to marble gave;
The great, the wise, the stern and just,
Returning to their parent dust.
There slept that crownless mitred thing,
That shadow of a realmless king;

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The regal titles of his race
Graved on his ashes' resting-place.
Moved, but untaught, from death I turn'd,
Weak, earthly pride within me burn'd.
"Yes," I exclaim'd, "this gorgeous pile,
With fresco'd walls and stately aisle,
Shadowing each sainted martyr's shrine,
Gemm'd in Mosaic art divine,
Is, if on earth thy home may be,
Almighty Father, worthy thee."
A suppliant voice fell on my ear,
"*Ora pro nobis sancta Maria*"
Rose from the virgins' altar, where
A kneeling maiden bent in prayer.
'Twas not the form—the classic tongue,
That on my fixed attention hung;
It was the tone, so hush'd and mild,
A mother o'er her sleeping child,
Afraid to break its peaceful slumbers,
Ne'er prayed in softer, gentler, numbers.
I have heard the "'*Miserere's*' swell,
Like echo in some haunted dell;
I have heard the organ's dulcet tone,
Pealing around the mighty dome;
But ne'er heard music like that prayer—
Its soul—its breathless spell was there.
Her face was of Italia's mould,
Such as her daughters bore of old;
A classic head, whose raven hair,
Fell o'er a brow like marble fair;
A chissel'd nostril—a rich lip,
Sweeter than Hybla's bees e'er sip.
Fair was she e'en in Beauty's land,
A gem of light from nature's hand.
But blighted—bright her dark eyes shone,
Yet ne'er one ray of light had known;
To all but God, their orbs were dim,
Their mental light was turned to him;
I could have wept to view that face,
So rich in beauty's every grace;
That look resign'd, of mild content,
So pure—so holy—innocent.
I mark'd her prayer; she ask'd not wealth—
Light, or its equal blessing, health!
Its simple words were, "Mother mild,
Teach me to love thy holy child;
To say, howe'er my life may run,
Dread Lord, thy will on earth be done."
Reproved and trembling, on my knee,
"The humble heart," I cried, "in prayer,
Father alone is worthy Thee—
Thy dwelling place on earth is there."

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ΑΠΟΛΟΓΙΑ ΣΩΚΡΑΤΟΥΣ,

OR,

THE DEFENCE OF SOCRATES.

(*Concluded from page* 391, 1835.)

But if any man says, that he ever learnt or heard of me anything in secret which no other person was permitted to hear, he must be conscious that he asserts not the truth. Why several men for a long period were delighted to pass their time with me in these philosophic occupations, you have been told, Athenians, I have concealed nothing from you. The reason is, they enjoyed a peculiar pleasure in the discussions which took place between me and the self-styled philosophers, and in viewing the manner in which I exhibited their superficial conceit. For this sort of exposure is not pleasant to such as are puffed up with their *little* knowledge. But the ability, as I say, to do this, and to interpret the responses of the oracle, dreams, and other signs, by which fate hath decreed mankind to be warned, was imposed upon me by the Deity.

What I am further about to say is equally true, Athenians, and, if not, easily to be refuted. If then, I do in truth, corrupt those who are my juniors, and have always done so, it is but fair, since some of them are grown older, they should be made to understand that I never premeditatingly designed any mischief to them when youths, that now they should rise up and join my adversaries. But they themselves were unwilling that any of those relations with whom they resided—their fathers, and uncles, and others, with whom they were connected by relationship, who, if their children had suffered wrong, must equally have been injured; they were not anxious, it appears, if they really were corrupted, to remember it just now, and avail themselves of the present opportunity to reap vengeance of me. I behold many of them before me: first, indeed, comes Criton, my cotemporary and fellow-citizen, the father of Critobulus; next Lysanias Spheltius, the father of Æschinies; then Antiphon, the Cephisian, the father of Epiganis. The rest who became their brethren in this association are Nicostratus, the son of Zotidæ, the brother of Theotidus, though Theotidus has finished his career, and could not be cited, and Paralus, the son of Demodocus, whose brother is Theages. Then, again, there is Adimantus, the son of Aristones, whose brother is Plato; and Æantidorus, the brother of Apollodorus; and many others whom I could name, one at least of whom it behoved Melitus, according to his own showing, to have produced as a witness to the correctness of his assertions. But, if there be any concealed testimony of that nature, let it now be adduced, and no longer withheld.

The fact is, Athenians, you will find, upon strict examination, that the thing contradicts itself. Every one of those persons whom I am charged with corrupting, are immediately ready to assist me with their evidence against the gravimen of those allegations; me, who am maliciously represented to be the cause of mischief to them and their connexions by Melitus and Anytus. Surely, those who were corrupted by my instructions have most cause to cry out? But even their old rela-

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tions, whom the experience of age has matured in judgment, are so satisfied of the falsity of the charges, that they are eager to come forward in confutation of them. Whatever else I have to allege in my defence is similar to the preceding, Athenians. For some of you might justly have felt indignant had I acted a part in this defence unbecoming the dignity of this assembly, and, while protesting my innocence, I had attempted to work upon your passions, by supplicating and imploring you, my judges, with an abundance of tears, bringing forward my children, and relations, and friends, to excite your commiseration. But I disdain to do anything of the kind, although convinced these charges expose my life to the most imminent danger.

Then, on the other hand, if, upon reflection, any should bear towards me such a ferocious feeling as not to be open to an appeal to their reason and justice, and, being actuated by blind passion, should give their vote against me, under the influence of unjust anger; however I may wish to disbelieve the possibility of their being among you any one so basely disposed, yet, to meet every probable view of the case, I must esteem it justifiable in my own vindication to address him thus: "Most virtuous citizen, I have indeed some relations; for, as Homer says, 'I did not spring from an oak, or out of a rock, but was born of a woman.' So that, Athenians, I have relatives; and, alas! three sons, one of whom is now a youth, the other two are infants. But I have not brought one of them before you, to move you by their pathetic intreaties to acquit me. If it is asked, why I have done nothing of this kind? I answer, not because I am obstinately proud, or that I disrespect you, Athenians; but, for a very different reason, that I might prove to myself whether I had the courage to die! According to my own opinion, and the opinion you and the whole state entertain of me, it would be inconsistent in me to act otherwise, especially at my time of life, and after acquiring such celebrity. It may now be seen that Socrates does indeed excel the generality of mankind. For it is disgraceful in them, who are reputed to excel in wisdom and courage, as I have witnessed some who were reported to be possessed of superior moral attainments, when the hour of trial approaches, and they are condemned to suffer death, to shrink from what is to make them immortal, as if it were something terrible to contemplate! Such persons, in my estimation, attach an odium to the state to which they belong. So that foreigners might be led to conclude, that the individuals who are extolled for virtue among the Athenians, and are preferred to the office of magistrates, and other posts of honour, do not even surpass women in courage. Therefore, it would not become me, Athenians, who do not rank the least in your estimation, to show fear in this matter under any circumstances. But let it appear clearly that you should have been induced to have balloted against him who introduced, as in the performance of a drama, pathetic whinings to shake your nerves, and so have rendered yourselves and the state ridiculous in the eyes of strangers, rather than against him who awaited his sentence in the silent dignity of fortitude, and the strength of conscious innocence. Besides this, men of Athens, it is my opinion, that it is neither doing justice to oneself to meanly supplicate the judge, when one feels unconscious of guilt, nor would an acquittal under such impressions be at all honourable to me; for his decision ought to emanate from the evidence of the case which is brought before him, not from the impulse of passionate feeling. A judge sits not for the purpose of favouring either one side or the

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other in pronouncing sentence, but to give his judgment according to the nature of the offence; and he swears by his oath of office, not to favour even them whom he may deem innocent in his own mind, but to judge agreeably to the laws. Wherefore, it would neither become me, by any effeminate appeal to your feelings, to induce you to violate your oath, nor you to be guilty of perjury; we should both be acting irreligiously. Think not, then, Athenians, that I am capable of acting so, or of doing what is neither virtuous, nor just, nor pious; and, by Jove, especially when I am accused of the crime of impiety by Melitus. For, if I could have influenced you in that manner, and by such supplications induced you to violate your oaths, I should manifestly be teaching you that there were no gods; and by taking up such a ground of defence, I should plainly have convicted myself of not believing in their existence, since I profanely dared to try and weaken the obligation of an oath that is one of the most solemn abjurations of the Deity in testimony of our truth. The reverse is the fact, Athenians; I do believe in the existence of the gods, as well as any of my accusers, and therefore leave it to you and the Deity to make the decision respecting me accordingly, it being both my concern and yours that the best should be done that the occasion requires. * * * *

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By no means, Athenians, will I complain at the event which has just occurred, that you have condemned me by your votes, though it casts multiform reflections upon me. What has happened was not unexpected. I am more surprised a great deal at the number of the ballot-stones each party threw into the box. I never thought the majority would have been so small, but, on the contrary, very large. But, it appears by the scrutiny, if thirty more votes only had fallen on my side, I should have been acquitted. And, even as it is, in my own opinion, I have escaped the main accusation of Melitus, and not only escaped it, but this consideration must be evident to all, that if Lycon and Anytus had not risen to accuse me also, he would not have secured a fifth part of the votes, and after all have been fined himself fifty drachmas. And yet the man had the conscience to judge me worthy of death. Well, well; but what is the punishment you will judge me worthy of, Athenians? Certainly you will sentence me according to the heinousness of my offence. Well, then; what am I to suffer or pay? Is it just that I should suffer at all? because, having acquired some knowledge in my life, I did not keep it secret, but, neglecting those things after which the generality of people seek, such as money, and domestic prosperity, and generalships, and oratorships, and other public offices, or popular conspiracies and seditious tumults in the state, things which I thought myself too virtuous to meddle with and not be polluted, employed my time in communicating my knowledge to others. Therefore I did not engage in what I thought would be of no service, either to you or myself, but I was in the habit of going to every person in private, wherever there appeared an opening for a beneficial improvement, showing what was wisdom, and trying to persuade every one, before they were solicitous about schemes of profit and fortune, first to seek after virtue and wisdom; and instead of hunting after place, to regard the constitutional

* * * The interval here is occupied in taking the suffrages of the tribunal. After the result of the ballot is proclaimed, Socrates again addresses the assembly.

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welfare of the state at large, making it a rule to consider every thing before self.

Since such has been my conduct, what penalty do you think fit to be imposed upon me? Truly, if you act towards me according to my deserts, you ought to reward me with some good promotion, suitable to my claims. What then do you consider suitable to a poor man, who is really your benefactor, and only wishes to pass away his life in philosophic leisure for your instruction and enlightenment? Athenians, there would be nothing so suitable for me as being made a pensioner of the Prytaneum,* where I should prove a much fitter object of its bounty than he who has merely been victorious at one of the Olympic games, with his horse or his chariot; for he only makes you appear happy: I make you really so! Wherefore, if I am to be rewarded according to my merits, I conceive myself entitled to a pension in that institution. But, perhaps, whilst I am assuming this right, you may set me down as arrogant as I was when I spoke to you upon the weakness of making foolish lamentations about the nature of the judgment in this matter, and my determination to use no contemptible supplication or womanish entreaties for mercy. But, indeed, Athenians, this is not the case; I am urged by far other motives; for I am fully persuaded myself, and such conviction endues me with an elevated tone of thought and feeling, that I have injured no man intentionally. It is my misfortune that you are not impressed by the same persuasion, as our present converse cannot last much longer. It occurs to me that you always accustomed yourselves to deliberate one day, if not several, when a capital punishment was to be inflicted, in order that you might not act rashly. And it is not an easy task for me to wipe out of your minds, in so short a time, the vile calumnies which have taken such hold of them, however convinced I am myself that I have worked mischief to no person. If any one is injured it is myself. Nor can the dread of punishment persuade me to exculpate myself from an offence of which I do not consider myself guilty. Neither shall I say anything unworthy of me in commutation of your judgment. For it would be very inconsistent of me to prefer the evil to the good—life to death. It is not exactly clear to me which is preferable; but at all events I shall not allow myself to be deserving of punishment of any description, since my offence was wholly harmless. I am ignorant of the sort of judgment to which Melitus has condemned me, and therefore it would be folly to make a choice, as I might pick out the worst. If I choose imprisonment what advantage would it be to me to live in slavish subjection to whichever of the municipal departments was in power. If I submit to be fined and imprisoned, I shall place myself in much the same situation; for I have not wherewith to pay it. Shall I condemn myself to perpetual banishment, and wander an exile from my home and country? Perhaps you would like this. But great indeed must be my love for life to resign myself to such a melancholy fate. Am I an idiot too, that I should not be able to foresee, that if you, my fellow-citizens, are so exasperated at the dogmas which are taught in my philosophical conversations, as earnestly to desire to be rid of the presence of their author, I could not reasonably expect other people to bear with me, or my pursuits? Far be it from me, Athenians! nor would it be becoming, that a man at my

* A Prytaneum in the Grecian states was a public building, where citizens deserving well of their country were maintained at the public expense.

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time of life should go wandering about the world, driven from one city to another, without a home or a place for my sepulchre. And there is another point to consider: wherever I take up my abode, the young men of the city will congregate together to listen to my discussions, as they did here, and if I forbid them, they will resent it by urging my departure, and their friends for their sakes will probably visit me with the same treatment.

Perhaps some one may ask, is it not possible for you, Socrates, when you are gone, to pass your life in solitude and retirement? This is a most difficult question to answer. I cannot persuade you that for me to exist in silence would be a direct violation of the injunction of the Pythian oracle, and therefore impossible, though you may set me down as speaking with the tongue of irony. Or, if I say it is the greatest blessing a man can enjoy, to discourse every day upon virtue, and other subjects of moral philosophy, which you may have heard me treating and discussing to others and myself, affirming, amongst other things, that a life passed without enquiry or examination is no life, I repeat it, if I talk in this style, you are hard of belief, and heed not the truth of my discourse. What I say is the fact. You are not easily to be persuaded, and I am not in the habit of acknowledging myself in error. Still, was I possessed of money, I might have imposed upon myself such a fine as my circumstances would have allowed me to pay, for it would not have hurt me. But now, such is the poverty of my finances, I can offer no such sacrifice to your resentment, unless you propose to fine me in proportion to my means. Perhaps I might be able to pay a mina * of silver, and to that amount, therefore, I assess myself in damages. But Plato here, Athenians, and my other friends and disciples, Crito, and Cristobulus, and Apollodorus, request me to condemn myself in the sum of thirty minæ, for which they will be my sureties. In so much, therefore, I am very willing to stand bound, and I am sure you will consider them good security for the money.

It is not for the sake of preserving my life, Athenians, that I offer this compromise, but that you may avoid the infamous reputation and severe censure of those who would assuredly reproach the city for having destroyed the philosopher Socrates; for those who wish to have a reason for reviling you will say I *was* wise, although you may not think so; and, indeed, if you only wait a short time, my death, which you desire, will happen by the course of nature, for I am very far advanced in life, and my age has brought me very near the confines of the grave, when you will see the completion of your wishes without incurring that universal odium which must attach to your violently taking away my life. Yet I do not make these reflections upon the minority who voted in favour of my innocence, but upon those who counsel my death.

Perhaps, Athenians, you think that I have been circumvented in my defence by a paucity of arguments, and that I ought not to have neglected any method which could elude a sentence of condemnation? The case is far otherwise. I have been circumvented, not, indeed, by a want of words, but of audacity and impudence, and from an unwillingness to address myself in such a manner to you as I know would

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* The mina consisted of two different weights: Mina Attica Communis, equal in English Troy weight to 11 oz. 7 dwts. $16\frac{2}{7}$ grs., Mina Attica Media, ditto, to 1 lb. 2 oz. 11 dwts. $10\frac{2}{7}$ grs.

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have gratified your envy and narrow-mindedness, endeavouring to appease your unjust displeasure by affected tears and lamentations, and by doing and saying many things unworthy my character, but which you all would be eager to catch at.

From the first onset of the business, I determined not to act the part of an obsequious sycophant through any false apprehension of death, nor do I now, although my worst anticipation is realised, repent of the line of defence which I have followed; but I prefer dying with that defence on record, rather than to have lived by making another. In my opinion, it is not displaying proper fortitude, either in a trial of this sort, or in the dangers of war, to shun death by any means; for it is evident that a man might often escape death in battle by laying down his arms and surrendering to the enemy. And there are many other ways of avoiding death, when there is any danger of it, if the person is possessed of sufficient hardihood to say or do anything regardless of principle. The difficulty is, not the escaping death, but the avoiding a charge of cowardice and baseness. The evils of an ill name fly swifter than the arrows of death.

I am now an old man, and being slow in my movements, easy to be caught by one slower than myself. But my accusers, though young, quick, and vehement, are caught and entangled by something quicker and more artful—their own natural baseness! I am now departing from you under sentence of death. They shall live branded by eternal truth with the charge of perfidy and injustice! I am contented with my fate: may they be so with theirs! Probably this is as it ought to be, and I am perfectly resigned to it! It is my next intention to utter a prophecy for those who have condemned me. I am in that state when mortals are supposed to be gifted with second sight. Often, when the stroke of death is upon them, the spirit of vaticination is given by the gods. I say, therefore, that a severe judgment will be visited upon you after my decease; much heavier, by Jupiter, than this by which you have murdered me! In committing this act, you imagine you will be freed from a troublesome censor, who daily calls upon you to give an account of your lives; but I promise you the event will disappoint your calculations. I shall leave behind me those who will still exhort and rebuke you—persons whom my presence has restrained, and therefore you have not recognised them. They will prove much more annoying, because they are younger, and their language will be more cutting. And, if you think that by killing men, you hinder others from upbraiding you for not living in a virtuous manner, you make a wrong conclusion; for it is not possible, was it justifiable, to succeed in such an attempt. It would be more praiseworthy and easy for yourselves not to try and hinder others, but to take heed that your lives were spent, as much as is possible, conformably with the dictates of virtue. Having said as much against those who have condemned me, I shall cease; but I would converse with pleasure with those who have acquitted me, respecting the event which has happened, whilst the governors are employed, and I am not yet dispatched to the place where it is intended I should be executed. Stay with me, Athenians, so long; for nothing prevents us conversing together as long as it is permitted. I wish to show you, as friends, what is the cause of my present calamity. Something extraordinary has befallen me, sirs. The customary impulse of my dæmon—my better genius—was very frequent in former times, and opposed me, even in the slightest affair,

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whenever I was about to act improperly. In the present instance, as you must be aware, I was placed in a situation of extreme peril. Now my usual monitory sign neither opposed me when I set off from home in the morning, nor when I stood up in the tribune, nor in any part of my speech. In other speeches, upon other occasions, it often used to restrain me in the very midst of my argument. In the present matter it has never once opposed me either in my actions or my words.

What do I infer from this? I will tell you. Very likely this evil that has happened to me may turn out to my advantage, and forcibly prove that they cannot possibly think rightly who conceive death to be a misfortune. To me it is proof positive—the non-interference of the customary impulse of my attendant genius when I came hither—that I am about to enjoy some superior mode of existence. Let us, therefore, view it in this light, and there will be great hope of this event proving a benefit.

For death is one of two things. Either we must suppose it to be total annihilation, wherein the dead have no faculties of apprehension whatever; or, according to common report, that it is a change and migration of the soul from this to some other state of existence. If, indeed, in death there is no sense of anything, but it is like a sleep wherein one does not even dream, death must be to us a wonderful comfort; for I think if any person was obliged to select that night in which he had so slept, as not to have been troubled with visionary dreams, and compared it with other days and nights of his life, and after such comparison was to say, how many days and nights of his life he had passed better and more pleasantly than that night, I think, I say, that not only the most private individual, but even the greatest king himself, would find that one night alone worthy to be remembered in comparison with all the rest. If, therefore, death is of this description, I, at least, call it an advantage; for eternity in this case would not appear longer than one night.

But if death is a migration from this to another sphere, and what is said be true, that all the dead are there, how could you, judges, confer upon me a greater boon. If, upon being released from the fangs of those who miscall themselves judges here, and arriving in Hades, I shall find them who are with some truth judges, such men as Minos, Rhadamanthus, Æacus, Triptolemus, who were just men while on earth, and are now demi-gods appointed to administer justice there; would that be a bad change? or at what price would one not choose to embrace the opportunity of associating with Orpheus, Musæus, Hesiod, and Homer? If all that is told us be true, I would often desire to die. When I met with Palamedes, and Ajax, and whoever of the ancients perished by an unjust sentence, there would be a strong similarity of cases for conversation between us. It would not, methinks, be disagreeable to compare our misfortunes with one another.

But the greatest pleasure of all would be to pass my time away, as I have done here, in examining and trying which of them is wise, and which thinks himself so, whilst in reality he has no pretensions to wisdom. What a distinction! to be permitted to argue with him who led that great expedition to Troy, or with Ulysses, or Lisyphus, and a thousand other men and women whom one might enumerate! Surely, it would be an immeasurable happiness to converse and associate with such illustrious people! But my enemies are not sacrificing me under any such idea of my enjoying those privileges. Nor do they gratify

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their malice under any such impression that I shall be, in many respects, happier hereafter, besides being immortal. Judges, it is fit that you should learn to look on death with moral courage, and consider it as an axiom of truth, that no evil can happen to a good man, either in life or death. His concerns are not overlooked by the gods. And, with respect to myself, this event has not occurred of its own accord, for it is my belief they have decreed it better for me to die and be released from my troubles. For that reason my sign has never turned me aside in this business, and I therefore do not feel angry with either my accusers or with them who have condemned me, though they have been actuated by no kind feeling towards me, but with the malicious object of accomplishing my destruction. How reprehensible such a spirit is, I need not remark. One final request only I have to make of you. Revenge yourselves upon my sons when they grow up, by annoying them in the manner I have annoyed you, if you observe them eager after riches, and fonder of anything than virtue. And, if they conceit themselves to be somebody of eminence, when they are entitled only to mediocrity, reproach them as I have you; because they do not labour to attain that self-knowledge which teaches us not to pretend to be wise in what we are ignorant.

If you grant me this request, both I and my sons will be dealt justly with at your hands. But I must pause. It is time for us to depart—I to *die*—you to *live*; but which of us is going to the better situation, God only knows!

Mount of Olives, Jerusalem.—On this are three pinnacles; in a rock or stone in the centre one is the impression of the left foot (Zach. xiv. 4; Ezek. viii. 4; id. xi. 23), or sandal of a man, ten inches in length and four in breadth, represented to be that our Saviour left on his ascension to heaven. A small octagon chapel is built over the spot. This stone is most devoutly saluted by pilgrims. It appears that he had stood with his *left* hand towards Jerusalem, a most appalling sign; and his face was directed towards the north. None acquainted with the Word of God can stand on this commanding elevation, without perceiving the boundless field which opens for contemplating the wisdom and goodness of the Omnipotent Creator of all things; the variety of stupendous and most miraculous events which occurred on this chosen part of the earth during past ages, demonstrative of his power, and marked as the seat of the redemption of the human race. Besides, the top of this mountain, from which Jerusalem appears like a map under the feet, is the very spot where he who walked on the wings of the wind, who condescended to wear the habiliments of mortality, and to sojourn in this world, was victorious over death and the grave, and that Prince and Conqueror, who had descended into the waters of affliction, arose to glory, and to sit at the right hand of the Majesty on high. Such considerations are strikingly calculated to stamp deeply on the soul of man feelings of the most profound veneration.

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BEN-HADAD, KING OF SYRIA, AND AHAB, KING OF ISRAEL.

(A MASONIC INFERENCE.)

THAT the sacred writings abound with the strongest proofs of a Masonic character may not easily be questioned by the most sceptical, neither will it be difficult for him who shall so interest himself in their examination, to bring before the intelligent reader the most probable evidence of Masonic types and figures, as developed by incidents.

In the book of Kings, for example, there is a very marked chapter, strikingly corroborative of the hypothesis*, and offering to the Freemason a most interesting subject of reflection.

Ben-hadad, the King of Syria, with no less than thirty-two other monarchs, lay siege to Samaria, wherein dwelt Ahab, King of Israel. Ben-hadad insults the Israelitish king by his message, and menaces to pillage the city. The elders, however, advise Ahab not to succumb, and a refusal in very mild terms is returned. Ben-hadad, enraged in consequence, determines upon revenge, and, indeed, so great was his host, that the seven thousand Israelites seemed to him an easy prey; but the prophet came to Ahab and encouraged him in the name of the LORD.

The first intimation that we have that Ben-hadad must have been early acquainted with Masonic principles, however he may afterwards have defaulted, is in ver. 17 and 18, when, on being told that

"There are men come out of Samaria," and he said, "whether they be come out for peace, take them alive, or whether they be come out for war, take them alive."

One of the ablest commentators on the sacred law, Dr. Adam Clarke, thus observes on this verse: "He was confident of victory—do not slay them; bring them to me—they may give us some useful information."

This is certainly a politic mode of reasoning, but not in accordance with the character of Ben-hadad, who was *enraged*, and vowed vengeance, and therefore, as will be soon proved, it may be more truly inferred, that the King of Syria was withheld by a secret motive, and became conscious of some important duty.

The battle was not with the strong—Ahab prevailed—carnage ensued—Ben-hadad fled, and escaped.

In a year, however. he again attacked Ahab, and was again defeated, with an immense slaughter.

In the 30th verse it is thus written:—

"And Ben-hadad fled, and came into the city, *into an inner chamber.*"

This verse emphatically alludes to those secret places where the initiated only could assemble, and here in Masonic council did the fallen king deliberate with his followers, and they came to the determination so painfully expressed in the next verses.

"And his servants said unto him, 'behold, now we have heard that the kings of the house of Israel are merciful kings—let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the King of Israel, peradventure HE WILL SAVE THY LIFE!"

* 1 Kings, ch. xx.

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Dr. Clarke observes, with great force, upon this mode of propitiating, by humility, the kindness of the conqueror, and illustrates his position by the unfortunate but brave defenders of Calais, who in after times appeared thus humbled before Edward the Third, whose arms they had so nobly withstood.

The *Freemason*, however, who will take the trouble to examine into the *past*, and the *Hebrew brother*, who will reflect upon some peculiar customs, will see in this a peculiar illustration: and even in our own day have not signs of distress, made in the act of imploring mercy, arrested the impending sword!—and are not these signs differently given, according to the custom of the country in which we may chance to reside?—but to continue.

"So they girded sackcloth on their loins, and put ropes on their heads, and came to the King of Israel, and said, 'thy *servant*, Ben-hadad, saith, I pray thee, let me live;' and he said, 'is he yet alive?—He is my BROTHER.'"

Now let the private feelings, the secret motives of the two kings be considered. In the 18th verse, Ben-hadad, even when he has been compassing vengeance against Ahab and his troops, hesitates, and announces his will that they shall be taken alive.

Ahab, on seeing the messengers from Ben-hadad *so garbed*, first inquires if he is alive, and then says, "*he* is my *Brother*."

At this moment the interest increases, and assumes its most important character.

"Now the men did diligently observe whether *anything would come from him*, and DID HASTILY CATCH IT; and *they* said, 'THY BROTHER, Ben-hadad!' *Then* he said, 'Go ye, bring him.' *Then* Ben-hadad came forth to him, and he caused him to come up into the chariot."

Dr. Clarke here simply observes, that they were watching for something by which they might draw a favourable omen, and that the term *brother* gave them encouragement.

But, had the words no other import than that of hopeful encouragement, would the men have brought their king from his concealment into peril?—The WORDS were an ASSURANCE of protection; the men had most intently *watched* what came from Ahab; they CAUGHT them, and Ben-hadad *freely* came forth.

The kings then conferred together, and Ahab said to Ben-hadad—

"I will send thee away with the *covenant*—so he made a *covenant* with him, and sent him away."

That Ahab was afterwards reproved for his clemency does not impugn the validity of the construction of this passage. It merely proves the fallibility of human nature.

FIDUS.

FROM THE GERMAN.

Thou say'st he has no shame; and yet he blushes,
When to his cheek the grapy current rushes:—
And still perhaps thou'rt right—the wine disdains,
And shows it does, to circle in his veins. M.

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SKETCH

OF THE

HISTORY OF THE "LOGES D'ADOPTION."

Among the numerous English authors who have written on Freemasonry, there is not one who even mentions the French Masonry of Ladies; to supply this strange deficiency in our Masonic literature, is the following sketch attempted. The omission is the more astonishing, as for the last twenty years, from the great intercourse which we have had with France, many English Masons must have been aware of the existence of the "Loges d'Adoption." Yes! in spite of all that has been vehemently urged against our order by some, and all that has been with equal vehemence retorted in defence of it by others, respecting our non-admission of the "fair sex" into our assemblies, in a neighbouring land, divided from us but by a strip of water, there are now, and long have been, Lady Masons! But what gave rise to this singular perversion of our ancient order—of what this self-styled Masonry consists—and how far it is in accordance with the spirit of genuine Freemasonry, we must now endeavour to show.

Those Masons who, in 1774, instituted in Paris the Lodges of Adoption, attempted to make it appear that they only revived an old Order, whereas in truth they invented a new one; they spoke of the gallantry of the French knights of old, and of their devotion to "lovely woman," and assuming them to have been Masons, by a strange sort of reasoning they concluded that of course the "Preux Chevaliers" could not think of excluding ladies from a participation in their mysteries. If this be true, the aforesaid "Chevaliers" were not only very gallant, but also very cunning, as, instead of admitting ladies to a knowledge of their *real* mysteries, they invented new forms and ceremonies to satisfy the curiosity of the ladies without violating their own duties to Masonry. Francis the first generally is asserted to have joined in instituting this order; and his sister, the celebrated Queen of Navarre, is also supposed to have been concerned in it. A French author*, however, seems to discredit this fact, though he would ascribe to Adoptive Masonry a more remote origin. It will be here necessary to give a slight sketch of some of the many secret associations of ladies which existed previous to 1774, and from which Adoptive Masonry sprung. The first of them, in point of antiquity, was that of the Mopses, which arose in Germany about the year 1735. It took its name from the German "Mops," which means a puppy dog, which is an allusion to a part of the ceremony of initiation. This society was governed by two chief Mopses, the one being always a lady, the other a gentleman; its sole object appears to have been to promote conviviality. It is doubtful whether any vestige of the Mopses now exist.

The "Knights and Ladies of the Cork," composed the next of these institutions, which arose in Italy in 1739. The ceremonies of this order we may pass over in silence: there was not any real evil in either of

* La maçonnerie d'adoption n' a aucun fondateur connu; elle n' a ni corps représentatif ni correspondence; ses fastes ne peuvent donc offrir qu'une suite de faits qui liés ensemble, seraient susceptibles de composer une histoire.—*Thory. Annales originis magni Galliarum O.·.*

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these societies, but much with which no serious person could fail of being disgusted.

The "Order of Felicity," which is the third of these societies, was of a more amiable and elegant kind, and served to pass away time most agreeably. It was instituted by M. de Charbonnet, a man of a highly cultivated and inventive mind, who, perceiving the many objections which there were to the societies we have named, and also seeing that in such meetings there were advantages, determined to establish one which should possess all their pleasures without any of their revolting ceremonies, and accordingly founded the "Order of Felicity." The ceremonies of this Order deserve to be mentioned. The initiation consisted in a figurative and allegorical voyage to the Island of Felicity, which the candidate was supposed to go, and in the course of which he met with dangers and difficulties, that produced suitable remarks from the president and at length he or she arrived at the desired haven. There were four degrees in this order, taking their names from those of the different ranks in the navy, and all the officers of the society also bore nautical appellations, the meeting itself being called a squadron. The members wore a cable twined round a gold anchor. This institution, though only tending to produce conviviality and good fellowship, deserved a longer duration than it had—a year terminated its existence.

Soon after the dissolution of the "Order of Felicity," M. Chamont, the private Secretary of the Duc de Chartres, who was desirous only of pleasing his master in all things, invented a new order for this purpose, under the name of "The Nymphs and Knights of the Rose." We must here omit any description of this society, save only to remark that morality was not one of its characteristics*.

In the year 1767, the mania for such associations was at its height, and their number daily increased; there was not a romance, not an opera, from which a new Order did not arise in France. The Freemasons of France hitherto had viewed all these vagaries with indifference, but now they began to think them of more importance from the following circumstances. Several members of the Masonic fraternity had been induced to join these spurious Orders, and had thought themselves bound to defend them. They accordingly, in every respect, wished to assimilate them to Masonry, and therefore endeavoured to apply to the former all arguments adduced in favour of the antiquity and the value of the latter. The sober Members of our order in vain wrote against these upstart advocates of the new societies. They had one powerful party to contend with; one whom, as they could only treat with reverence and affection, they could not persuade in favour of genuine masonry—their opponents were "Le Beau Sexe." The ladies almost unanimously declared themselves in favour of the novelty and against Freemasonry, for they were admitted, and their society courted by the former, but rejected in the latter, and against such adversaries who could succeed? While several works issued from the press, proving the antiquity of Masonry, and showing the beautiful morality which it inculcated, others equally were published complaining of the exclusion of one part, and that the fairest part, of the creation, from its hallowed fane; and also, after making desperate attempts to prove the beauty of their own mysteries, these latter concluded by saying, that *they* did not

* There was a grand meeting of the "Knights and Nymphs" in 1780, at which several opera dancers were admitted. The Duke of Chartres presided.

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refuse to admit, but were most anxious to receive, the injured party. What could be done? The Masons found themselves within the horns of a dilemma, for they must either admit, with their antagonists, that there was some great corruption in Masonry, or they must openly prove their Order to be pure by at once making them Masons: they preferred the latter.

Another reason was this; many persons saw through the flimsy gauze which veiled the disgraceful mysteries of most of the new societies from eyes profane, and naturally enough confounded them with Masonry, as being also a secret association; for it is to be observed, that all the modern orders had imitated Masonry externally as much as possible. It was determined by the French Masons to give a substantial answer to all objections, by admitting to their mysteries that portion of human beings hitherto excluded, and ladies were in future to be Freemasons. Yet here some difficulties arose of a nature which will be well understood by the Brotherhood, and which must here, for obvious reasons, be only alluded to; how were they to be overcome? A new order of Masonry was instituted—new ceremonies, framed purposely for the reception of ladies, and approaching, as far as was consistent (that is, if any such institution could be consistent) with the established rules to genuine Masonry. The ceremonies of this order are very beautiful, and its morality unquestionable. In 1774* the Grand Lodge of France acknowledged and took under its special protection these new-born Lodges of Adoption, on condition, however, that no Brother should be present at any such Lodge where any but regular Masons attended; and also that every Lodge of Adoption should be held under the sanction of some regular craft Lodge, and governed by its W. M., or, in his absence, by his proper substitute. These adoptive orders soon extended throughout France, Germany, Italy, Holland, and Russia; England rejected them, and still continues to do so. In France they flourish still, though greatly fallen from the splendour with which they began. The first Grande Maitresse was the Duchess of Bourbon, who was installed in 1775, with great pomp. At a meeting in 1777, at which the G. M. presided, were present several illustrious persons. The Duchesses of Bourbon and Chartres, the Princess Lamballe, and Madame de Genlis, &c. We have records of several other meetings of this Lodge at which large sums were collected for charitable purposes. The first† French Revolution disturbed these Lodges, and from 1793 to 1805 none met. In the year 1805 the Empress Josephine presided over the "Loge Impériale d'Adoption des Francs Chevaliers," at Strasburg. We might fill many pages were we to mention all the Lodges which were formed from that period down to the present day; suffice it to say, that they daily increased, and numbered among their members the most distinguished literary characters in France. A mention of a few may, however, be interesting.

In 1807 there was a meeting of the Lodge attached to the Loge St. Caroline, at which Mdme. de Vaudencort was president: Prince Cambacères was among the illustrious visitors.

In 1810 we find Talleyrand mentioned as having been present at the Loge des Chevaliers de la Croix.

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* Etat du G. O. de France. T. i. Part iv. page 19.

† The G. O. continued its meetings up to 1793. One Lodge deserves honourable mention, the Lodge "du Centre des Amis," which alone sustained Masonry in France even (I believe) through the reign of terror, by a feigned submission to the order of things.

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On the 9th of February, 1819, when Mdme. de Villette sat as G. M., one of these Lodges was attended by the Prince of Wurtemburg, Mlle. Duchesnois repeated an ode in honour of Voltaire, and Talma also delighted the members by his numerous recitations from the dramatic works of Voltaire. In 1825, 1826, 1827, this Lodge contributed large sums for the relief of those who had suffered from fires, for the Greeks, and also for many charitable purposes.

That much good was done by these Loges d'Adoption cannot be disputed; that there was nothing really bad in them must equally be allowed; but every Brother who wishes the ancient Order to prosper, would oppose any attempt to introduce them into England. This is not the place to repeat to the ladies the numerous arguments so frequently used by the Brethren against their admission. But let them only consider whether we do not act more nobly in refusing them at once, than if we were to admit them to spurious mysteries merely to gratify some part of their curiosity?

To the remark of a French author*, that we will not adopt their Ladies' Masonry because it is French, we can only observe, that it is most illiberal to suppose that we would not receive any good institution of theirs, though we reject that which we conceive it impossible for us to countenance without a violation of our duty.

We have now, though imperfectly, endeavoured to trace from their origin these strange institutions, at which, doubtless, the Ladies of England have looked with envy. To them we address our last sentence.

Ladies! could we admit you to a full participation of all our mysteries, glad, most glad should we be to do so; but since we cannot—since we are forbid by our laws to receive you, we scorn to deceive you; we cannot treat you like children, and give you the shadow for the substance. Ladies, adieu! may these words increase your respect for real Masonry, and make you look with less anxiety upon the Loges d'Adoption.

LATOMUS.

CONTRADICTIONS OF MAN.—What a contradiction is man? What a compound of inconsistencies? With religion, he is a magnificent work —without it, how weak and how absurd! With the principles of faith, how wondrous great!—without them, how vacillating and changeable! Under the guidance of grace, how sublime! without it, how low and contemptible! Under the protection of heaven, how firm and wonderful!—under the influence of passion, what a monster in creation! There the delight of angels—here the companion of demons. Now the image of his God—then the picture of the damned. I have often been struck with the inconsistencies of man, and have thought of recording them, that we might the more effectually avoid them. How shamefully inconsistent are we writers, who are for ever inculcating virtue to others and neglecting all its lessons in practice! Like men who have lanterns to show others the way, but will not proceed on it themselves.

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* By the way, the same author pays us a very handsome compliment. "La Franche Maçonnerie en Angleterre est un culte sacré. On y est maçon comme on y est citoyen, et on se fait gloire du titre de frère.—*Bazot. Manuel.*

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THOUGHT.

In the nineteenth century, in a country proud of its advancement in the arena of civilization, its laws bearing testimony to the liberal sentiments which pervade the minds of its legislators; wielding in no inconsiderable degree the destinies, and influencing the manners and feelings of, far-off nations; standing deservedly high in moral attainment, notwithstanding the prophecies of evil with which an interested community have deluged our land; each succeeding day bearing on the wings of science some newly-discovered truth, or developing to a far higher degree the beauties of those with which the store-houses of the mind are already so amply furnished; its institutions of benevolence and good, like a vast and mighty forest, thickly studding every portion, even the remotest hand's breadth of its surface; yet, with all these advantages and proud boastings of its venial historians, has it been deemed, if not indispensable, at least advisable, to send forth to the world the principles of our Order under the garb of—FREEMASONRY VINDICATED.

Where the necessity of vindicating the society that has grappled with the fierceness of barbarism, and flinched not from the death-struggle with the arm of the despot; that through succeeding ages has remained unscathed by the lightning flash, unmoved by the tempest; that has fawned not for the smiles, nor shrunk from the frown of its unyielding and pitiless foes; that has withstood the water-floods which laid prostrate the proudest efforts of man, and while empires and systems have told their instability in the changes which have fast crowded on each other, has gone on its undeviating way, and if any new feature has been observed in its appearance, it has been only an addition to the bright and glorious halo by which it has ever been encompassed, telling many a joy to the hearts of its members, and bearing incontrovertible witness to the uninitiated world of the beauty of its character, and the purity of its hopes. As well might ye think of vindicating virtue from the calumny of vice, admitted as it is by all, that whatever the ceremonies which are necessary to the admittance of a newly made Brother, and whatever the subject of privacy and concealment, yet its institutions of charity are grand and redeeming qualities, sufficient of themselves to interest and command the esteem of every candid and right judging mind.

Oh! it is a spirit-moving scene to witness the rich flow of sentiment and love existing in the bosoms of each of our Brotherhood, and it does the heart good to see ranged beneath the same banner, man in all the various shades of character and diversity of situation! In holy synod, there is he whose soul shrinks not from the grappling with truths of import the most stupendous—"to whose mind nothing is too magnificent for its grasp, nor too minute for its inspection," and he whose utmost stretch of thought scarce enters the threshold of human acquirement; he whose silvery locks proclaim how many a summer's sun has gilded the heyday of his existence, but whose utmost efforts are now unequal to the task of plucking from his forehead "the blossoms of the grave," and he whose eye glistens with the hope that still beckons him on, and whose cheek is unsullied by the drop of a tear; and the ambitious man, who would for a while throw aside the cares which have so

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long encompassed him, and erase from the tables of his heart the sorrows which have been engraved there by the oft-repeated disappointment, and he whose soul watches unmoved the revolutions progressing around him, and the even tenor of whose way is unobstructed by the ills and adversities that crowd on his more exalted but less enviable neighbour; here all meet together for the same great and holy purpose —of promoting the happiness and good of each member of the Order— to still the bursting throb of the orphan's heart, to stay the tear of maternal solicitude, to hush the sigh of the widow's heart, and throw the mantle of comfort and peace over the declining form of decrepitude and age.

It were impossible to review the history of the Order, and trace its windings through the various complexities which have attended it, without a deep feeling of wonder and astonishment; now starting forward in all its giant power, to give splendour to the diadem and lustre to the era that had fostered its growth; now gently retiring, encircled in its glories, as the efforts of malevolence or the untiring hand of tyranny have threatened its being, but, like a strong man in his strength, retiring only to collect together its scattered power, and awaiting only the auspicious moment that should restore it to the brightness and plenitude of its glory.

What vindication is necessary for such a society, founded on such principles, and whose superstructure is raised on such benevolent basis? tell me, ye whose lip is raised in scorn, proclaiming the contempt that struggles for the mastery in your hearts, and the glance of whose eye speaks of defence and revenge, if amidst all the institutions that crowd the surface of our country, and deck the social and moral hemisphere of humanity, standing resplendently forward in the panorama of history, and throwing back from their walls a brilliancy as dazzling and a beauty as irresistible as the feelings of the heart that called them into being, and infused its spirit in the adamant and its fire in the marble; tell me, I say, if amidst this gorgeous display of all that is honourable to man and dear to his heart, the simple and unadorned temple of Masonry is not fairest, purest, loveliest, best; standing amidst its compeers humbly proud, elevating the lowly, opening the flood-gates of compassion to the cry of the mourner, pouring the cordial of pity into the wounds of the afflicted; the outstretched hand of sympathy bowing down the head of the sufferer with blessings, and bidding the tear of sorrow forget to flow?—Shall such a society need a vindication, founded as it is on the purest principles of piety and virtue? No; the fire shall depart from the inspirations of the prophet, and the rapture-breathing strains of melody that floated over the strings of the royal and heaven-taught minstrel shall pall upon the ear, only when the institutions of Freemasonry shall no longer find supporters in the children of men, and when the objects for which they were instituted shall cease to be their glory and their boast.

But ye say, if your intentions are so fraught with good to man, why so much secrecy and concealment? How much better to proclaim to the world your efforts for the amelioration of its sufferings, and the wider extension of its happiness. We answer, we have no such Pharasaical wish. Be assured, Freemasonry needs not to be heralded by the shout or the trumpet-clang: pure and unalloyed charity needs no such impulse. It seeks out the wanderer and friendless, and in secret gives to the hand that would never have been raised to ask the pittance of

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the passing Samaritan; it visits the poor man in his cot, and lays another comfort on his board, on which is spread the dry morsel of his hard-earned labour; it visits the captive in his cell, attunes his heart to a new song, and causes a softer strain of melody to vibrate through the avenues of his soul; lays before him a bright chart of good, whose pathways leading to many a comfort and enjoyment, his iron-bound limbs shall yet traverse in security and peace; and if, perchance, his foes shall sweep away this his only and fondest anticipation, raises his mind's eye to a brighter and fairer world of immortality as the reward of his sufferings here. From the commencement of the formation of society into distinct classes, have the various orders had their distinguishing characteristics, and why may we not be permitted to have *Charity* as our *watchword,* and *Peace* as our *battle-shout?* and why may we not wage a glorious and successful warfare against the ills and sorrows of life, which seem the only legacies the parent may bequeath to his child, with the full consciousness that they will not be coveted by his neighbour, nor diminished by the finger of time?

The councils of nations, too, are veiled in mystery and silence, and woe is he who shall rend asunder that veil; they at whose feet ye lay your liberties, and at whose command ye bow the head in servile adulation, set in secret conclave, and send forth their commands for a strictly forced obedience. But ye say, if the results of their councils are the good of the people and happiness of each one of its members; if our exertions are crowned with success, and a rich tide of prosperity fill the treasury of our land; if learning be promoted, the sciences cultivated, and ignorance and prejudice are dispossessed of their bulwarks, ye will it, that public opinion acting as sentinel, has compelled even the unworthy and unjust of our legislators to act in obedience to the spirit of our constitutions, and transmit unpolluted to their successors the high honours with which they have been invested; and it is precisely by this test that we are willing, nay, anxious, that Freemasonry should be tried. Convene your thousands, and let public opinion award its judgment; summon the men whose brows are encircled by the diadem, and in whose hand the sceptre is placed, and the warrior who has trod the battle-plain, reeking with the blood and paved with the hearts of his brethren, and the senator whose voice ye have heard in the forum, and who has kindled the fire in each bosom or lulled it to peace, and the philosopher whose keenness of vision has outstripped the immensity by which he is surrounded, and the philanthropist who has softened down many a sorrow, and extracted many a bitterness from the cup of human suffering and woe, and the rich man rolling in affluence and wealth, and the poor man glorying in the honesty of his poverty, and taking your stand on the arena of earth, the vast cemetery of the universe, bid the dust of departed myriads resume its pristine form, and infusing into each the spirit of vitality, demand what Freemasonry has accomplished for each;—and it shall be told you that it has ennobled the heart of the monarch, has stayed the ravages of warfare, has been a solace to the senator when overwhelmed with difficulties, harrassed by the taunts of his enemies, or importunity of friends, has immensified the soul of the philosopher and enlightened the path of his research, has opened a wider and more extended field for the labours of the philanthropist, has been the stream to the rich man, down whose current he might embark the little vessel of his hopeful charities, laden with all that heart can give or heart desire, fearless of the storm-lashed surge, long

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as the hand of benevolence shall direct the helm—and it has been, too, the stream to the poor man, whose rich overflowings have given plenty and wealth on the barren rocks of sterility, has softened down the asperities of life and illumined the dark valley of adversity with the smile: to each it has been—the rose in the wilderness,—the spring in the desert,—the shelter from the thunder-storm,—and the resting-place to the weary.

What need we, then, a vindication of such a society,—that can boast all that is great in learning, worth, influence, or power; that has numbered amongst its members the prophets and fathers of old; that can tell its lawgivers and warriors; the royal psalmist, whose "poetry of song" shall continue to be admired so long as the heart shall possess one joy to be grateful for, one grief to be told, and can point to the temple, whose fretted roof echoed the loud acclaims of a thousand hearts in song devout of praise and joy, and claiming it as its own, acknowledge it the proudest monument that ever spoke the power of the great Architect of the Universe, or devotion of his people; and that now breathing a spirit of love over the heart of each newly-made Brother, sends him forth to the world as a missionary of universal benevolence; untrammelled, it is true, by even the fairest system that ever was desecrated in the arena of theological controversy, but bearing with him a message of heavenly kindness to his fellow man, and inculcating in him a confident but humble hope that he who fashioned old chaos into this beauteous earth, intersecting it with all the gorgeous furniture of the mountain and wanderings of the valley; arraying it with all that can charm the eye or gratify the taste, and throwing over the beauteous whole, the heavens as a canopy, enamelled them with worlds as the reservoirs of his mercy, from which the child of immortality might drink and be happy; that he who has accomplished this, and more than this, will not permit his erring but penitent child to wander unaided and unassisted through life's dull way, but will guide his footsteps, and engrave on his heart the most sublime precept that ever gilded the page of divine command—"To do unto others, as he would they should do unto him?"

Such being the principles on which our institution is founded, and such its spirit and intent (the contrary we dare the most painstaking inquiry to establish), fearless of the calumnies by which we may be assailed, we will commit it to the billows of time, with the sure and certain hope that so long as we shall abide by the principles and precepts it inculcates, "no danger will ensue; it shall lead us calmly to contemplate our inevitable destiny, and guide our reflections to that most interesting study, the knowledge of ourselves. It shall teach us to be careful to perform our allotted task while it is yet day; to listen to the voice of nature, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of light and life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star whose rising shall bring peace and salvation to the faithful and obedient of the human race."

S. B. 113.

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THE LATE MARQUIS OF HASTINGS.

The Reply of the Marquis of Hastings to an Address presented to him on his leaving Calcutta, in December, 1822, by the Freemasons of Calcutta, as Grand Master in the East.

"BRETHREN—The compliment which you have offered to me is peculiarly affecting, and grateful to my feelings. It ought to be so. As you have yourselves observed, each of you has already affixed his name to the general address with which I was honoured some days ago. There is, of course, a motive for your wishing to come forward again; and as I cannot but understand it, the quality of that motive is most flattering to me:—you have desired to bear a more precise and emphatic testimony to my conduct. That observation which Masons reciprocally exercise over each other, not as a privilege, but as a duty, binds the Craft to be strict in a public profession of opinion, so that where it can commend, the commendation stands vouched by the known caution. Your approbation of me may be mistaken, may be undeservedly partial, may be exaggerated in praise, but it must be sincere, and as such I take it to my heart.

"You have thanked me for the encouragement I have given here to Masonry, and for the vigilance I have exerted for its preserving an accurate course. That fostering care was incumbent on me, for the superintendence which I have held. But I have not considered the fulfilment of such an obligation as a dry duty.

"I have felt a lively interest in the promotion of what I believe to be highly beneficial to society. The veil thrown over Masonry renders its operation silent and unobserved: yet the influence of a body spread through all classes of society, pervading every circle, and diffusing (though by its separate members) opinions digested and matured, from remote periods, in the Brotherhood, must be powerful in its effect. I think the traces of its useful sway are discoverable, if we cast our eyes on older times. Reflect on that semi-barbarism which was the condition of all the states of Europe in ages not long past. What apparent cause was there for a sudden and rapidly progressive mitigation of the rude oppressions which characterised the day? If none such can confidently be pointed out, is it not reasonable to recur to an agency which, while it is unobtrusive, must in its very nature be active?

"The secrecy observed in Masonic proceedings, and the rigid scrutiny exercised into the private character of candidates for admission, excited the curiosity of the higher ranks, and at the same time removed every fear of their discrediting themselves by becoming members of the fraternity. Once initiated, they received lessons which never could have reached them in any other situation. They were taught, that throughout the necessary gradations in a community, and amid the unavoidable distinctions arising from talents or property, man was still the brother of man. This primary position once adopted, all corollaries from it were readily embraced. The doctrine imbibed in the Lodge became the rule of action for the man of might in his public sphere, and his example disseminated the principle of humanity and justice to the utmost extent of the circle. Surely this is not a visionary supposition. Observe the difference of character between the nations of Europe where Masonry has flourished and those in which it has been proscribed,

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and let the contrast, so favourable for the former, support my hypothesis. The proof will be still stronger if you advert to the despotism, the ferocity, the degradation of manhood, in the Asiatic regions where no casual ray of Masonry has ever pierced the gloom. In Europe what were once Masonic principles are so generally prevalent that it would now be difficult to make it believed that they were once acknowledged only in a confined society. Yet it is well that the sanctuary for them should still exist. Our forms are only constant inculcations to us of the moral rules which ought to be observed in all times, cases, and situations. If I may have been fortunate enough to recollect them in the exercise of authority, as you would kindly persuade me, I am most happy.

"Now, in the truest spirit of fraternal affection, I bid you farewell, with this parting injunction: continue to fear God, to honour the King, and to keep pure the Craft."

MASONIC ANECDOTE.

TO THE EDITOR.

Sir.—A friend lately obliged me by the perusal of "The Freemason's Quarterly Review." I acknowledge to have been forcibly struck with the principles so powerfully advocated, and am impelled to state, that, did not a consciousness that age brings with it more reasons than one against entering into new associations, I should feel proud to mingle, even as an atom, into the Masonic Order: by using the term "new association," you will of course comprehend the words merely as "new" to myself.

As some proof of my esteem for Freemasonry, and of my knowledge of its practical utility, I beg to place before you the following particulars, —indeed in which, although not a Freemason, I played an important part—and as I do not observe among the anecdotes detailed in your Review any which approach the peculiar character of the present remarks, they may be interesting on that account alone.

It is now some time since, when my attention, as a magistrate in the County of ———, was called by a tenant to interpose my authority, in order to arrest the contemplated committal of the crime of murder—no less I can assure you. My informant acknowledged himself a member of an illegal association, against the rules of which his friend had declared, and thereby rendered himself so obnoxious that his death was determined upon. I naturally enquired of the informant how he had the courage, as a member of the same association, to endanger his own person in the attempt to shield his friend; and further reminded him, that as a magistrate, it became my duty forthwith to arrest him. His reply was characteristic of the man—"I am not doubtful, sir, whether I am correct in the course I take in disclosing enough to prevent my associates from staining their hands in blood, because as a Christian, it is both my duty to do so, and yours to assist me; but I will only disclose as much as is necessary for such purpose. I have no other acquaintance with the party, than that he and I are also Freemasons, and were made such on the same day, and that we were mutually pledged,

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in the presence of Almighty God, lawfully to protect each other: however I may regret my other clanship, no earthly power can dissolve *that* bond—I believe also that we are the only Freemasons in this association." Arrangements were made, by which the two Freemasons were effectually protected; and I am happy in recording that they not only separated themselves from their illegal convention, but by their prudent conduct very materially assisted in those measures which tended at the time to tranquillize the mind of the misguided peasantry.

I have the honour to remain, sir,
your most obedient servant,
AN IRISH MAGISTRATE.

A MATHEMATICAL QUERY.

TO THE EDITOR OF THE CALCUTTA COURIER.

SIR,—I take the liberty to propose the following query to your Mathematical and Architectural readers, and shall feel particularly gratified by a solution from any one of them of the *Problem*, which I have accomplished from an investigation of the properties of the Magnetic Angle, formed by the Electro-Dynamic Currents.

Draw a certain number of lines on the exterior surface of a *Cube*, by which the *Cube* shall be divided into a certain number of parts, whereof the 2d shall bear the same relation to the 1st, that the 3d does to the 2d and the 4th to the 3d. The whole being the progression of 1, 2, 3, 4. Required the number of lines, the number and description of pieces into which the *Cube* is divided.

From the 1st part construct *a Building*, consisting of the same number of parts, into which the *Cube* has been divided; the parts to be proportional to the *Cube*, the *Building*, and each other.

From the 2d part construct the pillars of the Gate, the Lintel, and two posterior pillars of the house, proportional as before.

From the 3d part construct the stones of the wall, the Bars of the Gate, Pillars, and Steps in the same proportion.

And from the 4th part the foundation of the Building in proportion.

Construct also a Court from the 4th part of another equal *Cube*, double the area of the foundation on which the Building stands.

And construct another exterior Court from the remaining $\frac{3}{4}$ths of the 2d *Cube*, double the area of the former Court. The whole of the separate pieces to be *packed* into the space of *three* equal *Cubes*; the 1st of which shall contain in number a *Cube*, the second four-fifths of *a Square* and the 3d *a Square*, the whole amounting to THE SQUARE OF THE CUBE.

The whole to be constructed from *four* equal *Cubes*, the remainder being *a Cube* of equal dimensions with each of the former, and consisting of 4 and $\frac{1}{2}$ parts in one piece, 1 part in a piece, 2 parts in 4 pieces, and $\frac{1}{2}$ part in 6 pieces. This problem I have illustrated in *seven* equal *Cubes* of a surface 3 inches square.

On the 1st are drawn the Lines. The 2d is divided into 4 parts, and exhibits the continuation of the Lines into the interior of the *Cube*. The 3d the number of parts into which the *Cube* is divided by the Lines. The

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4th the Building in parts packed into the square of a *Cube*. The 5th and 6th the two Courts ditto, and the 7th the Fragments ditto, in the square of *a Cube*.

Your obedient Servant,
R. TYTLER, M. D.

Midnapore,
1*st November*, 1835.

[We have sincere pleasure to observe, by a Calcutta paper received lately, that our esteemed Brother, Dr. Tytler, has safely reached India, and that his gifted mind has already resumed its natural activity. We re-publish his letter to the Editor of the Calcutta Courier, and shall be proud to announce from some of our Correspondents a solution to the Doctor's problem. We also take opportunity to remind our Brother Tytler of his promise to forward matters of immediate Masonic interest. —ED.]

THE FREEMASON'S GRAVE.

BY BROTHER GEORGE BENNETT, T. R. C. G.

I STOOD beside a new-made grave one dark December day,
The clouds were weeping heavily, the sun withdrew his ray;
The birds were silent in the eaves, the zephyrs ceased to play,
And Sorrow seem'd to hold supreme her solitary sway.

I stood beside that new-made grave and thought of years gone by,
And thought how oft, in boyhood's time, we wander'd cheerfully,
(The dead and I) on winter's ice, 'neath summer's golden sky,
And as I thought thus painfully, the tear stood in mine eye.

I called to mind the kindly heart, so cold and senseless there,
Once stored with fondest sympathies, like jewels rich and rare;
I called to mind the voice of glee, the bosom free from care,
The eyes that sparkled at the board and gladdened everywhere.

And then I thought how awful 't was, a good man in his bloom
Should meet with an untimely death, and moulder in the tomb.
"Was it for this thy mother sent thee screaming from the womb?"—
I check'd the impious thought, and cried—"'Tis the Creator's doom."

Brother, farewell*! that name to gain, I join'd with thee and thine,
In that fraternal fellowship by virtue made divine;
And if in other realms we meet where *kindred* spirits shine,
I hope to feel thy friendly *grip*, as thou shalt surely mine.

---

* Alluding to Brother James Smith. See Obituary, Vol. II. p. 438.

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ON CHARITY.

WRITTEN ON DROPPING A MITE INTO BROTHER CRUCEFIX'S BOX FOR "THE AGED MASON'S ASYLUM."

THO' humble the tribute, my means let me give
For the cause, take it welcome, ay, were it tenfold,—
The pleasure most pure they enjoy while they live,
Is, when Masons can share with the poor and the old.

The mite of the widow, though valueless else,
From her motive is wisely and highly esteemed,
It tells of a spirit where charity dwells,
More pure and more bright than in Crœsus e'er beam'd.

Take, then, the slight offering—would it were more!
The only regret in a cause such as this
One feels, is the lack of some miser's dark store,
To make all who want it partake of its bliss.

M. No. 1, G. M. L.

STANZAS

TO THE MEMORY OF THE LATE HENRY O'BRIEN, ESQ., B.A.
Author of the "Round Towers of Ireland," &c. &c.
BY LEIGH CLIFFE, ESQ., AUTHOR OF THE "SCEPTIC," ETC.

METHOUGHT a spirit, at the midnight hour,
Shriek'd as it fled an old and sacred Tower
In Erin's isle; and then, responsively,
The wild wind sung a requiem; mournfully
The pale moon beam'd upon a lonely bed
Where Death, unwatch'd by man, insidious spread
His icy pall upon the flowing stream
Of youth's full veins. I started at the dream,
And knew that one my bosom prized was riven
From earth to view the *Cathoir Ghall** of heaven.
Yet still I knew not whom—knew not what link
Had snapp'd in friendship's chain; who, on the brink
Of the vast space of dread eternity,
Had stood and fallen! Soon I found 'twas he,
The young O'Brien, who had shed a light
O'er the past ages, long immersed in night;
And won a proud, a never-dying name,
In the long annals of his country's fame.

Dear valued friend! though from thy father-land
Inurn'd thou sleep'st, the gentle fostering hand
Of Friendship o'er thy lowly grave shall cast
The heart's fair flowers, in memory of the past.
Thy *Bana-ba* shall mourn thy early doom,
And wreathe her cypress round thy humble tomb,
While the fresh violet blooms around the sod
Where sleeps my friend, beloved of man and God.

---

* "Temple of Brightness." See p. 48 of "The Round Towers."

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MASONIC REMINISCENCES.

"Men are but children of a larger growth."

JERROLD AND STANSFIELD.

SOME eighteen years since, two heedless boys, yclept "Middies," on board the Namur, one of the old 1st of June timbers, practised, as may be readily believed, all the freaks and follies for which the cockpit was once so renowned. JERROLD, albeit not even yet of Herculean frame, had then even less than the appearance of a stripling, but the "blood of Douglas" would protect itself in the contentions of boyhood; and it would seem that the son of an actor could usurp, as a patronymic, what as author he has since become entitled to claim in dramatic right. In the cockpit, the Middy Jerrold would "strut his hour on the stage," and aspired to the important character of the "Robber," in the *Iron Chest*. STANSFIELD was scene painter to the company, principal decorator, and master of the ceremonies to the gentlemen and the ladies who might be selected from such as at the period we describe, were in the habit of visiting a man-of-war.

STANSFIELD now ranks the very first in that branch of that profession which he may be truly said to have created; while JERROLD takes the lead as a dramatist, and, naturally enough, in nautical dramas, makes the sea talk. Pause, reader, and think.

Grand Conclave of Emergency of Masonic Knights Templars of Saint John of Jerusalem, Free Masons' Tavern, Great Queen Street, Lincoln's Inn Fields, His Royal Highness Prince Edward DUKE *of* KENT, *Royal Grand Patron. Tuesday, May* 5, 1812.

THE Grand Conclave was convened in due form, and the Minutes of the last Grand Conclave were read and confirmed, except the appointment of Superintendents, which was further postponed.

PRESENT:

W. R. Wright	M. E. Grand Master
J. C. Burckhardt . . .	D. Grand Master
Rev. John Frith	Grand Prelate
Malcolm Gillies	First Grand Captain
Henry Woodthorpe, jun. .	Second Grand Captain
William Henry White .	Grand Chancellor
Rev. John Austin . . .	Grand Orator and Keeper of the Archives
Robert Gill	G. V. Chancellor and Registrar
George Fallowdown . .	Grand Treasurer pro tem. and Grand Almoner
Benjamin Plummer . .	Superintendent for the Principality of Wales
T. W. H. Woodthorpe .	First Grand Expert
Samuel Newman . . .	First Standard Bearer pro tem. and G. Chamberlain
Andrew Dennis O'Kelly .	Second Standard Bearer pro tem.

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R. L. Percy . . . . . } Captains of the Lines pro tem.
James Deans . . . . . }
Alexander Gibbs . . . } Grand Heralds
James Overbeek . . . . }
Valentine Salmon . . . Grand Equerry
E. S. Green . . . . . Assistant Equerry
Visiting Knights, viz.
J. H. Goldworthy . . . . Commander of the Cross of Christ Encampment
John Wheeler . . . . } First and Second Captains, ditto
John Pittway . . . . }

The M. E. Grand Master, Sir W. R. Wright, stated to the Knights that the Grand Conclave had been summoned this day for the election of a new Grand Master in his stead; he therefore, proposed, That His Royal Highness the DUKE of SUSSEX be appointed Grand Master of the Grand Conclave during his life. The motion was duly seconded by the Deputy Grand Master and being put by the M. E. Grand Master, was carried unanimously.

The M. E. Grand Master proposed that a deputation should wait on His Royal Highness the Most Eminent and Royal Grand Patron, to inform His Royal Highness of the election for his approbation; which was seconded by the Deputy Grand Master, and carried unanimously.

The M. E. Grand Master then proposed a deputation to wait on His Royal Highness the DUKE of SUSSEX, to acquaint His Royal Highness of his election, and humbly to solicit His Royal Highness's gracious acceptance of that office, and to receive his commands when to convene a Grand Conclave for his installation.

The following Knights were appointed to form the deputation, viz.

The M. E. Grand Master; Deputy Grand Master; Grand Prelate;	The Two Captains; Grand Chancellor

In consequence of the foregoing resolutions, the Grand Chancellor was directed to write, in the name of the Grand Conclave, to their Royal Highnesses the DUKES of KENT and SUSSEX, and to request of their Royal Highnesses the honour of an audience for the deputation appointed as above.

Sir Knt. Plummer represented to the Grand Conclave, that he had installed Sir Knt. Wood, banker, of Cardiff, as Commander of the Gethsemane Encampment, now held at Cardiff, in Glamorganshire, instead of Bristol; when the Grand Conclave was pleased to express their approbation of the appointment.

Sir Knt. Gill reported that he had received back the petition from Sir Knt. Sutcliffe, of Burnley, which was referred at the last Grand Conclave, being, now regularly signed by the Knights. The prayer of the petition was therefore granted.

The Committee of Finance were directed to meet for the purpose of auditing the accounts of the Grand Conclave and Chapter of Observance on the 6th July next, and to report thereon at the ensuing meeting of the Grand Conclave.

All business being over, the Grand Conclave was closed in solemn form.

ROBERT GILL, Grand Registrar and Vice Chancellor,
No. 16, Sun-street, Bishopsgate Without.

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Grand Conclave of Emergency of Masonic Knights Templars of Saint John of Jerusalem, Free Masons' Tavern, Great Queen Street, Lincoln's Inn Fields, His Royal Highness Prince Edward, DUKE *of* KENT, Grand Patron. *Thursday, 6th August,* 1812.

The Grand Conclave was convened in due form.

PRESENT:

W. R. Wright	M. E. Grand Master
J. C. Burckhardt	Deputy Grand Master
The Rev. John Frith	Grand Prelate
Malcom Gillies	Senior Grand Captain
Henry Woodthorpe, jun.	Junior Grand Captain
William Henry White	Grand Chancellor
Rev. John Austin	Grand Orator and Keeper of the Archives.
Robert Gill	G. V. Chancellor and Registrar
John Gilbert	Grand Treasurer
H. J. Da Costa	First Grand Expert
T. W. H. Woodthorpe	Second Grand Expert
George Fallowdown	Grand Almoner
Richard Spencer	First Standard Bearer
Samuel Newman	Second Standard Bearer pro tem. and G. Chamberlain
Edwards Harper	Captain of the Lines
John Robinson	First Aid du Camp
A. D. O'Kelly	Second Aid du Camp
Alexander Gibbs, James Overbeck	Grand Heralds
R. L. Percy, James Deans	Grand Provosts and Hospitallers
Valentine Salmon	Grand Equerry
Robert Miller	Assistant Equerry

Visiting Knights viz.

Thomas Blacker	Representative for Sweden
George Taylor	Commander of the St. Bernard Encampment, Werneth, near Manchester
John Wood, senior	Commander of the Gethsemane Encampment, Cardiff, Glamorganshire
Chevalier Corentin De Brieux, Simon McGillivray, J. H. Griffiths, Isaac Vale, C. F. Grasemann, William Henry White, jun.	Chapter of Observance, London
Charles Taylor	Late of the Baldwin Encampment, Bristol
Gustavus Adolphus Braccini	Of the Royal Naval Encampment, Portsmouth
William Oakes	Cross of Christ Encampment, London.

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The M. E. Grand Master addressed the Knights Companions on the subject of the business for which they were specially summoned, the installation of H. R. Highness the DUKE of SUSSEX as Grand Master of the Order, informing them that H. R. Highness was now ready to take upon him that high office.

The Grand Experts, Grand Heralds, and Aides-du-Camp, where then deputed to wait on H. R. Highness, and introduce him in due form. At the entrance of the Encampment, the procession was joined by the Standards and preceded and followed by one of the Captains of the Lines, who conducted H. R. H. under the Arch of Steel to a chair which had been prepared for him.

The Minutes of the last Grand Conclave, May 5th, were read and duly confirmed. The presiding Grand Master then addressed His Royal Highness the Grand Master Elect in an appropriate speech; after which, H. R. H. kneeling before the altar, repeated the oath of office as read to him in Latin: His Royal Highness was then conducted, with great solemnity, to the foot of the altar, and there repeated, in an impressive manner, the oath of office, as read to him, in the original language of the Order, by the M. E. Grand Chancellor, and, having duly sealed the same upon the Holy Evangelists, subscribed his name thereto.

The presiding Grand Master now quitted the Throne, and installed His Royal Highness therein; on which the Grand Heralds proclaimed His Royal Highness Most Eminent and Supreme Grand Master of the Orders of the Holy Temple and Sepulchre, and Saint John of Jerusalem H. R. D. M. K. D. S. H.

The Grand Prelate then pronounced the benediction in Latin; after which the Past Grand Master did homage to H. R. H. in the name of the Knights Companions assembled, and of the Order in general; which confirmed by the Grand Officers and other Knights present.

A dutiful and affectionate address was presented to H. R. Highness the Grand Master from the Encampment Baldwin, at Bristol; and the representatives of other Chapters present also addressed their dutiful congratulations to H. R. H. on this occasion in the name and behalf of their respective Chapters.

His Royal Highness, in an eloquent speech, returned his thanks to the Knights assembled, assuring them of his zealous attachment to the principles, and determination to maintain the privileges, and promote the well being, of the Order.

After which, His Royal Highness was pleased to propose,

That the Past Grand Master of this Order, W. R. Wright, be declared Grand Prior thereof for the term of his life, with rank next immediately after the D. G. Master for the time being; which proposition was unanimously agreed to: and

That the Past Deputy Grand Master of this Order John Christian Burckhardt, be declared Grand Sub Prior thereof for the term of his life, with rank next after the Grand Prior; which proposition was also unanimously agreed to.

The Captains General then presented Malcolm Gillies and William Henry White, as having been elected by them into their number; which nomination was approved by H. R. Highness the Grand Master.

H. R. Highness now proceeded to nominate the following Knights Companions to be his Grand Officers for the ensuing year:

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The Rev. John Frith . .	Grand Prelate
H. Woodthorpe, jun.	Senior Grand Captain
H. J. Da Costa	Junior Grand Captain
Charles Valentine . . .	Captains General
Richard Jebb	
The Rt. Hon. Earl Moira .	
Malcolm Gillies	
William Henry White . .	
The Rev. John Austin . .	Grand Chancellor and Keeper of the Archives
Robert Gill	Grand Registrar and Vice Chancellor
T. W. H. Woodthorpe .	Senior Grand Expert
Richard Spencer . . .	Junior Grand Expert
George Fallowdown . .	Grand Almoner
John Gilbert	Grand Chamberlain
Andrew Dennis O'Kelly .	Standard Bearers
R. L. Percy	
Chevalier de Brieux . .	Members of the Council
Samuel Newman . . .	
Edward Harper	Captains of the Lines
Richard Jones	
John Robinson	Aids du Camp to the Grand Master
William Williams . . .	
Alexander Gibbs . . .	Grand Heralds
James Overbeck . . .	
James Deans	Grand Provost and Hospitallers
Simon McGillivray . . .	
Valentine Salmon . . .	Grand Equerry
Robert Miller	Assistant Equerry.

The Knights Companions then proceeded to the nomination of a Grand Treasurer for the year ensuing; when Sir Knt. Aldridge was unanimously elected to that office.

The Knights present, not being commanders of Encampments, were then desired to withdraw to the Banqueting-room; after which, the Chair Degree of the Order was imparted to the Commanders and Grand Officers then formed in sacred Conclave in due form. The Conclave being closed in the ancient form, His Royal Highness and the Grand Officers joined the Banquet, and the business of the day concluded with enthusiastic felicity and gratification to all the Knights assembled.

THE Annual Meeting of the Grand Conclave and Communication will be held at Free Masons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Thursday the 1st July next*, for the Nomination and Installation of Grand Officers for the year ensuing, and on other business of the Conclave; also for the celebration of the Anniversary Festival, of which please to acquaint the Knights of your Encampment, and transmit to the Grand Registrar a list of those who can make it convenient to attend on or before Tuesday the 29th June; together with an account of registering fees that may be due from your Encampment to the Grand Conclave.

* 1813.

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His Royal Highness the M. E. G. Master will open the Grand Conclave at three o'clock in the afternoon precisely, and proceed to business; of which the Principals of all Encampments are desired to take notice, and attend accordingly.

By order of the Grand Conclave,
ROBERT GILL, Grand Registrar and Vice Chancellor,
No. 16, Sun-street, Bishopsgate Without.

[As several correspondents have intimated their doubts of the existence of a Grand Conclave in England, we have given publicity to the above circulars, which we believe to be the last that were issued, and shall feel obliged by any communication from our readers on a subject in which we feel especially interested.—ED.]

TO THE EDITOR.

SIR AND BROTHER,—Every Mason is bound to do the best in his power for "Masonry in general:" take, then, my suggestion as the mite of a sincere, however humble, Brother. Solicitation to induce others to enter our honourable body, should not, perhaps, be made use of, and wisely so, for two reasons: because, to do good must, in every case, in order to be praiseworthy, be a spontaneous emotion; and next, that it deprives an initiate Brother (when he is OF US) of all excuse for desertion of the principles it is the glorious pride of our Order to inculcate and spread. But it is not solicitation to explain our principles to them who seem desirous of informing themselves in the best duties of human nature—charity and brotherly love. I would, therefore, humbly suggest to every Brother at present in the Craft, that during the existing Masonic year, he would so explain, in proper time and season, those truths which are in him, and the reasons of his faith and practice, as far as both may be alluded to in the company of the unenlightened, as to lead at least one person of his acquaintance to read, learn, and inwardly digest the advantages to all society, of belonging to a body like that of which, thank Providence, I have been for some twelve years or thereabouts, a sometimes diligent, if not always useful member. Let me impress this more particularly on our younger Brethren, for on them, the future men of Masonry, its utility will of course depend.

M.

TO THE EDITOR.

SIR,—The nature of my position in respect to Freemasonry will, at a glance, explain why I must not address you by the endearing term of "brother;" for although I am constantly worn twin-fashion, unless in cases of "*lusus naturæ*," or where amputation has interfered, still my claim to "fraternity" is somewhat questionable. I cannot boast a title to Masonic *arms*, and you would look upon the term Masonic "legs" with reproach to the Order; but it is to this necessary appendage of the body corporate that I am devotedly attached. I venture to ask then, from your generosity, what I cannot exact from your duty. It may not probably be known to you that the W. M. of a Lodge, not exactly ranking the very first in the Order, still from its constituency, practice,

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and general liberality, partaking of that character, which at "Lloyds" is known as A. 1., has issued a command to his officers to attend in full evening dress; and further, there is also a recommendation to the other Brethren to appear in similar costume; and here lies the difficulty.

I was made at Nottingham, by a Mason, dear good soul, who took much pride in my weaving, and some time was the object of peculiar attention to a Brother of the Order in London. I most gracefully completed his dress as a continuation of that now neglected article, the "breeches;" with what complacency would he extend his leg, his right one was his especial care, the calf had a symmetrical dimension, and (the knee-band neatly buckled) gradually tapered to a well turned ankle, the instep displayed in a shoe short in the quarter, and surmounted with silken strings, of proper cut and size. Often was I delighted with that pat of exulting pride with which he would gratify his own feelings, and remind me of my silken importance. Ah, Mr. Editor, these were the days, the silken days of my happy bondage, which yielded to the usurpation of the pantaloon, and I was reduced, not to the half-pay, but to the mere quarterage of my former value. Still I was of consequence, and at any rate I shared the dignity with my fortunate rival; the calf, the admired calf, still was my competitor for admiration. But mark the change, with grief I state it, that innovation in the dress department of your excellent Order—pardon my liberty—but I remember my weaving, and could some tale unfold; but I respect the secret of him who made me. The dreaded trowsers, sometimes tight, sometimes loose, anon of a dangling form, gracelessly concealing calf, ankle, and instep in a bag-like enclosure, and making no distinction among the lords of the creation. These trowsers became tyrants; and what think ye, Mr. Editor, absolutely ordered "boots" to take precedence of our race—what boots it to complain when such things are—hence came Wellington boots, high-lows, dress boots, and, St. Crispin forgive me, opera boots, which latter are most abominable IMPOSTORS, for they, with a shamelessness unknown to all preceding rogues, appear like a *shoe* and a *stocking*, and yet are neither. Hence "*illæ lachrymæ*," and my appeal to you. Pray answer my request, whether these vile impostors, opera boots, with the tyrant trowsers, or the graceful breeches, silk stockings, and shoes, are evening dress? May your decision favour my hopes—what a relief it will give to my desponding heart!

Yours, with respect,

A MASONIC SILK STOCKING.

P. S. Oh, Mr. Editor, I have great dread that you have a pair of opera boots—it cannot be—surely you have not discarded us—how I sigh!

TO THE EDITOR.

DEAR SIR AND BROTHER,—I have to inform you that the meetings of the Emulation Lodge of Improvement will in future be held on every Friday evening, at seven o'clock, at the Fitzroy Coffee-house, Charlotte-street, Rathbone Place, instead of the Blue Posts, as heretofore, and will thank you to make the same known to the Brethren through the medium of your valuable publication.

I am, dear Sir and Brother,

Yours fraternally,

14th March, 1836. S. B. WILSON, Sec

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TO THE EDITOR.

SIR AND BROTHER,—Being called upon by one of your Correspondents, I have no hesitation in giving my opinion with regard to the "TEMPLAR SUPERIORITIES." I consider the matter a mere pecuniary speculation, conferring no other right or title on the purchaser than that of collecting the feudal dues.

Yours fraternally,
PILGRIM.

TO THE EDITOR.

DEAR SIR AND BROTHER,—If from being a constant reader of your valuable Journal I can construe aright the intentions of it, I believe I may with justice say, it is to forward, as far as it can, the best interests of that delightful Order in which we are associated, by, on the one hand, paying the just tribute of praise to the worthy and deserving Mason, and, on the other, when by any possibility we may for a time have forgotten our Masonic duty, to call our attention to a sense of the error.

Some four months since, an unfortunate prisoner of war made his escape to this country on his road to Brussels, to join his wife and family. Just escaped from a dungeon—his worldly possessions of course not over great—he seeks that assistance at our charitable board which will enable him to reach his home and family. Owing to non-compliance with the strict rule laid down in the Book of Constitutions, as to the form necessary to be adopted in order to enable him to obtain relief, this miserable object was kept, week after week, month after month, expecting that each succeeding day would enable him to lay his case before the Committee in proper form. He at length obtained the necessary recommendation, the petition was received, and the spirit-broken, yet hoping petitioner, attended the Board, anxiously expecting the friend on whom he relied, who, after buoying up his expectations thus far, forgot at once his paramount duty as a Mason, by his non-attendance and neglect and dashed the cup of expectation from the lips of the unfortunate, while happiness seemed even within his grasp. The petitioner ws not relieved. His mind and body, borne down by long and continued trial and misery, could not bear this last severe shock; the thread upon which all his hopes and expectations hung, was broken.

The following day, the public prints teemed with an account of *suicide:* upon further investigation it turned out to be our poor unfortunate petitioner, now beyond the power of human aid. He is no longer one of us, he has entered the deep abyss of eternity—the rest is between himself and his God. I am led to believe that an accumulation of woe, and this crowning of the whole, was too much for his already depressed mind; and that a publication of this fact may have two beneficial effects, the one teaching us how much we have in our power to befriend and protect our fellow-creatures, and the other, not to neglect the opportunity, when it offers, of lending a helping hand to the friendless and unfortunate.

I am, dear Sir and Brother,
Yours fraternally,
HUMANITAS.

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[We trust this awful instance of struggling mortality will not be lost upon all who attend at the Board of BENEVOLENCE. A few questions grow out of it.

First,—Ought not some immediate measures be devised to relieve such as are really eligible?

Second,—Ought not the parties signing a petition to be attainted for a breach of Masonic law, if they neglect to support it?

Thirdly,—Ought not parties signing a petition to be more careful in their examination and attestation?—ED.]

TAXES UPON KNOWLEDGE—NEWSPAPER STAMP.

TO THE EDITOR.

DEAR SIR AND BROTHER,—In discussing the question of a total abolition of the stamp upon newspapers, one very important question must not be lost sight of, namely, the mode of transmitting those unstamped papers to the country. A very simple, and, at the same time, very efficient plan, has occurred to me, of removing this difficulty very advantageously both to the government and to the country. No one ever dreamed of having his letters carried to a distant part of the country free of postage; neither is it reasonable to expect that the much more bulky matter of a newspaper should be so. What I would suggest, therefore, is this, that long slips of paper, covered with an ingeniously printed stamp, with a blank space for the direction, should be issued from the stamp office to the news venders, stamp distributors, &c. &c. for sale to the public, at various prices; each price being distinctly printed on such slips, together with the weight of printed paper, left open at the ends as newspapers are, which they will thus frank to any part of the country. By this means, pamphlets, magazines, &c., as well as newspapers, may be transmitted through the post-office to the advantage of the revenue, and great convenience of the public. Persons residing in towns may thus have their intelligence of the progress of society and passing events, at the lowest possible price consistent with the cost of the material and labour; and having gratified their own curiosity and thirst after knowledge, by stepping to the next stationer's shop they may obtain a frank, at a small expence (the lower the scale can be made the better, and the more extensively will it be availed of), and transmit to their friends in the country the paper, pamphlet, magazine, &c., which had afforded themselves such amusement and instruction.

Perhaps, as an unstamped publication, and only issued quarterly, this communication ought not properly to be addressed to you; but a little consideration will show that such is not the case, but that, on the contrary, being uninfluenced individually by the question, yours is the very description of work in which such a question may be properly and fairly discussed.

I have neither time nor the material at hand to go largely into the question, and therefore merely throw out the hint for those who may have the means of doing so. With best wishes for the widest possible dissemination of knowledge, and of our excellent Quarterly as a medium,

Believe me, dear Sir and Brother,

Yours fraternally,

London, 9th March, 1836. ROBERT FIELD.

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MASONIC INTELLIGENCE.

BOARD OF STEWARDS

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

Brother J. Masson, G.S.B. (Lime-st. Square) W.M. No. 4 *President.*
" John Chanter . . . . . 1 *Vice Pres.*
" John George Children . . . . . 2 *Treasurer.*
" Charles Baumer . . . . G.S.L. *Secretary.*

Br. M.M. Zachary, P.S.G.D. No. 6	Gervase Margerison, P. M. . 63
" John Lane 2	Robert Torre, P. M. . . . 66
" Joshua Gray 11	Richard Hewson 233
" Rev. J. Edwards, M. A. . 21	John Hamilton 324
" Leonard Chandler (Chapter) 21	

BOARD OF STEWARDS

WHO CONDUCTED THE FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS, ON THE 9TH OF MARCH.

Brother Rowland G. Alston, *M. P.* S. G. W. . . . . *President.*
" George Stone, jun. P. J. G. W. . . . . *Vice Pres.*
" Charles Grote, Lodge of Friendship, No. 6 . . *Treasurer.*
" John Dunbar, Royal Somerset House Lodge, No. 4 *Hon. Sec.*

Br. Thomas Clarke	Grand Masters' Lodge . . .	No. 1
" Henry Hancock . . .	Lodge of Antiquity	2
Comp. George Ashlin . . .	St. James's Chapter	2
Br. John Lee Stevens . . .	British Lodge	8
" Edward Hodges W. M.	Enoch Lodge	11
" J. A. Adamthwaite P. M.	Tuscan Lodge	14
" Robert Bell . . W. M.	Globe Lodge	23
" J. Monson Carrow, W. M.	Castle Lodge of Harmony . .	27
" John Anthony Tielens .	St. Alban's Lodge	32
" J. M'Mullin	Corner Stone	37
" William Thodey Smith .	Lodge ot Peace and Harmony .	72
" John L. Brickell . . .	Lodge of Prosperity	78
" Peter Mountain . . .	Lodge of Regularity	108
" John Hodgkinson S. W.	Burlington Lodge	113
" George Pocock	London Lodge	125
" James Anderton . S. W.	St. Thomas's Lodge	166
" Frederick Salmon W. M.	Lodge of Honour and Generosity	194
" Alexander Lewis P. M.	Lion and Lamb Lodge . . .	227
" Edward Roe	St. Andrews in the East . . .	269
" Kenyon S. Parker . . .	Prince of Wales's Lodge . .	324

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BOARD OF GRAND STEWARDS.

Brother	Alexander Dobie . .	No. 1	*President.*
"	W. Nokes	8	*Treasurer.*
"	W. F. Walker	108	*Secretary.*

(For the General List see Freemasons' Quarterly Review for 1835, page 147.)

The Grand Festival is appointed to be held on the 27th of April.

THE BOARD OF STEWARDS

For the Festival of the Girls' School, is not yet published. The dinner will take place on the 11th of May.

The NORE COMMITTEE have appointed the 22d June for the annual excursion in aid of the Boys' School Fund.

FREEMASONS' HALL

CELEBRATION OF THE BIRTHDAY OF HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, M. W. G. M., JAN. 27th.

Present:—

R. W. John Ramsbottom, *M. P.*, Prov. G. M. for Berkshire, in the Chair.

Lord H. John Spencer Churchill, D. G. M.

Simon M'Gillivray, Prov. G. M. for Upper Canada; Col. Thomas Wildman, Prov. G. M. for Nottinghamshire; Rev. Geo. A. Brown, Acting Prov. G. M. for Cambridgeshire; Rowland G. Alston, *M. P.*, S. G. W.; Sir Wm. Rawlins, P. G. W.; Wm. W. Prescott, P. G. W. and G. T.; Henry R. Willett, P. G. W.; Benj. B. Cabbell, P. G. W.; David Pollock, P. G. W.; Rev. Wm. Fallowfield, G. Chaplain; Wm. H. White, G.S.; Edwards Harper, G.S.; Archibald Keightley, S.G.D.; Benj. Lawrence, J. G. D.; John C. Burckhardt, P. G. D.; Sir Wm. Woods, P. G. D. and G. Director of Ceremonies; Thomas F. Savory, P. G. D.; Thomas Moore, P. G. D.; Joseph Moore, *M. D.*, P. G. D.; John Henderson, P. G. D.; Michael M. Zachary, P. G. D.; Rich. W. Silvester, P. G. D.; John Masson, G. S. B.; Chas. Simpson, P. G. S. B.; John Lawrie, P. G. S. B.; Sir George Smart, G. Organist.

After the "Wykehamist Grace" had been beautifully chaunted by the vocal choir, the chairman briefly addressed the company, and regretted that they must consider him as but an indifferent substitute for the distinguished Brother, who was prevented from presiding owing to a domestic calamity. He assured them that he was fully sensible of the disappointment they must all feel, and as some means of conciliating their favour, he would call their attention as much as possible to the vocal brethren, and trespass himself the less upon them—in short, they should have more "poetry than prose."

"The King, our Patron," was most loyally received, and followed by the national anthem.

"The Queen," who having taken upon herself the charge of the female children, demands our gratitude as well as respect. This toast was received with lively approbation.

Glee—"Ye spotted Snakes."

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In proposing the health of H. R. H. the Duke of Sussex, the M.W.G.M., the chairman, although very brief in his remarks, was peculiarly energetic. "Brethren, this is the 27th of January: need I say more than that amongst us it is a day set apart to mark by our gratitude the attachment of our hearts for him who has done so much for us? I must leave it to the feelings of your hearts to fill up the want of power—the perfect inability on my part to do justice to our honest esteem and affection: the toast will speak for itself, and your kindness will speak for me. His Royal Highness this day enters his sixty-fourth year. How often has he cheerfully condescended to promote your conviviality here, and by his persuasive and mild accents to win your cordial regard! I turn for the moment to his severe affliction; and even upon this painful subject there is satisfaction to be found, and I know the illustrious sufferer does find it, in the general sympathy that pervades all ranks. The whole country may safely rely upon the old proverb, that 'whom the Lord loveth he chasteneth.'

"To laud a man whose every action is beyond all praise, is as impossible as it would be, if possible, indelicate. I shall merely remind you of the number of years that he has presided over the Craft, and I enter into your feelings of regret at the necessary deprivation of his presence here. The whole country rings with praises and thanksgivings in favour of our illustrious prince and Masonic ruler, whom, 'Take him for all in all, we shall not look upon his like again.'" Mr. Ramsbottom was listened to with breathless attention, and the toast met with the most affectionate reception.

Glee—"Here's to Sussex our pride."

The next toast was "The Princess Victoria, and the other branches of the Royal Family," followed by "My own Native Land," exquisitely sung by Bro. Hobbes.

"The Pro.-Grand Master, Lord Dundas, a nobleman who has so ably supported Freemasonry, is entitled to our best acknowledgments." His Lordship's health was very warmly greeted.

Lord John Churchill then proposed—"The Grand Masters of Scotland and Ireland," which met with all due attention and respect.

The Chairman then rose and stated, that as he knew well his noble friend on the right delighted in short speeches, and it had been remarked that brevity was the soul of wit, he should simply give—"The health of Lord John Churchill, the Deputy Grand Master."

Lord John Churchill thanked the Chairman for keeping his word, and the company for receiving the toast as kindly as if a long talk had been made about it.

"Mock Italian Bravura," Bro. T. Cooke.

"Lord Durham," now absent from England.—"I can only say," observed the Chairman, "that his Lordship's devotion to the Order is sufficiently well known to us all; but one opinion appears to have resulted, that as Deputy Grand Master of England, his conduct was such as to have impressed every Mason that he was but too short a time in that elevated situation. His services were otherwise required, and he left a bright example to his successor." The toast was given and accepted with every mark of fraternal and enthusiastic respect.

Lord John Churchill then rose, and said—that in compliance with what appeared excellent practice, he should avoid long speeches, and accordingly gave—"The Chairman." The good humour of the two

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distinguished Brothers appeared to pervade every one, and the toast very deservedly met with the most spirited acclamation.

The Chairman, when silence was obtained, said—that for twenty-three years he had been a fellow-labourer in the Craft, but he was the same man now that he ever was, and no waverer, either as a man or a Mason. The good opinion of the Fraternity was all he sought and all he asked.

Song—"The Thorn," by Bro. Hawkins.

"Col. Wildman, and the other Provincial Grand Masters."—"I must observe that Masonry in the metropolis is most flourishing; this is mainly attributable to the example of the Grand Master. This example is reflected in the provinces, where many provincial rulers exercise their authority with discretion and success; among these there is one more especially attentive to his local duties, as well as to the equally essential point of paying his dutiful respects to the Grand Master upon the annual return of this his natal day. The distance from London at which the Prov. Grand Master for Nottingham resides, renders his attendance the more gratifying."

On the applause which followed having subsided, Col. Wildman returned thanks on the part of the P. G. Masters, and stated that it was thirteen years since he was appointed; he had never knowingly failed in his duty, nor would he forego the opportunity of personally testifying, at any inconvenience, for it was his duty, the feelings of his province towards the Grand Master, and their devotion to the Members of the Craft; and he begged to offer, in the name of the Masons of Nottinghamshire, an invitation to the Fraternity to partake of their hospitality. He concluded by observing how pleased he was to hear, that the Chairman, although twenty-three years a Mason, was in every respect as good a man as ever; he (Col. W.) was not so fortunate, he felt that changes happened to himself, but they were not of the heart.

"The health of Bro. Tynte, the P. G. M. for Monmouth, our expected Chairman, absent from domestic affliction," was received with respectful attention.

"The Masonic Charities, the Boys' and Girls' Schools." Among the Brethren there was no other rivalry than who should do most for both. Individually, as Treasurer to the Girls' School, I may, however, address myself to the ladies, and assure them, that the House Committee are most zealous in aiding the benevolent intentions of the Governors."

Mr. Moore, as Treasurer to the Boys' School, acknowledged the handsome manner in which the toast had been received.

"The Stewards, and thanks to them," was warmly cheered. The Chairman took occasion to observe, that for comfort and conviviality, for attention and regularity, he could vouch for the services of the present Board as being most exemplary, and he trusted that the same harmony would prevail on the ensuing year, when, under the blessing of Heaven, he trusted the Grand Master would attend himself, with renovated health and renewed vigour of mind.

Bro. Masson, Grand Sword-bearer, President of the Board, expressed their sincere and unfeigned attachment to H. R. H., and observed that it was to the sincere affection in the hearts of Masons for that illustrious Brother, and not to the exertions of the Stewards, that the numerous attendance was owing. One consequence, however, and most gratifying it was, that the determined kindness of the Brethren enabled the Stewards to be more successful, while the presence of the ladies was a proof that something was expected from the Board.

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"The Ladies," was the concluding toast. "Their presence at our festivals is most gratifying to a Freemason, the more so as we have to regret their necessary absence from the Lodge;—being deprived in our serious moments of their society, doubles the pleasure of our happier hours."

The GLEE ROOM was as usual appropriated to the ladies. The entertainment was liberal, and in every respect worthy the fair guests. Some ladies (we have not heard their names) delighted the company with some excellent singing, and more than usual caution was observed in preventing the room from being overcrowded. Mr. Ramsbottom and many of the Brethren took an early opportunity of paying their respects.

It occurs to us to remind those who should regulate the time for entering the banquet hall, that our Grand Master himself never kept the company waiting. On the present occasion, the tables were covered above *half* an hour before the Grand Officers entered; speaking masonically, this is not quite right, and luke-warm soup and cold fish are not, gastronomically speaking, *reserché*.

We have to thank three Stewards of the day for very pleasing letters sent to us, upon a personal matter; to have merited *their* good-will is worth something; but we have some doubt, whether as the *avowed* Editor of the Freemasons' Quarterly Review, we should be more entitled to a mark of courtesy—and we take this opportunity to disclaim in toto any wish to accept tickets for any Masonic festival on the score of *personal* convenience—indeed we have much pride in declaring, that although not on the Board of Stewards upon this happy occasion, yet we were the means of circulating tickets to an extent generally thought to be a successful return. We state this advisedly, having served the office of steward under every Masonic arrangement, official and casual. Still, a *reporter's* ticket, we do think ought, to be offered in courtesy, that proceedings may be represented to the Fraternity by the only accredited organ they possess.

FEMALE SCHOOL.

Jan. 14*th.*—QUARTERLY GENERAL COURT.—The children were reported to be healthy, and their improvement in education as progressing to the satisfaction of the House Committee. Six vacancies were declared, and seven candidates allowed. The election was ordered to take place by ballot on the 14th of April next, between the hours of twelve and one.

[The anniversary festival will take place on the 11th of May next, when the interests of this laudable institution, by which sixty-five female children are protected, will be advocated, we trust successfully, before a large meeting of the Order. We take this opportunity of advancing the claims, (*for claims they are* and of no ordinary character), to the liberality of the Brethren. It must be borne in mind that the repairs for the building are yet unliquidated, and we hope, therefore that a timely consideration of the subject will avert the necessity of disposing of any part of the permanent fund.—ED.]

BOYS' SCHOOL.

Jan. 11*th.*—QUARTERLY GENERAL COURT.—Present, T. Moore, Esq., Treasurer, in the Chair. The name of one candidate was withdrawn;

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the father having, *without authority*, placed the names of four governors and subscribers on his canvassing-card. Messrs. Gilbert and Stallwood being appointed scrutineers of the ballot for the election of six boys out of nine candidates, the election was proceeded in, and reported to have fallen upon the following, viz.

Wm. Thos. Hill	G. W. Rackstraw
Hen. V. Noone	John Scott
Chas. Jas. Kearns	Nathan Myers.

A letter was read from Mr. Wm. Geo. Thiselton, surgeon (a Brother in the Order), offering his services (gratuitously) as a medical attendant to the institution. The kind offer was received gratefully, and the secretary was directed to acknowledge the same, with an expression of thanks on the part of the meeting.

Mar. 7th.—At a meeting of the Committee, the following resolution was carried unanimously:—

"That the Committee of the Royal Masonic Institution for Boys, beg, on behalf of themselves and the governors at large, to tender to Bro. Thomas Moore (the respected and esteemed Treasurer of the institution) their deep regret at the late severe domestic loss sustained by him, and to assure him of their sympathy; with their readiness to supply, as far as they may be able, the increased attention which his absence (not, they trust, of long continuance) must render necessary to the business of the charity."

The secretary was directed to forward immediately a copy of this resolution to Brother Moore.

A letter was read from the treasurer of the Union Lodge, Margate, stating that the names of the governors had been placed by *mistake*, and not intentionally, by the friends of the boy "Conconi;" upon which the Committee directed that the boy's name should be replaced upon the list of candidates.

THE FESTIVAL.

Mar. 9th.—Freemasons' Hall.—Present, R. G. Alston, Esq. *M. P.*, S. G. W., in the chair, also the following Grand Officers:—

Lord H. John S. Churchill, D. G. M.; Hen. R. Willett, P. G. W.; Benj. B. Cabbell, P. G. W.; George Stone, P. G. W.; Rev. Wm. Fallowfield, G. C.; Edwards Harper, G. S.; Arch. Keightley, G. D.; Benj. Lawrence, G. D.; T. F. Savory, P. G. D.; John Masson, G. S. B.

On the removal of the cloth, and after grace, the chairman proposed first, "The King," Patron of Masonry and of this Institution, which was received with three times three, and next "The Queen," and the rest of the Royal Family; "and here," said the chairman, "I can with confidence appeal to the ladies, that in proposing the health of the first lady in the land, I am bringing before them a bright example for themselves. What, then, would they think of us as Masons, if we did not mark this moment as one of enthusiasm?"

Glee—"Ladies, Good Night."

The next toast was happily prefaced. "The illustrious individual whose health I am now about to propose is too well known to you all to require any eulogium from myself. I may be permitted, however, to state, that I address you from my heart, in the sincerity of my emotion. The elder Brethren of the Craft will cheerfully join with me in this sentiment—nor will any, I dare believe, differ in its propriety.

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The first and most acceptable information I can give you is (and I have it immediately from my noble friend on my right, the Dep. Grand Master,) that if His Royal Highness has any one cause of regret more than another, it is his inability to attend here to-day (*cheers*). Would I were equal to do justice upon the claims of His Royal Highness to your attention! I will, however, speak as I feel,—that he is among the first, as an Englishman, to do all he possibly can for the good of mankind—all grades come equally within his notice and protection: the noble—the gentle—the mercantile—the humble classes, all alike share his favour and his care. There is an appropriate glee, which I hope will not be omitted on this occasion, in the words of which I shall propose the toast;

> "'Here's to Sussex, our Master, our Prince, and our pride,
> And long may he live o'er the Craft to preside.'"

The chairman sat down amid vehement cheering.

Glee—"Here's to Sussex."

"The Pro-Grand Master, Lord Dundas," and afterwards "Lord John Churchill, the Dep. G. M.," were given in succession, and most cordially welcomed.

Lord J. Churchill returned thanks in a very few words, and proposed "The Chairman," which was accepted with every demonstration of kindness and respect.

Mr. Alston rose in reply to the compliment, and stated that proud as was the station in which he was placed, candour compelled him to acknowledge how unequal he had proved to its duty. As a conspicuous member of the Grand Lodge, he felt he was still more unworthy: he had not proved to others, as an example, what he really felt; but family circumstances and public duties equally interfered to prevent him: he could offer no other excuse for neglecting some of the duties, and he frankly gave his opinion, that no one should accept office unless he intended to discharge the duties attendant upon it. As a member and P. M. of the Bishop Stortford Lodge, in conjunction with his son, he hoped to offer some redeeming proofs of his regularity there. He ventured to assure the ladies present, as a portion of that sex "whom Masons love," that their approbation was the most cheering inducement to prosecute the objects of Masonry. It would be his duty in his province to exert himself in bringing all within our principles and our equal laws, that good fellowship may be secured by social ties and convivial pleasure.

"The Vice-Presidents" followed, and Bro. Cabbell returned thanks.

The next toast was "The Treasurer, Brother Thomas Moore."

Brother Lythgoe rose and addressed the meeting on the part of Brother Moore, whose absence was caused by severe domestic affliction*. "I have no pleasing task, and most deeply feel the difficulty which, with your kind assistance only, can be surmounted. In the absence of your respected Treasurer, deeply as I regret he is not here among you, I am called upon to offer some details. I am not accustomed to flatter even my friends, yet I cannot but speak of an individual friend who has so unceasingly advocated the cause. When he took office, thirty-five boys only were educated, and the institution was in a state little short

* The death of Mrs. Moore.

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of bankruptcy: by his exertions, aided, certainly, by the liberality of the Brethren and the zeal of the Committee, at the present moment the number of children is increased to fifty-five, while the funded stock has reached 5000*l*. More than this, you have advanced to a proud station: this room is now scarcely large enough to contain the friends of the charity; and if the institution was not well conducted, these results could not be shown. Let it be remembered that fifty-five orphan boys are thus placed in a situation to benefit, and not to disgrace, society. It is pleasing to hope that from this number some may ultimately become themselves 'governors' of that charity which in their infancy fostered and protected them. The governors supply, as well as they are able, the loss of their natural parents, and give effect to your liberality. I would ask the ladies if we do not, in some measure, practise, as well as talk of charity, and I call their attention to the scene now about to take place, when they may judge whether our object is or is not good."

Brother Lythgoe and the Committee then retired, and shortly afterwards re-entered the hall accompanied by the stewards, each of whom had a boy in each hand. As is the custom, this interesting procession proceeded once round the hall, and the boys were arranged on the platform, when Brother Lythgoe addressed a few words on their conduct, their progress in education, and pointed out the "best writer," who in that character had earned the much-prized medal. Brother Lythgoe stated that the second in the race was a Hebrew boy. Who that has panted in his school-days for such distinction does not enter into the joy, and the oppression which even joy causes, and which was evident in the face of the lad who was thus prominently conspicuous? The effect was altogether striking.

"Success to the Institution," was given amid a burst of acclamation, during which the boys and their protectors retired in the same order.

"The Royal Freemasons' Charity for Female Children," was received with great satisfaction and delight.

"The twenty-four Stewards of the day, and thanks to them for their liberal entertainment." Brother Stone, the Vice-President of the Board, returned thanks.

The Chairman then rose to propose the last toast, in compliment to the Ladies who had so kindly attended and graced the meeting with their smiles; in bidding them "good night," he, in the name of every one present, wished them health and happiness. The Chairman, Lord J. Churchill, Brother Lythgoe, and several friends, then retired.

Brother B. Lawrence was loudly called upon to take the chair, with which request he complied, much to the satisfaction of all present; and as at this time there were three-fourths of the company remaining, it was almost necessary that the chair should be resumed, as the regulations required that at least half an hour should elapse before the "privileged" could be admitted to the presence of the Ladies. The Chairman then proposed "The Committee of the Institution, and more especially Brother Coe, the indefatigable and strenuous supporter of the aquatic excursions."

Brother Coe, in a strain of extreme excitement, addressed the Chairman in his peculiar manner, and thanked the company for their kindness.

After one or two toasts, the Chairman, Brother Lawrence, after his health had been drunk, retired, and the scene closed for a year.

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The concert in the Ladies' room was—we are pleased to record it—if possible, upon an improved scale. Mrs. Seguin, Miss Birch, and we believe, Master Walker, were more especially attractive; and the comic song of a Brother seemed to bring back old times to memory.

It is needless to observe that, "above and below," the Stewards had done their duty; and the liberal subscription in the Hall, which amounted to above 500 guineas, may be taken as the most unquestionable proof of the cordial feeling which united them to the most numerous attendance ever known at the "Boys' Festival."

ABSTRACT OF ACCOUNT FOR 1835.

Receipt.

	£.	s.	d.
To balance brought forward from last audit	5	14	0
His Most Gracious Majesty the King—Patron of the Institution *a*	10	10	0
H. R. H. the Duke of Sussex, M. W. G. M., 21st donation	10	0	0
The United Grand Lodge, moiety of one year's payments on Register Fees to Christmas 1835	104	14	6
Proceeds of the Excursion to Chatham, on Wednesday, the 22nd of July, 1835, per Br. Coe, the Treasurer	78	2	0
One Year's Dividend on New 3½ per Cent. Stock	168	3	6
The Freemasons' Quarterly Review	2	2	0
The Masters' and Past Masters' Club	5	5	0
General Subscriptions and Donations	391	6	0
	£775	17	0

Expenditure.

By Amount for paid Education and Books to Christmas 1835	192	13	2
Apprentice Premiums	15	0	0
Clothing—Mr. Dolan, Tailor	64	3	4
Mr. Oldham, for Caps	5	12	6
Messrs. White and Greenwell, for Linen	13	4	9
Freemasons Girls' School, for making Shirts	5	12	6
Mr. Floyd, for Stockings	11	4	6
Mr. Hopkins, for Boots	25	0	0
Messrs. Cuff and Co. for Meetings	3	13	0
Printing and Stationery	18	2	0
Secretary—One Year's Salary to Michaelmas, 1835	40	0	0
Allowance for Office to ditto	10	0	0
Petty Disbursements, including Advertisements, &c.	9	4	11
Collector—One Year's Commission to Lady-day, 1836	25	0	0
Messenger—One Year's Salary and Allowance to Christmas, 1835	16	10	0
	455	0	8
By Purchase of 320*l.* New 3½ per Cents.	319	9	3
Balance in Treasurer's hands	1	7	1
	£775	17	0

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ASYLUM FOR THE AGED AND DECAYED FREEMASON.

We have not received any official communication from the Committee, for which we presume they have good reasons. Our own Correspondence is, however, very cheering, but is reserved for future consideration. We cannot refrain from stating, that the delay which has attended the public explanations has not damped the charitable feelings of those Brethren who sometime since came forward as a Board of Stewards for the expected inaugural festival. Disappointed for a time, many of them, with a true Masonic spirit, have served on the Boards of Stewards for the festival in honour of the natal day of the Grand Master, and at the Boys' festival, and are on the list for the Girls' anniversary: thus have they nobly dissipated the idea, that while prompted to support the "old man's" cause, they were not equally sensible of their duty to the Grand Master and to the existing charities. The number, on both recent occasions, was never exceeded; and by such noble aid was a subscription, exceeding 500 guineas raised for the Boys' School. What a lesson is here taught—it will not, it cannot be without its moral!

QUARTERLY COMMUNICATION.

March 2.—Present the Rt. Hon. Lord Dundas, Pro-Grand Master, on the Throne.

R. W. the Lord H. John Spencer Churchill, D. G. M.
Rowland G. Alston, *M. P.*, S. G. W.
Benjamin B. Cabbell, P. J. G. W. as J. G. W.

Simon M'Gillivray, Prov. Grand Master for Upper Canada; Rev. W. Fallofeild, G. Chaplain; William H. White, G. S.; Edwards Harper, G. S.; A. Keightley, S. G. D.; B. Lawrence, J. G. D.; John Masson, G. S. B., Esqrs.; Sir George Smart, G. Organist; Six Grand Stewards of the year, and many Masters, Past Masters, and Wardens of other Lodges.

In pursuance of the nomination in December last, Brother Philipe took a review of the proceedings of the past year, and concluded by proposing that H. R. H. the Duke of Sussex, should be re-elected the Most W. Grand Master for the year ensuing; which proposition was seconded by Brother Lythgoe, and most respectfully carried.

Brother Crucefix proposed the re-election of the highly-esteemed Brother Prescott as Treasurer, which being duly seconded, was unanimously carried.

A motion was then made, that a Prother should be summoned to show cause why he should not be expelled the Craft?

The usual business was entered into and concluded, and the Grand Lodge closed.

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SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEB. 3.

Present

E. C. Lord H. John Spencer Churchill, as Z.
John Ramsbottom, Esq., *M. P.* . H.
William W. Prescott, Esq. . . I.

and other companions.

The various reports were read, and, after much tedious and needless discussion, the Grand Chapter adjourned.

GRAND MASTERS' LODGE, No. 1.

January 18.—This evening took place, at the Freemasons' Tavern, the ceremony of installing the W. M. elect, Bro. Dobie. The usual average attendance of members of the Grand Masters' Lodge is between thirty and forty, but on this occasion there were seventy Brethren present.

With the private concerns of the Lodge, we, of course, can have nothing to do; and we shall briefly dismiss the proceedings on this head with a statement, that a very flourishing financial report was read to the Lodge and ordered to be inserted in its minutes; and that a vote of thanks proposed to the late Master, Brother Leach, for a very handsome donation which he made for certain purposes connected with the *materiel* of the Lodge.

Brother Crew, P. Master of the Lodge, presided on the throne, the Master of the last year being in attendance on his right hand, assisted by Brother Edwards Harper, Grand Secretary, also P. M. of the Lodge, and nearly all the members of the Lodge at present in London, including P. G. W. Sir W. Rawlins, who, however strange to say, possesses no rank in the Lodge itself.

The I. G. (in place of the Master of the Ceremonies, then sitting in the East) announced the arrival of the R. W. Lord Henry John Spencer Churchill, D. G. M., accompanied by Brother Robert Stewart, *M. P.* for the Haddington district of Burghs, and one of the Lords of the Treasury, with many officers of the Grand Lodge, besides several Masters of Red Apron Lodges, Past Masters, Worshipful Masters, and other visiting Brethren. The number and the character of the members proved the double estimation in which the W. M. elect is held, both as a citizen and a Mason.

The ceremonies of installation having closed, and the Brethren paid the customary obeisance, the W. M. nominated his officers for the year ensuing: S. W. Brother Savage; J. W. Brother Corner (who, according to custom in the Lodge, having served office two years as Secretary, became entitled to the step in advance); Secretary, Brother Chubb, who, from being an honorary member, commenced this evening a subscribing one.—The tilers of the last year were re-elected.

THE BANQUET.—The new Master commenced his year by ordering additional luxuries for the table, among which we must not forget two immense bowls of claret "bishop," which wound up the "labours of re-

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freshment," and which were served in a magnificent pair of china bowls, each capable of holding five gallons, a present from a distinguished member of the Lodge, R. W. Brother Simon M'Gillivray, P. G. M. of Canada, who, on his recent arrival in this country from a foreign residence of some duration, evinced his respect for his old Lodge and Companions by immediately rejoining it. The Master took the chair, supported on his right and left by the distinguished visitors, officers, &c. There were three tables; one abutting at each end from the top, and the W. M. was faced by his two principal officers, the S. W. sitting at the south-west, the J. W. at the south-east*. The evening's amusements were considerably enhanced by the very admirable singing of Brothers Bellamy, Blewitt, Chubb, Hawkins, Hobbs, and Jolly; and a volunteer from Brother Crew, which was not the least effective contribution to the harmonic pleasures of the night.

Among the visitors were Lord John S. Churchill, D. G. M.; W. H. White, G. S.; A. Keightley, G. D.; J. Masson, G. S. B.; J. Lawrie, P. G. S. B.; R. T. Hall, G. S. L.; W. F. Hope, G. S. L.; J. Gallaud, 473, Malta; W. Lacy, P. M., 473; R. Morarier, Pilgrim Lodge; E. Beaumont Smith; W. M. James, St. John's Lodge; C. C. Pritt Bunda; R. Yoord, P. M., Union Lodge; J. Powis P. M., St. John's Lodge; T. Bellamy; R. Arnple, P. M., Union Lodge; R. Stewart, St. John's Lodge; W. E. Burke, P. M., 37.

MASONIC CHIT CHAT.

The following new Lodges have received warrants since the 1st of January:—

622, Neilgherry Lodge, Ostacamund, Madras.

623, Lodge of Fidelity, White Hart Inn, Newton, Cheshire, Thursday, on or near the f. m.

624, St. George's Lodge, White Swan, North Shields, second Monday.

625, Abbey Lodge, Castle Inn, Market Place, Nuneaton, Warwickshire, first Tuesday.

626, Staffordshire-Knot Lodge, Shire Hall, Stafford, first Monday.

627, Lodge of Hope, Anchor Inn, Brightlugsea, Essex, Friday, on or before f. m.

A curious Mistake.—(The editor of a Belfast paper, has been rather confused himself, and has not greatly enlightened his readers, by his construction of the following requisition from a Prov. Grand Master of Freemasons; the full particulars of the interesting subject to which it really refers will be found elsewhere:)—"*Extraordinary and suspicious Movement in the North.*—The following is a copy of a printed circular which has been forwarded to us. The signature is in writing, and we have been assured, by a gentleman acquainted with Mr. Mant's hand-writing, that the signature is genuine:—

"'*Belfast,* 16*th January,* 1836.

"'Sir and Brother,—By virtue of a commission, issued to me by the M. W. (Most Worshipful?) the Grand Master of Ireland, to install the

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Query.—Was this a strictly Masonic placing? Ought not the S. W. have had the place farthest from the south? In a Lodge which prides itself so much as the G. M. L., on strict Masonic ceremonial and ancient custom, this example ought not to have been given.

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most honourable the Marquis of Donegal, Provincial G. M. for the Baronies of Belfast, Antrim, and Massarene, I hereby request your attendance at a Special Lodge of Past-masters, to be held at the Exchange-Rooms, in Belfast, on Monday, the 25th instant, at twelve o'clock, noon.

"'I have the honour to be, Sir and Brother,

"'Your faithful servant,

"'WALTER B. MANT,

"'Provincial G. M. of Carey and Dunluce.'"

—*Northern Whig.*

An instance of the subduing influence of Masonry is at this moment exhibited in the Grand Master's Lodge, in the persons of four of its members, who are severally connected with those of the discordant "out-of-doors" organs of public opinion. The W. M. of the Lodge is professionally connected with the *Times* newspaper, the great organ of the Conservative party; another of its members is one of the proprietors of the *Morning Chronicle*, the organ of the Reformers; another Brother is one of the editors of the ministerial *Globe!* and two other Brethren are proprietors of the *Weekly Despatch*.

The warrant of a London Lodge has been declared to be forfeited.

MARRIED.—Feb. 18, at St. Mary Magdalen's church, Taunton, by the Rev. Francis Parsons, Chaplain to the West Somerset Regiment of Yeomanry Cavalry, Captain Maher (member of 327), of Woodlands, to Matilda, widow of the late Captain Thomas Blair, of the H. E. I. C. service.

CHARING CROSS HOSPITAL.—At the laying of the foundation stone of this excellent institution, His Royal Highness the Duke of Sussex used the trowel presented to him for that purpose by the governors, and the Duke of Leinster carried the "heavy maul," borne by Sir Christopher Wren, the architect of St. Paul's cathedral.

VAPOUR BATHING, &c.—If this subject may not be considered as exclusively of a Masonic character, *certes* it may be used with advantage by the Brethren, and we may, with perfect confidence, recommend to them the establishment of Brother Seaman, in Suffolk-place, Haymarket, where every attention is paid to comfort and convenience; those who reside in London can judge for themselves; but to those who are only visitors, we take the liberty to state, that the establishment is in every respect deserving their patronage. Brother Seaman has published a little *brochure* on the subject in general, which we regret we have not space to allude to more at large—his observations, however, are worthy attention.

EMULATION LODGE OF IMPROVEMENT.—This Master Mason's Lodge of Improvement (*till lately held at the Blue Posts*), under the sanction of No. 318, is now removed to the FITZROY COFFEE HOUSE, at the corner of Windmill-street and Charlotte-street, Rathbone-place. It is held as usual every Friday evening, at seven o'clock. The character which this Lodge has attained in the Craft, for its regularity in working the lectures, for the correctness in ceremonials, and for the respectability of its members, require from us no other eulogium than that it fully merits the support it has received; and we give the information of its removal as important to the provincial Brethren, who, on visiting London, might be disappointed without such notice.

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BOARD OF GRAND STEWARDS.—Brother John Tidcombe Hazard has been returned from Lodge, No. 23, vice Brother Thomas Knowles, deceased.

MASTERS AND WARDENS.—Although the entry book has been more numerously signed than usual, still there are many defaulters, for whose benefit we republish the following extract from the Quarterly Communication of 29th April, 1835:—"Resolved,—That the Masters and Wardens of Lodges in the London district do, within one month after their appointment to office, sign their names in the book at the Grand Secretary's office, in conformity with the clause 10, page 80, of the Book of Constitutions, which has of late (probably through inadvertence) been much neglected,—as the Grand Lodge will, after this notice, be compelled to deal with any future neglect, as a breach of Masonic law."

GRAND OFFICERS' CLUB.—Brother Shadbolt has been appointed Treasurer.

CHAPTER OF OBSERVANCE.—Brother the Rev. Gilbert Gilbert has been elected Treasurer.

BRO. NAHUM CAPEN.—This distinguished Brother, who as corresponding Grand Secretary to the Grand Lodge of Massachusetts, United States, has been delegated by that body to present an address to H. R. H. the Duke of Sussex, had lately the honour of an interview with the M. W. G. M. It is needless to add that it was of a most interesting nature, and that Brother Capen has left England deeply impressed with its importance, and gratified by the result.

WARRANTS DESIRED.—Strange but true. There are some parties, and of influence, too, who at the present moment would be happy to join some Lodges whose numbers may be unequal to prosperous work. *Tempora mutantur—Verbum sat.*

INITIATIONS.—We have had a list of various Lodges, in which the initiations have been most numerous. Among them we may state the list on the Moira summons was lately *eleven*, on the Peace and Harmony *eight*.

GRAND STEWARDS' LODGE, March 16.—Bro. S. C. Norris, W. M. At the public night this evening 136 visitors attended.

BANK OF ENGLAND LODGE, 329, 3d March.—The annual ball given by the members of this Lodge exceeded the former, if possible, in the fashionable attendance of the ladies—certainly, the numbers were greatly increased. The stewards deserve every praise for their exertions, which were completely successful in ensuring a delightful evening for their fair guests. At the supper, which was very splendid, the W. M., Brother Starling, and Brother Watkins, P. M., were very happy in their addresses to the company. It is right to state, that the surplus of the receipts is devoted to the benevolent fund of the Lodge.

Masonic Obituary.

Brother JOHN BOTT died in January last. He was Past Junior Grand Deacon, was initiated in the Corner Stone Lodge on the 9th of January 1804, and presided several years as its Master. Served the office of

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Grand Steward in the year 1807, when he became a member of the Grand Steward's Lodge, and in the years 1824-5 he presided over that Lodge with that masonic zeal and talent for which he was distinguished. At the Grand Festival in 1826, he was appointed Junior Grand Deacon.

He also served Steward to the Anniversary of the M. W. Grand Masters' Birthday, and was a contributor to the Masonic charities.

About the period that his late Royal Highness the Duke of York took upon himself the Mastership of the Prince of Wales' Lodge, Brother B. became a member of that Lodge; he also contributed his valuable services, in co-operation with Sir Frederick Fowkes, in establishing the Prince of Wales' R. A. Chapter: in both these characters he continued to render his zealous and efficient services, until a very recent period.

Our lamented Brother possessed a most amiable and intelligent disposition, ever ready to communicate instruction to his Brethren.

In very early life he was patronized by royalty and appointed page to one of the princesses, from whom he was transferred to the household of his late Majesty George the Third, and was in attendance upon that venerable monarch in his very last moments, and on his demise, enjoyed a share of the royal munificence.

On the accession to the throne of our present Most Gracious Sovereign, he was pleased to confer upon our late Brother the office of Secretary to His Majesty's privy purse, which he continued to hold to the time of his decease.

He married early, but had been a widower some years, having had a family of eleven children, who are left to deplore this sad bereavement. His eldest son is a Lieutenant in the Bengal cavalry; another son an officer in the navy; the third son in the medical profession.

Sir Thomas H. Farquhar, Bart., died on the 12th of January, at his house in King Street, St. James's, after a short but severe indisposition. Sir Thomas was the eldest son of Sir Walter Farquhar, an eminent physician in his day. Sir Walter was created a Baronet by Mr. Pitt in 1796, who left him in his will a legacy of one thousand guineas, as a professional fee. Sir Thomas Farquhar, his deceased son, was known to the Masonic Fraternity as a Brother anxious to prove himself as serviceable as his habits of business permitted.

We regret that our information is defective in many essential particulars, which we hope some of our readers will supply. Sir Thomas was President of the Board of Stewards, at the Grand Masters' Festival, when the Marquess of Salisbury presided as chairman.

Brother Thomas Knowles, W. M. elect, of the Globe Lodge, a Grand Steward of the present year, a warm friend and a deserving Brother, died Jan. 4, ætat 55.

Brother John Renelius Gortz, P. M., ætat 58, of Lodge 35; he was one of the nine worthies of the Ancient Order, a Royal Arch Mason, and a Knight Templar.

Brother Daniel Lynch.—The Freemasons in the northern counties will learn with much regret that death has deprived them of one of the most zealous supporters of the Craft, in the person of Mr. Daniel Lynch, of Manchester: he died on the 23rd of January, 1836.

Brother Lynch became a member of the Lodge of Integrity, in Manchester, nearly forty years ago, and up to the period of his decease was one of its best and most useful members; such, indeed, was his devotion

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to the principles and practices of Freemasonry, and his strict and unflinching adherence to the rules and orders of the society, that he was never known to be absent from the regular meeting of his Lodge, unless prevented by something of the most urgent nature. It was his constant practice to refuse all invitations which interfered with his Masonic duties; a sacrifice in him of no ordinary kind, when it is known how numerous were his friends, how extensive the circle of his acquaintance, how much he enjoyed their society, and the kind and respectful manner in which he was always received among them.

In his domestic capacity, Brother Lynch supported the character of a good Mason. To the amiable partner of his life, who survives him, he was ever "true and sincere;" to his children he was at once the father and friend. You knew not which to admire most; the gentle amiability of the mother, the frank and hospitable friendship of the father, or the dutiful submission of their children.

Brother Lynch was many years Deputy Provincial Grand Master for Lancashire, under the late F. D. Astley, Esq. He enjoyed the confidence of the Grand Lodge, and upon several occasions received its thanks for the manner in which he conducted the Masonic business of the province. Difficult and perplexing as were sometimes the matters he had to investigate, his decisions were always satisfactory. Such was the confidence placed in him by the Fraternity, such the straightforward integrity of his whole conduct, that even those who were so unfortunate as to deserve his censure, submitted without a murmur.

The writer of this poor tribute to the memory of one of the members of his Lodge, feels how unequal he is to do justice to the great Masonic worth of his departed Brother. Let the fraternity imagine he sits before them, the ruler and governor of his Lodge—mark the mild yet firm benignity of his demeanour, the alacrity with which his orders are obeyed, and the respectful attention of the members—let them inquire who among them had the good word of all, and the ill-will of none—— it was Daniel Lynch.

Brother Richard Johnson, S. W. of the Lodge of Fortitude, No. 77, Manchester, departed this life on the 22nd of February, 1836, aged 34. He was a "man and a Mason" in every sense of the word, and had he lived, would have been a shining character, as he was completely devoted to the Craft.

Brother Edmund Lockyer.—This venerable gentleman and highly respected magistrate died lately at Plymouth, at the advanced age of 86. Mr. Lockyer had, by persevering industry, raised himself into independence. He practised as notary public during the war with much success; he had been three times called to fill the chair of the chief magistrate of Plymouth; he was also a deputy lord-lieutenant of the county, and a worthy member of the ancient Fraternity of Freemasons. His remains were interred in the family vault in St. Andrew's church, thus closing a very useful career, for his purse was ever open to the advancement of the borough. Scarcely an institution in the town but enjoyed his great liberality; he was ever ready, with all the means in his power, to promote its general welfare, and the poor will, by his death, suffer a great loss.

Brother Levi Green, ætat 84, for upwards of forty years a member of the Order of Freemasons, and latterly the Grand Tyler of Lincolnshire.

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PROVINCIAL.

HERTFORD.—*Dec.* 31, 1835.—MOUNT LEBANON CHAPTER.—The Chapter met for the first time in the Town Hall, which presented a very imposing appearance, from the portraits which adorn the walls, the elegant furniture of the Chapter, and the numerous attendance of the Companions. The following Principals were installed:—Comps. W. R. G. Key, *first;* G. Philipe, *second;* W. Lloyd Thomas, *third.*

The following address was unanimously agreed to, and Comp. Thomas was requested to present it to the noble Companion:—

"To the Most Honourable the Marquess of Salisbury, Grand Superintendent of the Province of Herts.

"We, the Principals, and other members of the Mount Lebanon Chapter, No. 578, beg to approach your lordship with feelings of most sincere regret and condolence for the serious and afflicting calamity fallen upon your lordship and family by the recent conflagration at Hatfield House.

"The partial destruction of such a noble edifice as your lordship's mansion, dear as it is to English history from its connexion with your lordship's celebrated ancestors, would of itself have been sufficient to awaken universal feelings of sorrow; but that becomes of a minor character, from the afflicting circumstance of its being accompanied by the loss of your lordship's revered parent.

"Placed, as your lordship is, so high amongst the nobles of the land, and but partially mixing with the subordinate ranks of life, your lordship has not had the opportunity of hearing, to the fullest extent, of the many and extended benefits dispensed by her deceased ladyship amongst those classes, the recollection of which will endear her memory to all, and her decease will create a loss which will be severely felt.

"In common with the public, and your lordship's friends, we should, as individuals, deeply feel your lordship's loss; but those feelings in us are of a much more painful and peculiar nature, not only from our relative situation to your lordship, as members of that supreme degree of Freemasonry, of which in this province your lordship is the head, but from your lordship forming a part of our body*, such opportunities have been afforded to us of seeing your lordship s virtues, kindness, and condescension, as to leave an impression nothing can efface.

"Signed on behalf of the Chapter,

"W. R. G. Key, Z.

"Geo. P. Philipe, H. and P. Z.

"Wm. Lloyd Thomas, J."

It is stated that two new Lodges, and also two new Chapters, are contemplated for this province.

CAMBRIDGE, *Jan. 6th.*—The annual Masonic ball under the patronage of the Brethren of the Scientific Lodge of this town, took place on Wednesday last at the Red Lion. The attendance was numerous and very respectable, and dancing was kept up with considerable spirit until nearly four o'clock.

Lines composed on the occasion.

The festive scene invites the dance,
And many an eye is beaming
With hope and joy, that soon, perchance,
In sorrow may be streaming;

* The Marquess is a member of the Chapter, and has been installed as third Principal.

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Ah! who, in such an hour as this,
Would dream of pain or sorrow;
Or think if here, where all is bliss,
Pale care may come to-morrow?

Yet soon the roseate hue may die,
On yonder lovely cheek;
And brilliancy forsake the eye,
That now does all but speak.
Yes! care may come, *but not to-night*,
This hour is all for gladness;
And who would throw o'er smiles so bright
The slightest shade of sadness?

And if when years have pass'd away,
We hear these strains again;
How fondly memory's glance will stray
O'er these bright moments then!
Recall to mind each absent face,
Then wither'd, changed, or dead;
And for one happy moment trace
Bright joys for ever fled.

G. P.

Ipswich.—*To the Editor.*—"Sir and Brother,—One or two very excellent Masons are desirous that there shall be no Masonic exhibition on the public stage; many others, however, see no objection to it, whilst due decorum is observed. You have no doubt heard, that in January last several Brethren attended in costume on the stage at the theatre, which has given great umbrage, and 'One of the Public' addressed a letter to the editor of the Ipswich paper on the subject. You may not be aware, however, that he by no means speaks the sentiments of the public at large, which are in favour of the society, although *some* one or two individuals, lacking charity, cannot with complacency witness its practice. Should you give insertion to the lengthy communication from 'One of the Public,' do not fail also to insert the enclosed account of an examination before our magistrates, where you will find an outrage was committed by some gentleman, who threw a decanter on the stage, which fell very near Mrs. Smith, and broke into atoms. Yours fraternally,

Feb. 10, 1836. "Fairplay."

[Fairplay has saved us some trouble: his letter answers every purpose. It appears that the theatre has a very difficult time of it, and to please all parties is no easy task. In a charitable cause, we see no objection to the Masons' support; and if they can aid the drama by their patronage, they do good. We should state that the magistrates fined the party who threw the decanter.—Ed.]

Lewes, 28*th Dec.*—The Brethren of the South Saxon and Friendship and Harmony Lodges of Freemasons celebrated the Festival of St. John the Evangelist at the Royal Oak Inn, Brother Thomas Read Kemp, Esq., *M. P.* and D. P. G. M. for Sussex, honoured the Brethren with his company, and presided on the occasion; he was supported by the W. M. of each Lodge. Brother Edward Beard, P. S. W., filled the deputy chair, and was supported by the Senior Wardens of the two Lodges also. After the removal of the cloth, "The King, as Grand Patron of the Order;" "The Duke of Sussex, as G. M.;" "The

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Duke of Richmond, as P. G. M.," and several other toasts were given with the usual honours amongst Masons, and drunk with the greatest enthusiasm. Song and sentiment followed in lively succession, and the evening was spent in that spirit of brotherly love and good will which on all occasions ought to distinguish the Craft. We hail the meeting as a new era in Freemasonry in this town.

STAFFORD, *28th December* 1835.—A provincial Grand Lodge was held at the Shire Hall, in Stafford, by J. M. Mathew, Esq. the Deputy Grand Master of the county, in commemoration of the Festival of St. John, at which meeting the Reverend Richard Puckeridge, who had been previously elected Master of the Royal Chartley Lodge, was installed in the chair, by the Deputy Grand Master, assisted by W. H. White, Esq., Grand Secretary of England. After the ceremony of Installation, the Brethren sat down to dinner at the Three Tuns Inn, and the evening was spent in the greatest harmony. Brother Longworth, P. S. of Works for the Eastern Division of Lancashire, contributed greatly to the amusement of the evening, as also did several other Brethren, by singing many appropriate songs.

STOKE-UPON-TRENT.—A deputation of gentlemen, from the congregation of the parish church of Stoke-upon-Trent, waited upon the Rev. Sir William Dunbar, Bart., chaplain to No. 1 G. M. Lodge, on Tuesday, 23rd February, to present him a tea service of silver, consisting of tea-pot, coffee-pot, sugar basin, cream ewer, cake basket, and salver. The different pieces were of the most costly and beautiful workmanship, the value of the whole being about one hundred pounds. On the salver was the following inscription:—

"Presented to the Rev. Sir William Dunbar, Bart. by his congregation at Stoke-upon-Trent, as a small tribute, expressive of their affectionate regard, for his faithful and zealous exertions, as their minister."

The plate was presented in a very appropriate manner, by William Baker, Esq., and upon receiving it, the Rev. Baronet addressed the deputation in an address replete with classic beauty and moral truth.

NORTHUMBERLAND.—Some epistolary comments have appeared in the Berwick and Kelso Warder, in which, I. A.,—RUSTICUS,—A CONSTANT READER,—and an absent MEMBER OF THE LODGE St. Ebb, have taken parts. We have received *some* of the papers, but as that which contained the comments, which probably gave rise to well written replies, has not come to our hand, we refrain from any remarks. Our more immediate correspondent will perceive the propriety of this, and if he is desirous of our observation, he will be kind enough to furnish us with the entire details.—ED.

PROVINCIAL GRAND LODGE.—On Wednesday the 27th of January, being the birth-day anniversary of His Royal Highness the Duke of Sussex, Grand Master of Free and Accepted Masons, a Provincial Grand Lodge for Northumberland was opened in ample form, in ancient Masons' Hall, Bell's Court, Newcastle, where the Right Worshipful Sir M. W. Ridley, Bart., M.P., Provincial Grand Master, presided, and where the following Brethren were installed to the respective provincial offices, viz.—Brother William Loraine, D. P. G. M.; Edw. Pitts, P. S. G. W.; John Jobling, P. J. G. W.; Matthew Bell, M.P., Bertram Mitford, Henry Hewitson, James Archbold, M. L. Jobling, George Hawks, J. S. Turner, and C. H. Cook, P. G. Stewards; the Rev. Robert Green, P. G. Chaplain; Robert Thompson, P. G. Treasurer; John Bell, P. G. Registrar; Thomas Brown, P. G. Secretary;

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W. Punshon, P. G. S. D.; Fer. Ruhmann, P. G. J. D.; John Marshall, P. G. Sup. of Works; William Dalziel, P. G. Dir. of Cer.; Robert Watson, P. G. Organist; T. J. Turnbull, P. G. Usher; R. Thompson, Jun., P. G. Stan. Bearer; James Bell, P. G. Sword Bearer; W. Richardson, P. G. Pursuivant; Thomas Hornsby, P. G. Tyler; J. R. Wilkin, No. 24, T. Thompson, No. 24, J. Dixon, No. 161, John Fleming, No. 554, R. Metcalf, North Shields, Robert Place, No. 24, Thomas Lough, No. 24, and Francis Taylor, No. 24, P. G. Assistant Stewards. Forty of the Brethren afterwards dined together at Brother Thomas Lough's, Queen's Head Inn, Pilgrim Street, where Sir M. W. Ridley, Bart. *M. P.*, took the chair, supported on his right by W. Loraine, D. P. G. M. for Northumberland, Sir C. Sharp, D. P. G. M. for Durham, and George Hawks, Esq. Mayor of Gateshead; and on his left by Charles J. Bigge, Esq., Mayor of Newcastle, Matthew Bell, Esq., M.P., and the Rev. Robert Green.

Newcastle-on-Tyne.—*December* 30, 1835, being the day appointed for the installation of W. M. and other officers of the Newcastle-upon-Tyne Lodge, No. 24, the Brethren assembled in their Lodge room, Three Tuns Inn Yard, Cloth Market, about twelve o'clock. The Lodge being opened, Past Masters Mark Lambert Jobling, and John Jobling, Esqrs. duly installed, Brother William Boag as W. M. for the ensuing year. The W. M. then proceeded to install the following Brethren as his officers, delivering to each a brief and suitable address as to the duties of their respective offices:—J. S. Turner, P. M. and L. M.; J. R. Wilkin, S. W.; Thomas Thompson, J. W.; the Rev. John Graham, C.; S. Gans, T.; Thomas Hall, Sec.; Samuel Jacobson, S. D.; Robt. Watson, J. D.; Michael Foster, S. S.; John Augus, J. S.: William Richardson, J. G.; William Greig, Tyler.

A numerous party of the Brethren afterwards sat down to a sumptuous entertainment at Brother J. R. Wilkin's, the Half Moon Inn, Morsley Street. The usual preliminary toasts having been given, Brother P. M. John Jobling, in a neat address, proposed the W. M.'s health, who, in reply, shortly detailed the plan he intended to pursue as Master, and expressing his desires for the promotion of the interests of the Lodge, and of the Craft generally. The chaplain in returning thanks for his health having been drunk, gave an interesting, though rapid sketch of the rise and progress of Masonry, from the earliest periods to the present day, full of imagery and pleasing illustration. The W. M. proposed, in justly-merited terms of encomium, P. M. Mark L. Jobling, Esq. which was received with great enthusiasm. Brother Jobling replied with such fervour and eloquence, as truly delighted his attentive auditory. His chaste and powerful allusions to the principles of the Order, did honour to his head and heart. In short, the meeting was strongly characterized by an intellectuality of enjoyment, and the greatest harmony and pleasure prevailed during the whole of the evening. An appropriate song, written for the occasion, was sung by the W. M. Brother W. Boag.

Berwick, the *29th December*, in celebration of the Festival of St. John, the Brethren of St. David's Lodge sat down, at five o'clock, to an excellent dinner in the Lodge room, Mr. Bolton's, Berwick Arms. After the withdrawal of the cloth, the following persons were chosen as office-bearers for the year:—Robert Smith, R. W. M.; John Fleming, P. M.; John Hill, S. W.; John Home, J. W.; John Ord, Sec.; Wm. Brown, Treasurer; Robert Huker, Senior Deacon; John Thompson, Senior Steward; John Thompson, Junior Steward.

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WOOLER.—On the 28th of December, the Master and Brethren of the All-Saints' Lodge, No. 161, Wooler, celebrated the Festival of St. John, at their Lodge room, where a sumptuous dinner was provided by Mrs. Farrington, prior to which they went in Masonic procession to church, where an excellent sermon was preached from 1 Corinthians, c. 10, v. 31, by the Rev. H. Armstrong, curate of Wooler.

SUNDERLAND, *December* 27.—The Brethren of the Phœnix Lodge of Free and Accepted Masons, No. 111, held their annual Festival at the Phœnix Hall, Queen Street, Sunderland, when they presented Brother Edward Browell, with a handsome silver snuff box, and an appropriate address for his honourable conduct during the time he presided as W. Master.

At the meeting of the Freemasons, held at the City Tavern, in this city, on the 29th of December, William Mills, Esq. was elected W. M. —*Durham Advertiser, January* 1, 1836.

The Granby Lodge of Freemasons celebrated the Festival of St. John the Baptist, at the City Tavern here, on the 28th of December, when a splendid dinner (including some excellent venison presented for the occasion by Sir W. Chaytor), was prepared by Brother Thwaites. William Mills, Esq., was chosen W. M.; Brother A. W. Hutchinson, Treasurer; and Brother Robinson, Tyler, for the ensuing year.

LEEDS, 28*th December* 1835.—The Masonic Lodge of Fidelity, of Leeds, No. 364, celebrated the Festival of St. John the Evangelist, at the Royal Hotel, when about thirty-five Brethren attended. The chair was ably filled by Mr. Heselton, W. M., supported on his right by the Right Honourable the Earl of Mexborough, P. G. M. of the West Riding, and on his left by the Honourable Mr. Saville. The utmost conviviality and kind feeling pervaded the entertainment, and the presence of the noble guests greatly added to the enjoyment of the scene. His Lordship enlivened and cheered the meeting with his usual urbanity of manner and social kindness. The comforts of the party were greatly promoted by the unwearied attentions of Mr. John Blackburn, solicitor, S. W., and Mr. G. Young, accountant, J. W., and the evening was spent in peace, harmony, and concord, and with universal satisfaction. The usual loyal and characteristic toasts were given. The Rev. Mr. Cassels, incumbent of Morley, officiated as Chaplain. After the cloth was removed, "Non Nobis Domine" was sung, and the exertions of the glee singers, during the evening, called forth the repeated applause of the Brethren.

MANCHESTER, *Dec.* 9, 1835.—A Provincial Grand Lodge for the eastern division of the county of Lancaster*, was held on this day in the large room at Hayward's Hotel, at which Thomas Preston, Esq., was installed Dep. Prov. G. M.

After a voluntary on the organ, the Provincial Grand Lodge was opened in due form and with solemn prayer.

The minutes of the last Grand Lodge were read and confirmed.

The R. W. D. P. G. M. was then pleased to appoint the G. P. officers for the ensuing year, viz.—

R. W. Brothers John Holt, P. G. S. W.—Stephen Blair, P. G. J. W.

R. W. Brothers Rev. Berkett Dawson, P. G. Chaplain; W. L. Oddie, P. G. Registrar; J. L. Threlfall, P. G. Secretary.

* A notice of which was given in the last number of this publication.

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W. Brothers Giles Duxbury, P. G. S. D.; James Reeder, P. G. J. D.; Richard Lane, P. G. Sup. of Works; Thomas Bowman, P. G. Dir. of Cerem.; John Bent, P. G. Sword Bearer; Joseph John Harris, P. G. Organist; David Barber, Inner Guard.

Brothers J. W. Pitt, Job Haigh, Simon Jones, John Greenhow, John Wilding, P. G. Stewards.

Brother Daly, of No. 44 (Bolton), was then proposed and seconded as P. G. Treasurer, and carried unanimously.—Brother James Sharpless was re-elected P. G. Tyler.

The D. P. G. M. took occasion to recommend to the Lodges in this division, the expediency of forming a local fund of benevolence, on the principles of the one in London, and a committee was formed, and rules ordered to be printed, and sent to all the Lodges in the division for consideration previous to the next P. G. Lodge meeting.

All business being ended, the P. G. Lodge was closed in due form, and with solemn prayer.

After which the members of the different Lodges, to the number of 150, partook of an excellent dinner, for which too much praise cannot be given to the P. G. Stewards for their attention.

After the cloth was removed, *Non nobis Domine* was sung by Brothers Harris, Smart, Littler, and Hutchinson.

The following toasts were then given with Masonic honours:—"The King, G. Patron"—"The Queen"—"The Duke of Sussex, M. W. G. M."—"William Meyrick, Esq., P. G. M. for the eastern divison of Lancashire"—Le Gendre Starkie, Esq., P. G. M. for the western division of Lancashire"—"The Rt. Hon. Earl of Mexborough, P. G. M. for York"—"The Rt. Hon. Lord Combermere, P. G. M. for Cheshire"—"John Holt, Esq., P. S. G. W."—"Stephen Blair, Esq., P. J. G. W."—"Rev. B. Dawson, P. G. Chaplain"—"Brother Rev. P. Blair"—"Thomas Preston, Esq., D. P. G. M. for the eastern division of Lancashire"—"The Stewards of the day."

The Brethren separated at an early hour highly gratified, and looking forwards to their next happy meeting with unmixed satisfaction.

The Brethren of the Social Lodge, No. 75, met on the 25th January, at the Crown and Thistle Inn in this town, when the W. M. Brother Haigh presented to the Secretary*, in a neat and eloquent speech, a very handsome silver snuff-box, bearing the following inscription:—"Presented to Brother J. L. Threlfall, by the Members of the Social Lodge, No. 75, of Ancient Free and Accepted Masons, as a token of respect for his services as their Secretary."

Province of Devon.—At the Provincial Grand Lodge, holden at Exeter, on the 21st of October, 1835, the Prov-Grand Secretary announced that he had commenced a registration of the members of the several Lodges in the province, on a more extended system than has been hitherto used; and had extracted from the old entries the names of a great number of Brethren, and collected considerable information relative to their Masonic rank and services. The Secretary now applied to the Prov-Grand Lodge for its authority and assistance in the completion of this work, which, if fully executed, and properly maintained, cannot fail of being, in future times, a most interesting compilation.

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* Brother Threlfall has fulfilled the duties of Secretary to the Lodge for the long period of fourteen years.

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In compliance with this application, the Provincial Grand Lodge requests that the several Secretaries of particular Lodges will collect all possible information relative to the Masonic history of the Brethren who have from time to time been members of their Lodges, and that they will transmit the result of their inquiries to the Provincial Grand Secretary.

Should the Secretaries of particular Lodges be prevented by business, or otherwise, from paying the necessary attention to such part of the required particulars as must be extracted from their Lodge books, the Provincial Grand Lodge requests they will transmit their books and records to the Prov. Grand Secretary, who will inspect them fully. And such Brethren as may be in possession of the records of any extinct Lodges, are required by the Prov. Grand Lodge to transmit them to the Secretary for the like purpose. From these sources it is expected that a great deal of valuable information may be obtained.

The Provincial Grand Secretary suggests to the Secretaries of particular Lodges to apply to their several existing members, who most probably can readily furnish the requisite particulars. The object of the Prov. Grand Secretary is to compile a Masonic History of the Province, from the earliest periods of which the several Lodges possess any records. For the completion of this project he confidently relies on the assistance of the Brethren, and especially of the Worshipful Masters and Secretaries of particular Lodges, who are enjoined by the Provincial Grand Lodge to render their aid to the utmost of their power.

The following are the principal points of information required:—

The name, profession, and residence of Brethren at any period members of your Lodge.

The dates of initiation, passing, and raising, and in what Lodge each of these ceremonies was performed.

The numbers of the several Lodges of which the several Brethren have been members, and the dates of joining and quitting such Lodges.

The offices filled by each Brother, with the dates of appointment and length of service.

Any other Masonic particulars deemed worthy of note.

If the Lodge books are not sent to the Prov. Grand Secretary, you are requested to furnish him with the date of the warrant, names of the officers by whom the Lodge was first formed, and an annual list of Masters and Wardens, together with any other particulars of Masonic interest.

W. DENIS MOORE,
Prov. Grand Secretary.

Dated Cathedral-yard, Exeter, October 27, 1835.

P. S. You are requested to transmit me your returns to Christmas, 1835, on or before February 1, 1836.

DORCHESTER.—31st December last, the Brethren of All Soul's Lodge here, met at the Masonic Hall, to celebrate the festival of St. John. A very respectable assemblage of the Brethren were present; M. T. Scriven, W. M. in the chair. The day and evening were spent with that social and fraternal feeling always predominant with the Craft.

BATH.—MASONIC BALL.—The birthday of H. R. H. the Duke of Sussex, on Wednesday last, was celebrated with great *éclat* by the members of the Royal Cumberland Lodge, No. 48, of this city. The Bre-

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thren feeling that the ladies, although debarred from participating in the secrets of the Royal Craft, yet ought to share its festivities on so joyous an occasion, issued invitation cards to a ball and supper to a very numerous and respectable party. At an early hour the Brethren of the Lodge assembled at the Corridor Rooms, in full Masonic clothing, to receive the R. W. D. P. G. M., Brother Maddison, who had accepted the invitation. At nine o'clock the company began to arrive, and soon after commenced dancing. This was kept up with great spirit till one o'clock, when the supper-room was thrown open, displaying tables covered with every delicacy, and the whole of the arrangements in this essential department, elicited the highest encomiums on Mr. Sherry, who had so elegantly and liberally provided for the occasion. After supper, dancing was resumed, and continued with unabated spirit till a late hour in the morning, when the company retired, highly delighted with the Masonic mode of celebrating the birthday of H.R.H. the Grand Master of England. The R. W. D. P. G. M. did not retire till past two o'clock, when he expressed, in the warmest and most fraternal manner, the high gratification he experienced at the entertainment. The admirable arrangements of the Stewards, and their courteous attentions throughout the evening, rendered this festival one of the happiest and most agreeable that the company ever experienced.

HEREFORD.—The Brethren of the Palladium Lodge of Freemasons dined together on the 28th of December, at the Bowling-green Inn, in this city, being the feast of St. John the Evangelist; the evening passed off with perfect harmony and good humour.

TAUNTON, *Dec.* 27.—St. John's day was celebrated in this town during the past year with most exemplary courtesy by the enlightened Lodge of Unanimity and Sincerity, on which occasion the Brethren were honoured with the presence of the R. W. P. G. M. Colonel Tynte, *M. P.*, being a member of that Lodge. Soon after twelve, the Lodge was opened in due form, and the ceremony of installing the W. M. elect Brother, the Rev. F. Warre, was accomplished with scrupulous regard to the ancient formalities of that interesting proceeding. Brother R. Leigh having vacated the chair, the duties of which he has sustained with zeal, the W. M. proceeded to appoint his officers for the year ensuing; among whom Captain Maher was honoured with the appointment of S. W., and the Rev. J. G. Maddison with that of J. W. At four o'clock the Brethren sat down to an excellently supplied table, at which the attendance on the company, though large, was quite equal to its requisite accommodation. On the removal of the cloth, the customary loyal toasts having preceded, that of the Grand Master of England, the Duke of Sussex, was drunk with due Masonic respect. The W. M., after an elegant compliment to the R. W. P. Grand Master, proposed his health, which was most eagerly and enthusiastically drunk with every possible demonstration of Masonic respect, and was cordially felt, and gratefully and appropriately acknowledged. The health of the D. P. G. M. Capt. Maddison, of Bath, was proposed in terms of respectful recognition of his services, and the honour was acknowledged by the J. W., his son, the Rev. J. G. Maddison, who took the opportunity of reporting his father's high sense of the degree of excellence in Masonry which he had witnessed on his visit to the Lodge of Unanimity and Sincerity, and particularly alluded to the attainments in the skill and science of the Craft evinced by Brother E. White, whose absence, from severe indisposition,

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both in this instance and on other occasions during the evening, was lamented in terms of sincerest sympathy, and with feelings of deep regret. The P. M.'s (R. Leigh, Esq.) health was drunk with impressive demonstrations of respect, and was followed by the toast of the R.W. P. G. M. of Monmouthshire, C. J. Kemeys Tynte, *M. P.*, which was also received with the warmest testimonies of brotherly esteem. "Prosperity to the Craft in our colonies, and thanks to Brother Captain Melhuish, for his zeal in promoting its interests in Canada." Captain Melhuish acknowledged the toast, and observed that he had certainly done his best to carry into the cold regions of Upper Canada the cheering influences of Masonry, and that he found there a strong disposition to cherish its principles. Brother P. M. Leigh observed, that the diffidence of Captain Melhuish had induced him to withhold the fact, that on his leaving the Lodge he had formed at Canada, he was presented with a handsome gold medal in testimony of his great services in founding that Lodge. Captain Melhuish's health was drunk with due honours—"Prosperity to the House of Halswell." The expressions of approbation with which this toast was received, were vivid and long-continued. The R. W. P. G. M. rose under emotions of powerful and grateful feelings to thank his Brethren for this additional evidence of their personal regard to him, and respect towards those to whom he was nearly and dearly related. He had endeavoured, ever since his arrival in this county, now nearly forty years, to support the reputation of his ancestors by the best means in his power, and was gratified in finding that his uniform desire to extend to all around him the utmost assistance which circumstances might require, had been successful in procuring for him so kind and generous a feeling as that of which he had that moment experienced so gratifying a corroboration. In respect to his son, the R. W. P. G. M. of Monmouthshire, he was sure that he would sensibly feel the compliment just bestowed on his family; and he would take the opportunity of mentioning, that nothing but the duties arising from domestic affliction, had prevented his appearance among them. He, however, it was well known, was hastening into Somersetshire, a short time back, with the intention of being present at the agricultural dinner in Taunton, but on the arrival of his carriage at Hungerford, Mrs. Tynte was with difficulty borne out of it, and three physicians had been in almost constant attendance upon her ever since: with great care she had been re-conveyed to London, for the benefit of the best advice, where she now remains anxiously watched over by her relatives and friends. This circumstance, and this only, had prevented Mr. C. Tynte's arrival in this county. He was most anxious to be again among his friends, and had been daily expected at Halswell. His neighbour, Brother the Rev. H. Parsons, had that day received a letter from him intimating the probability of an early return; and he (the R. W. P. G. M.) could answer for him, that he was not only most anxious, but able and willing, to meet every requisition of duty, both public and private, which deserved his care as a representative in parliament, or demanded his attention as an honourable individual. It must be a great happiness and honour for any one to possess such a son, and he devoutly thanked heaven for having conferred on him such a blessing! He wished the real facts connected with his son's absence from the province, to be publicly known.

After much "pleasure and profit," the Brethren closed their evening in harmony, about ten o'clock.

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"Resolved unanimously, that the cordial thanks of the Lodge of Unanimity and Sincerity, No. 327, be conveyed to our Brother, the Editor of the "Freemasons' Quarterly Review," for the vast advantages which he has offered the whole Craft in furnishing a channel by which the interesting movements of the Masonic world might be known and appreciated by every Brother—for his important assistance to the truly *fraternal* object that publication anticipates, and for the very able advocacy of every Masonic excellence by which it is distinguished."

PEMBROKE, 17*th January* 1836.—The Brethren of the Loyal Welsh Lodge, No. 525, hitherto held at the Clarence Inn, in this neighbourhood, have lately removed with its landlady to the Royal Victoria, a capacious and commodious hotel, lately erected there for her accommodation. On the 27th ultimo, they held their first public meeting in their new Lodge room, and in commemoration of one of their patron saints, (St. John) afterwards spent the evening together. The usual business of the day being concluded, and the officers for the ensuing year installed in due form by Brother Young, P. M., the Lodge was adjourned, and the Brethren, with those feelings of concord, unanimity, and harmony, for which Masonry is and ever has been so justly celebrated, then enjoyed themselves during the evening, having due regard to that degree of propriety which

> "Ever to our acres adds our sense,
> Because 'tis use that sanctifies expense !"

Several excellent speeches were delivered in consequence of the toasts proposed, and many excellent songs sung, in particular one, composed by Brother Thomas, P. M. for the occasion, and sung by him, obtained its due meed of praise.

In these innocent enjoyments did they continue till the gnome of Time's never erring dial reached of "Heaven's high arch, the key *stone*," before a separation occurred, and even then, as Burns says, "with aching heart and brim full eye," they parted. This Lodge, which has now been in existence for fourteen or fifteen years, have never once failed of meeting regularly every month, and are remarkable for the punctuality of their returns to the Grand Lodge.

SCOTLAND.

EDINBURGH.—Masonry is thriving in this city, and much anxiety has been expressed to assimilate our practice more closely to the English custom.

A Lodge of Instruction is about to be held, from which much advantage will be derived; and the Brethren are most anxious to work in strict conformity with the Master Mason's London Emulation Lodge of Improvement, removed to the Fitzroy Coffee-house.

The Templars have most effectually rallied from their apathy, and have associated in great numbers. The Grand Council have determined upon their regalia, which is very splendid. We congratulate that indefatigable member, the Past Grand Master, A. Deuchar, Esq., upon the success that has at length rewarded his unceasing exertions. We subjoin a list of the Grand Conclave, but must reserve until our next the more ample details.

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Militia Templi.—Grand Master, Admiral Sir D. Milne, K.C.B., &c. Grand Council for 1836-7.—Grand Seneschal, or Depute Grand Master, Right Hon. Lord Ramsay; Grand Prior, Sir Patrick Walker, of Coates; Grand Constable, Dr. James Burnes, F.R.S., H.E.I.C.S.; Grand Admiral, Captain J. D. Boswall, of Wardie, *R. N.*; Grand Mareschal, James Graham, Esq., of Leitchtown; Grand Turcopolier, Major David Deuchar; Grand Chancellor, John Wilson, Esq., Advocate; Grand Chamberlain, Captain Burn Callender; Grand Hospitaller and Almoner, John Forbes, Esq.; Grand Treasurer, James Macewan, Esq.; Grand Secretary, James Deans, Esq., Lieut. H. P.; Grand Prelate, Reverend W. M. Gunn; Grand Steward, E. M'Millan, Esq., S.S.C.; Grand Bearer of the Bauseant, Patrick Arkley, Esq., of Dunninald; Grand Bearer of the Vexillum Belli, William Douglas, Esq., W.S.; Grand Registrar and Keeper of the Records, D. Deuchar, Esq.;

Past Grand Master, Alex. Deuchar, Esq.

January 18.—Sir John Hay, G. M. S., with the rest of the Grand Officers, paid a fraternal visit to the Lodge Roman Eagle, J. Marshall, Esq. Master. This is the second grand visitation of the season, headed by that zealous and able dignitary Sir John Hay, who is the very soul of the Order in Scotland.

Lord Ramsay has been elected and installed M. E. Principal of the Canongate Kilwinning Royal Arch Chapter.

St. David's Lodge.—The annual dinner of the Brethren of St. David's Lodge took place on Friday the 4th instant, in Menzies's Hotel, 3, Waterloo-place; the R. W. Master, Sir Patrick Walker, in the chair, supported by R. W. Brothers W. A. Lawrie, Grand Secretary; Graham of Leitchtoun, Master of the Lodge Mary's Chapel; Major Deuchar, Royal Scots; Dr. Burnes, H. E. I. C. S.; J. P. Grant; Rutherford, Master of St. James's Lodge; Deuchar, and a large assemblage of Brethren. Apologies were received from the Lord Provost, Lord Ramsay, Sir Thomas Dick Lauder, &c. The evening was spent in that happy and agreeable manner so characteristic of Masonry. Many loyal and appropriate speeches, toasts, sentiments, and songs, were given. Mr. Jackson, with a glee party from the Choral Society, attended and sung a variety of most beautiful glees. The dinner, wines, &c. were most excellent, and did great credit to Mr. Menzies.—*Edinburgh Paper, March* 12.

Canongate Kilwinning Festival.—On Friday, the 11th current, a grand Masonic dinner took place in the Royal Exchange Coffee-house, by consent of the three Orders of Masonry, constituted under the name of the Canongate Kilwinning. The Right Honourable Lord Ramsay, Grand Master Depute of Scotland, took the chair, supported by Admiral Sir David Milne, K. C. B., and G. Master of Scottish Templars. Dr. Burnes, of the Bombay army, Prior of the Canongate Kilwinning; Colonel Wright, Knight of the Temple in France; Captain Macan, Mr. M'Donald Seton, of Staffa, Captain Boswall, of Wardie, Lieutenant Deans, Mr. Trail, W. S., Mr. Blackwood, and Mr. Cumming, the Wardens of the Canongate Kilwinning Lodge, and about sixty Brethren of various orders and degrees. Mr. John Wilson, advocate, croupier. Nothing could exceed the gratifying manner in which the whole proceedings of the evening were conducted; that pleasurable satisfaction which results from a consciousness of being all united in one great bond of sympathy, the mystic tie that binds each to his brother. The noble President guided with a gentleness and genuine feeling of sociality the spirit of the convivial board, arousing at will, by his eloquence, to bursts

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of enthusiasm, or soothing it by an appeal to the tender sympathies of our nature. Every Brother present contributed his share to the convivialities of the evening. The arrangements of Brother Paxton gave the greatest satisfaction, the dinner being in the best style, and the wines of superior quality.—*Caledonian Mercury, March* 21.

Visit of the Grand Lodge of Scotland to the Theatre, Feb. 23.—As was arranged, the Grand Lodge visited the Theatre on Tuesday evening, accompanied by all the "pomp and circumstance" of the Masonic rites. A party consisting of about forty dined in the large room of the Waterloo Hotel previous to the procession, Lord Ramsay, the Deputy Grand Master, in the chair, supported by the Lord Provost; Sir T. D. Lauder, Bart.; Sir A. Campbell, of Dunstaffhage, Bart.; Sir Patrick Walker; Sir G. Ballinghall; Mr. W. F. Mackenzie, of Portmore; Captain Macan; Dr. Burnes; Mr. Stewart, of Glenormiston; Mr. A. M'Neill, advocate; Mr. J. Wilson, advocate; Mr. J. Richardson, W. S.; Mr. Lawrie, the Grand Secretary; Mr. Maitland, the Depute Grand Clerk; Mr. H. Inglis, W. S.; Mr. W. Burn, George's-street; Lieutenant Deans; Mr. Grant, of Kincorth; Mr. E. D. Sandford, advocate; Mr. Anthony Trail, W. S.; Mr. Walter Elliot, of Wolflee; Mr. E. M'Millan, W. S.; Mr. G. Cumming, W. S.; Mr. W. Pringle; Mr. Turnbull, advocate; Mr. R. Blackwood, George-street; Mr. C. G. Allan, of Errol; Mr. W. Cunningham; Captain Lockyer, R. A.; and Mr. J. G. Graham, of Orchill. Staffa officiated as croupier. Shortly after seven o'clock, the various Lodges, after being marshalled, proceeded to the theatre in the following order:—The band of the 5th dragoon guards; the office-bearers of the Grand Lodge, accompanied by their proper officers; other members of the Grand Lodge, viz. proxies and their wardens, three abreast; the subordinate Lodges according to their numbers in the roll, in the like order. The members were of course in full costume, and the different Lodges being attended by all their imposing insignia, the whole had a very fine appearance. The effect was greatly heightened by a bright array of torches. A vast crowd were attracted by the spectacle, but a strong body of police being in attendance, the strictest order was preserved. The Grand Lodge box was erected near the back of the pit, Lord Ramsay occupying a chair of state placed in the centre, with the Lord Provost and Sir T. D. Lauder, the Past and Depute Grand Master, on the right and left; and the other Grand Officers arranged on each side. The Brethren of the Edinburgh Lodges occupied the front boxes and about three-fourths of the pit; a number were besides accommodated in the orchestra, which on this occasion was fitted up as a box. The side boxes, both of the dress and upper circles, were filled with a brilliant assemblage of ladies. On the rising of the curtain, the whole of the performers came forward and sung "God save the King," in grand style, the chorus being accompanied by the two instrumental bands stationed on the stage. We have been favoured with the following additional stanzas, which were written for the occasion by Wm. Hay, Esq.:—

Hail! Mystic, holy light,
Heaven-born and ever bright,
Spread more and more.
Light of the bold and free,
Honour and loyalty,
Light of Freemasonry,
Ne'er leave our shore.

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Almighty Architect!
Counsel, uphold, direct,
William our King.
Round him thy covering spread,
O'er him thy Spirit shed—
Take his anointed head
Under thy Wing.

The doors of the theatre were literally besieged with anxious crowds, but a vast number were unavoidably disappointed in gaining admittance. —*Caledonian Mercury.*

ABERDEEN.—On Monday, the 28th of December, the following Brethren were duly chosen Managers and Office-bearers of the Aberdeen Mason Lodge for the ensuing year, viz.—Alex. Low, Esq. unanimously re-elected R. W. Master; Lewis Crombie, Esq. Deputy Master; George Smith, mason, Senior Warden; Ninian Kynoch, merchant, Junior Warden; Alexander Martin, merchant, Secretary; Alexander Rust, merchant, Treasurer; Rev. James Leslie, Chaplain; Charles Winchester, Clerk; David Chalmers, Esq, Alexander Cromar, Esq., George Silver, Jun. Esq. Francis Gordon, Esq., Alexander Brown, Esq., John Angus, Esq., Assistants; James Smith, John Smith, and George Smith, Jun., Stewards; James Reid, Tyler and Officer to the Lodge.

ST. MACHAR'S LODGE.—Lewis Crombie, Esq., R. W. Master; Wm. Philip, Esq., Deputy Master; Dr. Cromar, Senior Warden; William Knox, Esq., Junior Warden; Alex. M'Donald, Esq., Secretary; Ninian Kynoch, Esq., Treasurer; Mr. John Hay, Chaplain; William Gray, Esq., Grand Steward; George Cruikshank, Esq., Senior Steward; John Walker, Esq., Junior Steward; Alex. Roy, Jun., Hugh Macswein, William Fraser, Jas. Westland, J. I. Massie, Alexander Rust, Committee; Alexander Keard, Clerk.

PETERHEAD, *December* 30.—On Monday last, St. John's day, Provost Arbuthnot was unanimously elected Right Worshipful Master of the Keith Lodge for the ensuing year. This gentleman, although he has only been a short time before the public, is already very popular.

GLASGOW ST. PATRICK LODGE met in their Lodge room, Lyceum, Nelson Street, on Thursday, the 17th inst., at eight o'clock, p.m., to celebrate the anniversary of their Tutelar Saint, when the Brethren of that Lodge, and the Craft in general attended under the auspices of the R. M. Master, and exchanged their mystical and fraternal relations.

Last St. John's eve, while the Brethren of the Lodge at Methven, Perthshire, were celebrating the festive occasion, a loaded gun was discharged by some miscreant outside, which shattered the windows of the hall, and considerably alarmed the Brethren within. Fortunately, the shot was spent in its progress through the window shutters, so that no injury was sustained by those sitting opposite. A reward has been offered for the discovery of the delinquent.

The Festival of St. John being a very general day of election of office bearers of Lodges, in Scotland, most of the Lodges in Edinburgh met for that purpose, on Monday, the 28th of December, and in the evening congratulated one another on their choice of officers, by reciprocal deputations. On the same occasion the Lodge, St. John's, Jedburgh, paraded by torch-light through the streets of that ancient border burgh, and celebrated, as usual, by convivial honours, the eve of the Evangelist.

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In like manner, that very venerable institution, the Lodge of Melrose, whose antiquity is only rivalled by that of the Mother Kilwinning, Ayrshire,—both dating their origin from the building of their respective abbeys by the bands of architectural Brethren, who traversed the country towards the middle of the twelfth century,—renewed their annual ceremony of marching by the light of torches round the ruins of St. David's pile. A band of music preceded the procession, playing solemn airs. Nothing could be more singular and impressive than the spectacle which here presented itself. The red glaring light of the flambeaux, as it flashed upon the pillars and projections of the ancient abbey, discovering the grotesque figures and faces of grinning monks, sculptured on the corbells and capitals of many a mouldering arch, contrasted strikingly with the deep mysterious gloom of the retiring aisles and cloisters, whose darkness, indeed, was ever and anon partially illumined as the singular procession passed along. Every step which the Brethren trod, as they slowly advanced up the interior of the edifice, was hallowed dust. In the words of him whose name is linked with that of the place,—

"Beneath the lettered stones were laid
The ashes of their fathers dead;
From many a garnish'd niche around,
Stern saints and tortur'd martyrs frown'd."

Without much stretch of imagination, in sooth, the absorbed spectator might here deem himself transported back to that distant era, when

——"Slow up the dim aisle afar,
With sable cowl and scapular,
And snow-white stoles, in order due,
The holy fathers, two and two,
In long procession came;
Taper, and host, and book they bare,
And holy banner, flourish'd fair
With the Redeemer's name."

But hark! that bugle blast is of no monkish strain:—

"Scots wha hae wi' Wallace bled!
Scots wham Bruce has often led!"

Such is the martial melody that now arouses the echoing vaults. It is an offering of the Brethren to the memory of him, the Hero of Bannockburn, whose heart is buried in this blessed spot, though his head and bones are far remote, deep in Dunfermline Abbey. Another grave is seen hard by, the which, if you be a believer in necromancy, you had as well keep off,—'tis that of Michael Scott, THE WIZARD. A Master Mason Michael must have been, else how could he have known

"The words that clove Eildon hills in three,
And bridled the Tweed with a curl of Stone?"

Lay of the Last Minstrel.

But whether he was or not, certes, the architect of the abbey was one, and a Royal Arch Companion to boot. Yon time-worn tablet on the wall still tells the name of R. W. Brother Murdo, and the compasses sculptured beside it, announce the Mason's mark. Aye! full many a nameless Brother doubtless sleeps around, who, if the dead could wake at will, would be up and be doing, and join themselves in the procession of the Lodge of Melrose. But we are recalled to the realities of life by the heart-stirring sound of the Mason's Anthem, and the Brethren return

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to their little modern edifice, there to celebrate the mystic festival, and do all honour to the spirits of the past.

One word before concluding,—and may the spirit of the departed bard and brother, forgive the freedom!

"If thou wouldst view fair Melrose aright,
Go visit it by the *red torch* light!"

DUNSE, *March 14th.*—The 110th anniversary may be set down as an epoch in its history. The great accession of new members has produced a revival among the friends of Masonry here, which, should it continue, promises fair to place the Lodge of Dunse amongst the most flourishing provincial institutions of the kind in Scotland. The Brethren having gone in procession through the principal parts of the town by torch light, returned to the Lodge room, seventy in number, when, in the course of the evening, which was spent in that order, harmony, and conviviality, so characteristic of the Fraternity, the Right Worshipful Master delivered the following address, elucidatory of the cause of the meeting:—"Brethren,—As we are met to celebrate the 110th anniversary of the Lodge, it may not be improper to convey to you a short account of it. This Lodge was originally constituted under a warrant from Lodge Mother Kilwinning, which was the eighth charter granted by that ancient Fraternity. This warrant was, at the institution of the Grand Lodge of Scotland, in the year 1736, sent to Mr. David Home, writer in Edinburgh, to be used by him as proxy for this Lodge on that occasion, which he accordingly did; and the records of the Grand Lodge attest the presence of the proxy at that time. At the grand election in 1737, it was ordered that all Lodges in Scotland, which held of the Grand Lodge, should be enrolled according to seniority, to be determined by the authentic documents they produced, and that those who produced no vouchers should be placed at the end of the roll; most unfortunately Mr. Home lost or mislaid the original warrant from Mother Kilwinning, and in place of this Lodge being No. 8, it was ranked so low as No. 25 on the new roll then made up. In the year 1761, a charter of confirmation was obtained from the Grand Lodge, which is our present warrant. By written documents preserved in the box, this Lodge must have been constituted before the year 1726, as there are bills for money lent in 1727. At this time the members were all operative masons, with the exception of two, and the Lodge was mostly composed of operatives until 1758, when the late Mr. Lorain, of Angelraw, and a number of other influential gentlemen in Dunse and the neighbourhood, were initiated, and the Lodge continued to flourish for many years. In the year 1806, it was at a very low ebb, at which time a few Brethren took the management, and restored it to its former florishing condition; it, however, gradually decreased until the present year, when, by the great accession of new members, and the return of the old ones to their duty, we trust that it will continue to improve." The Lodge was closed at high 12, all the Brethren being highly delighted with the whole proceedings.

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IRELAND.

List of the Masters and Wardens of all the Lodges of Free and Accepted Masons held in and near Dublin, together with the time and place of their respective meetings, from the 27th December, 1835 to the 24th June, 1836.

R. W. the Grand Lodge of Ireland, Commercial-buildings, first Thursday in every month, at eight o'clock in the evening.

Committee of Charity and Inspection, on the first Friday next following the regular monthly meetings of the Grand Lodge, Commercial-buildings, at four o'clock, P. M.

Grand Master's Lodge, Commercial-buildings, on the fourth Thursday in January, April, and May, and on the 24th of June.

No. 2 *. Master, Edward Jones, 5, Eustace-street; Senior Warden, Leslie M'Kay; Junior Warden, John Jones; first Monday in each month; Commercial-buildings.

No. 4 *. Master, William Deane, 72, Dame-street; Senior Warden, John Watts; Junior Warden, J. W. King; fourth Tuesday in each month; Commercial-buildings.

No. 6 *. Master, Gilb. Sanders, 3, Lombard-street; Senior Warden, Alex. Dudgeon; Junior Warden, William M'Cullagh; first Wednesday in each month; Commercial-buildings.

No. 7 *. Master, J. Robinson, Portobello Barracks; Senior Warden, John Hendy; Junior Warden, William Gibson; first Monday in each month; Portobello.

No 50 *. Master, M. O'Shaughnessy, Barrister-at-Law, 11, Andrew-square; Senior Warden, Hercules Ellis, Barrister-at-Law; Junior War den, T. F. O'Connor; third Thursday in each month; Commercial buildings.

No. 75 *.

No. 100 *. Master, John Brown; Senior Warden, Henry M'Dona, Junior Warden, James Hill; second Monday in each month; Com mercial-buildings.

No. 141 §.

No. 153 *. Master, James Boulger, 14, Talbot-street; Senior Warden, Samuel Hartly; Junior Warden, Joseph Blundell; last Monday in each month; Dolphin, Essex-street.

No. 171 §. Second Tuesday in each month; at Mrs. Price's, Parkgate-street.

No. 206 †. Master, B. Alcock; Senior Warden, Edward Harrison; Junior Warden, John Fogarty; first Tuesday in each month; Dolphin, Essex-street.

245 †. Master, James Hammet, High-street; Senior Warden, John Challoner; Juuior Warden, William Jones; last Tuesday in each month; Jones's, Exchequer-street.

DUBLIN, *4th February.*—The Grand Lodge of Ireland held its usual monthly meeting, the R. W. William White, Esq., D. G. M., on the throne, where he presided with his accustomed dignity and courteous attention to the interests of Masonry. On each side he was supported by M. Meara, Esq., P. M. of Lodge 50, and Doctor Wright, P. M. of 4, 50, and 141. In the absence of Lord Forbes and Sir J. C. Coghill, Bart., the Wardens' positions were occupied by Counsellor Tenison,

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* Meet at four o'clock and dine. † Meet in the evening.
§ Have neglected to return Officers, and are omitted by Order of the Grand Lodge.

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P. M. of 50 and 681, and by Thos. Forest O'Connor, Esq., J. W. of No. 50. The room was full, and the composition of the meeting influential, a large proportion consisting of the representatives of the learned professions. The opening prayer was emphatically offered up by the G. C. the Rev. Dr. Flynn. From the different reports read by Bro. Fowler, D. G. S., on the various topics connected with the Order, it appeared that during the last year the finances of the institution had been sufficient to meet its many exigencies and humane purposes, and that the members in the civic and rural districts had increased considerably in rank and respectability. The exclusion from all the benefits, rights, and degrees of Masonry, of an individual for conduct reprehensible and unmasonic, was confirmed, and the thanks of G. L. of Ireland were given to Bro. R. G. Ogle, of the Prince Masons Chapter, for his brotherly and spirited perseverance in bringing to light the delicate and distressing event alluded to. The Archdeacon of Down's manuscript work on Masonry was received, and the thanks of the meeting given to the Rev. Brother Mant for his eminent services to, and zeal for, the advancement of Freemasonry, but more particularly for the manner in which he had discharged the duties of Commissioner at the installation of the Most Noble the Marquess of Donegal. At eleven o'clock the Grand Lodge closed with the accustomed forms, after which a solemn benediction was invoked by the Rev. Smythe Whitelaw Fox, G. C.

On the third Thursday in January, the members of Lodge No. 50 assembled in their rooms, College Green, and after installing their officers, initiated into the first, or entered apprentices' degree, Benjamin Ball, Barrister-at-Law, and Michael M'Donald, of Buckroney House, a justice of the peace for the County of Wicklow. Upwards of seventy Brethren, including visitors, sat down to dinner—the evening, as usual, being distinguished by a large share of "harmony, moral and musical." Previous to the closing of the Lodge, the spirited Brethren determined not to retrograde from that brilliant elevation to which they have so justly attained, and therefore entered upon the preliminary arrangements for giving a ball and supper on a similar scale of grandeur to that which gave such a "tone" to the Masonic society in 1834. The Committee, Brs. Tenison, P. M., Wright, P. M., Colles, P. M., Fitton, and the officers for the time being were chosen from among those Brethren whose assiduity and zeal give them the fairest title to be invested with the duties of superior attendance. The ball is fixed to come off at the Rotunda, Rutland-square, in the latter end of April or early in May. There is no doubt that any prejudices which may lurk against the mysticism of the aproned bands, on the part of the Dublin lasses, will melt away before the brightness of this gallant display, and that the courteous attentions of their hosts will prove that Masons know how to combine with "faith, friendship, and allegiance," that fond and reverential adoration to the gentle sex which the chivalrous of every age have held it their noblest boast to display.

A Chapter of Royal Arch and Super-excellent Masonry has been established in Lodge No. 50.

Jan. 27th.—Lodge No. 4 met for the installation of officers, and selected this day in compliment to the Grand Master of England, it being the anniversary of H. R. H.'s birthday. This Warrant was a few years ago revived under the direction and management of that esteemed gentleman and excellent Mason, Thos. Wright, Esq., M.R.C.

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of Surgeons, to whose indefatigable exertions it chiefly owes its prominent position amongst the metropolitan Masons. Br. W. had much to contend with; but he is now fully repaid for his previous labours by the present prosperity and respectability of this branch of the institution. On the present occasion, Bro. William Deane, merchant, was installed as Master, and Bro. Watts, veterinary surgeon, and Bro. J. W. King, Esq., were proclaimed Wardens; Doctor Cambell and P. Brophy, state dentist, deacons, and the Rev. J. A Birmingham, *A.M.*, &c., Chaplain. Thirty of the Lodge and ten visitors sat down to an excellent dinner, to which, in compliment to the day, champagne was contributed by the W. M. After the cloth was drawn, the usual Masonic toasts were given. Brothers Rambant and Deane sang the national anthem in effective style, the company joining in full chorus. The Master then, in appropriate language, proposed, "better health to the Duke of Sussex," at the same time eulogising H. R. H. for his zeal in Masonry. This toast having been received and drunk with every demonstration of respect, Past Master Wright rose and said, "That no man in the Masonic community had a warmer attachment to the Craft and to this country, than the illustrious Grand Master of England—illustrious by his birth, illustrious by his rank; but, above all, illustrious not only for the profession, but for the exercise of the princely principles of "brotherly love, relief, and truth," of which he held then a proof in his hand. Some time ago, the original Chapter of Prince Masons of Ireland having admitted H. R. H. an honorary member, transmitted, through His Grace the Duke of Leinster, the diploma constituting him such; to which H. R. H. returned the following autograph reply:—

"*Kensington Palace, Sept. 3rd,* 1832.

"DEAR DUKE,

"I had hoped to have seen and thanked you in person for the compliment paid me by the Masonic Lodge over which you preside. Any circumstance which brings me in connexion with your Grace or Countrymen, will ever be hailed by me with pleasure. Believe me, my dear duke,

"Your affectionate Brother and friend,

"To the Duke of Leinster, "AUGUSTUS FREDERICK."
"Carlton-terrace."

"The Grand Master and our Brethren of Scotland," was the next toast, which was followed by that of "the Grand Master of Ireland, the *jewel* of Freemasonry in this kingdom." The Master then proposed the health of Bro. the Rev. J. A. Birmingham, who had that day been installed Chaplain, observing, in a pointed and pithy manner, on his merits as a minister and a Mason.

Br. Birmingham returned thanks in flowing and animated language. He alluded to the holy basis of Freemasonry—to its benevolent objects, and, above all, to its manifest advantage in such a country as Ireland, where the bonds of society were broken by the asperities of political prejudices. He conceived that it was almost paradoxical, that the christian principles of their Order were not inculcated by every government, acting, as they would, as a holy balm, to heal the wounds and calm the feverish excitation of a distracted people; for what did he then see around him, but men of every political and religious creed enjoying "the feast of reason and the flow of soul" in a league of fraternal union, cemented in what might emphatically be termed a "temple of peace and concord." To be selected as Chaplain to such

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a society, was no ordinary compliment, and as an honour he should never cease to esteem it, until he was called by the Great Architect of the Creation to that Grand Lodge where he trusted they would all meet at a future time.

It being an established usage of the Lodge, that every member taking the liberty of being married without the consent of the Lodge, should forfeit a cooper of claret, and Bro. T. Wright, P. M. and Secretary, having incurred the penalty, an *Irish* cooper of claret, of course, was laid on the table to the health of the new *Sister*, Mrs. Wright; for which compliment Bro. Wright returned thanks, saying, that it was matter of regret to his lady that she could not be of the Craft, being well aware of its virtuous union; and as a proof of her regard, he begged to acquaint them that all the draperies and decorations of the banners which graced their truly tasty and beautiful Lodge-room, had been executed by her own hands.

Next followed the healths of the visiting Brethren, Messrs. Fowler, Rigby, Murphy, R. G. Ogle, Jones, Saunders, O'Connor, and M'Donald, who severally returned thanks; Bro. O'Connor, J. W. of Lodge No. 50, expressing the gratification which he felt at witnessing the strong connecting link which bound Lodges 50 and 4 together: he was not, however, surprised, when he saw one of the most active and intelligent members of Lodge 50 the Secretary of No. 4.

The Master then proposed "the health of Bro. Kirk, the Canova of Ireland." After Bro. Kirk had returned thanks, the Lodge was closed, it being then ten o'clock. The company sat until about halfpast eleven, when all departed, delighted with the evening they spent.

Previous to the closing of the Lodge, Bro. T. Wright, Sec. and P. M., moved, and Bro. T. Keck, P. M., seconded, "That the name of Bro. R. T. Crucefix, *M. D.*, of the Grand Stewards' Lodge of England, &c., should remain on the books for ballot as an honorary member of this Lodge;" which was most warmly acceded to by the entire body.

Jan. 11th.—The Lodge 100, met at Freemasons' Hall, Commercial Buildings, in order to install Brother J. Brown as Master, and Brethren M'Dona and Hill as S. and J. Wardens. The business of the Lodge being finished, a procession was formed to the banquet, at which thirty-six Brethren of the Lodge 100, and visiting Brethren of the Lodges 4, 620, and Grand Stewards' Lodge, together with some English Brothers, sat down. Brothers Sapio, Hill, and other Brethren, enlivened the evening by their harmony. The speech in answer to the health of the Grand Officers, was given by Grand Chaplain Flynn in the most eloquent language. He gave the most gratifying account of the Female School—there being five vacancies and scarcely a claimant. The health of the newly installed W. M. Brother Brown, being drunk, it was received with even more than usual enthusiasm. His reply was peculiarly happy; and Brother Brown evidenced his own appreciation of Masonry and his devotion to it, by presenting his predecessor with a splendid jewel set in Irish diamonds, as a mark of his private regard, and in token of his gratitude to Brother Parsons for the distinguished manner in which he had performed the duties of Master. The health of the Wardens was received with respectful attention. And a silver snuff-box was presented to Brother J. R. Holbrooke, one of the elder Members of the Lodge, with an inscription commemorative of his services and the attachment of his Brethren. The Lodge was closed in the usual manner, and broke up by eleven o'clock; thus showing that comfort and enjoyment are not linked to late hours and interfering with

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our family at home. Lodge 100 is the only Lodge which has (in Dublin) all the degrees of Blue, Mark, Royal Arch, and Knights Templars, in itself, having the R. A. Chapter, No. 100, and the Encampment, No. 1, within itself; and by a bye-law, the Master elected to the first is the head of all. Of course, none but a K. T. can be its master.

We cannot close this account of the Lodge 100 without congratulating the Members, and, indeed, the Dublin Craft at large, at the accession to the Chair of the Brother who promises to fill it so ably; and we cannot err in calculating that his example will be emulated by his successors in office.

INSTALLATION OF THE MARQUESS OF DONEGAL. On Monday, the 25th of January, the Marquess of Donegal was installed as Provincial Grand Master of the baronies of Belfast, Antrim, and Massareene, in the county of Antrim. The ceremony took place in the Assembly Rooms, Exchange Buildings, Belfast, in the presence of above 120 Brethren of the district.

A Special Grand Lodge was opened in due form, in the third degree of Masonry, at one o'clock P. M., by

The R. W. Archdeacon Mant, Prov. G. M. of Carey and Dunluce, on the Throne, as G. M., acting by a commission issued to him for the purpose, by His Grace the Duke of Leinster.

The R. W. Brother was assisted by

Brother George Dunbar, Esq. *M. P.* as D. G. M.
" Kirk, P. M. of No, 22., as S. G. W.
" Salten, P. M. of No. 252, as J. G. W.
" Lewis Sneyd, Esq. S. G. Deacon.
" Henry Ferguson, Esq. as J. G. Deacon.
" Hugh Martin, as G. S. for the occasion.

The commission of the Grand Master empowering the R. W. Prov. G. M. of Carey and Dunluce, to summon the Brethren of the district, and to preside in a Special Grand Lodge for the purpose of installing Lord Donegal, having been delivered to the Grand Secretary, and publicly read by him, the patent appointing his Lordship to the office of Provincial G. M. for Belfast, Antrim, and Massareene, was also read. Then the charges and regulations having been recited, and the P. G. M. elect having signified his assent thereto, he was solemnly bound to his trust, placed in the Chair, according to the usages of the Craft, and saluted by the Brethren present, with the customary Masonic honours. The different emblems of Masonry were then delivered to him by the Grand Master's commission, with appropriate remarks.

The ceremony of installation being concluded, the G. M.'s Commissioner resigned his place, and the Marquess of Donegal proceeded to appoint his Provincial Grand Officers; viz.,

Lewis Sneyd, Esq. Deputy P. G. M.
George Dunbar, Esq., *M. P.*, Senior P. G. W.
Henry Ferguson, Esq., Junior P. G. W.

The Lodge being then closed, the Brethren were summoned to refreshment in another apartment, where an excellent cold collation had been provided by the care of the Belfast Masonic Committee. Several Masonic toasts were given and duly honoured, and the company separated at an early hour.

The affairs of the Order in Belfast and its neighbourhood have for many years been managed by a Committee of Masters and Past Masters, under the title of the Belfast Masonic Committee, with a Chairman elected annually, and a Secretary, through whom the correspondence of

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the Lodges in the neighbourhood with the Grand Lodge of Ireland was carried on. This body will now give place to the Provincial Grand Lodge, whose operation will extend over a larger district, besides having more ample powers of jurisdiction. It is confidently trusted that this increase of power will tend greatly to the advantage of the Order in the new province, and that the officers of the P. G. L. will merit that gratitude which is justly due to the exertions of the Belfast Committee.

CORK.—The Lodge No. 67, met, on the first of this month, at their Lodge room, in Parliament-street, and celebrated the centenary.

[The particulars, we understand, have been forwarded—but if so, we regret that they have not come to hand, as their publication would have proved interesting.—ED.]

FOREIGN.

PARIS.—M. Le Bn. Fréteau de Peny, Pair de France, Lieut. Grand Commander, and Venerable of the Grand Lodge on the Throne; General Charles Jubé, Grand Secretary; and many distinguished members of the Thirty-third Degree, sat in supreme council, and after its labours had ceased, the Master of Ceremonies having announced that a great number of Brethren were in attendance, the supreme council resolved themselves into a Grand Lodge for general business.

The Earl of Munster, Sir John Ross, the celebrated navigator, Major Payne, and other English Brethren, entered amidst the most fraternal acclamation.

The general business was then entered upon, after which M. Albert de Montemont rose to pronounce the funeral oration upon the Brethren who had become deceased since their last meeting. He premised this Masonic tribute with some powerful allusions to the Order, which was most intently listened to. He then severally characterized the deceased Brethren, examined their several claims to the gratitude of the Order by the services rendered when living, and placed them as bright examples to the surviving members. His review of the character of Lafayette, was particularly elaborate, and embraced the course of his eventful life. The awful death of Marshal Mortier, furnished a theme for the orator, of such intense pathos, as to rivet the feelings of his audience,—a tribute of tears,—concluding the interesting though painful eulogium.

Brother Setier, the deceased Grand Secretary, was the next object of the orator's eloquence. Civil service and Masonic duty were blended in a Brother of unsullied reputation, which he left to the imitation of the Fraternity. There were other worthies commemorated, but our limits preclude the means of publicity.

M. Rosenberg delivered a short lecture on the connection of music with the Mysteries of Masonry.

The Grand Lodge received this lecture with the most lively enthusiasm, and determined it should be reported in the minutes of the Sitting.

The proceedings were then suspended, and the Brethren adjourned to the banquet hall.

The banquet was distinguished for its brilliancy, good humour, and decorum.

The English Masons were the objects of especial attention, and the principles of Freemasonry have seldom received a better illustration than at this meeting, by a union of Brethren, differing in religion, political bias, and from so many countries.

Silence was commanded, and the meeting separated.

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A portrait of Captain Sir J. Ross has been painted by order of Louis Philippe, by Brother William Salter, now in Paris, and is esteemed an excellent likeness.

JERSEY.—The Masons are a little more stirring, but yet not sufficiently active.

BARBADOES.—The accounts are highly satisfactory.

CEYLON.—UNION LODGE OF COLOMBO.—We are indebted to a friend who, on the late Masonic ceremonies, stood near Captain Schneider, the Worshipful Master of the Union Lodge of Colombo, for notes of his speech on the occasion, from which we extract the following:—

Sir John Wilson,

Brethren and Gentlemen,

It is with feelings of gratification and pride, that I do myself the honour of addressing you, and this highly respectable assembly, and on an accession so flattering to Masonry, and so ominous to Ceylon as the present, permit me therefore, to congratulate you Sir John, and the Society of Colombo, on the work in which we have this day been engaged; may the example set by the officers of H. M. Ceylon Regiment be followed by many, and may the extension of commerce raise buildings where the fragrant cinnamon bushes now stand;—may the army of Ceylon, under its present gallant chief, continue distinguished, and may he long remain at the head of officers and men, eminent for their learning, and celebrated for their abilities, in the honourable profession of arms, such as I have now the pleasure to address. May the intended building, when finished, be the means of strengthening the bond of harmony and amity, which at present distinguish the officers of the Ceylon regiment, and when in it may their conviviality glide smoothly, and undisturbed—and may the British army long continue the bulwark of the nation and ornament of society.

Sir John and Brethren,

I cannot conclude without saying, and with the greatest sincerity, that I wish prosperity to the Right Honourable the Governor, Sir R. W. Horton and all his family, and that Ceylon may long continue to florish under his excellent liberal government. In conclusion I return my warmest thanks to Brother Gregory for all his exertions, which had he not taken upon himself, would unavoidably have fallen on me.—*Observer, September* 1.

GRAND LODGE OF MASSACHUSETTS, U. S.

BOSTON.

Abstract of Proceedings.—Finance Report, &c.

Received by Grand Treasurer	1,1619	07
Expended	1,329	92
Balance in hand . . . . . Doll:	289	15

The Grand Lodge having expressed their sorrow on the lamented decease of the Past Grand Master, J. Dixwell, M. D., in a resolution expressive of their sentiments, afterwards moved, that the Lodge be dressed in mourning during the usual period, and the Committee were instructed to communicate to the family of the deceased Brother, the respectful and hearty sympathy of the Grand Lodge in their recent bereavement.

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Ballot Committee.—R. W. John B. Hannatt, J. Flint, W. Lewis, Jun.
Grand Master.—Hon. Francis Baylies, of Taunton.
R. W. Elias Haskell, Boston; S. G. W.—B. B. Appleton; J. G. W. J. L. Loring, G. Treas.; C. W. Moore, R. G. Sec.
Finance Committee.—Brothers E. A. Raymond, S. Eveleth, J. Hews.
Trustee of Charity.—Brother Hon. J. Abbott,—to fill the vacancy caused by the decease of Dr. Dixwell.
Funeral eulogy,—delivered by the Hon. Francis Baylies, on La Fayette.
A resolution recording the virtues of the late Brother Gen. Elijah Crane—ordered to be inserted on Grand Lodge books.
February 3, 1835.—Brother Baylies having declined the honour of the Grand Mastership, the following Ballot Committee were appointed:—Brothers Hews, N. Capen, E. A. Raymond; who reported, that the Rt. W. Joshua B. Flint, Esq. had been duly elected Grand Master of Massachusetts for the current year.
February 12.—R. W. Joshua Flint installed as Grand Master.

Communications have been received the past year from the following Grand Lodges. All of them appear to be steadfast, and most of them prosperous. Some of their communications indicate, in the jurisdictions from which they proceed, a period of unusual Masonic activity, usefulness, and respectability. We congratulate the Craft in such places, on their quiet and prosperous circumstances, while we affectionately sympathise with those who have encountered the same opposition and reproach, which have tried and embarrassed, but have not discouraged ourselves.

Vermont,	South Carolina,
New-Hampshire,	Ohio,
Rhode Island,	Kentucky,
Connecticut,	Indiana,
New York,	Illinois,
Pennsylvania,	Mississippi,
Maryland,	Lousiniana.

Resolved, That the faithful members of the Fraternity be exhorted to persevere in their fidelity; to observe the regular communications of their respective Lodges, and their prescribed methods of charity; to maintain peace and self-respect; to discountenance all irregular assemblies of Masons, and scrupulously to avoid connecting Freemasonry with any political controversies or speculations, being assured, notwithstanding statements to the contrary, which may be made for political effect, that the Grand Lodge of Massachusetts is still in active existence, enjoying her quarterly meetings, superintending the affairs of the Craft, and, through the weekly sessions of her "Board of Relief," distributing the income of her little property to sick and needy Brethren, their widows and orphans—that while she will sustain the Lodges under her jurisdiction by all proper means in her power, she is willing and desirous to receive immediately, the charters of all such as may wish to surrender them according to the conditions in such cases made and provided.

☞ The M. W. Grand Master requests, that the presiding officers of the respective Lodges under the jurisdiction, cause this communication to be read in open Lodge; and also the Bye-Laws of the Grand Lodge to be read at the annual meeting of their respective Lodges.

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PARLIAMENT.

HOUSE OF COMMONS, 25TH FEBRUARY 1836.

"WILLIAM REX.

"I willingly assent to the prayer of my faithful Commons, that I will be pleased to take such measures as shall seem advisable for the effectual discouragement of Orange Lodges, and generally, of all political societies excluding persons of a different religious persuasion, using signs and symbols, and acting by means of associated lodges. It is my firm intention to discourage all such societies, and I rely with confidence upon the fidelity of my loyal subjects to support me in my determination."

TO CORRESPONDENTS.

The Grand Lodge will in future be opened at eight o'clock precisely.

ASYLUM.

ALPHA may safely insert twelve friends at 1*d*. each in the pass book, and carry it out as 1*s*. He may do more, and in such way, receive 240 at 1*d*., and carry out 1*l*. This will answer in reply to our friends in the west—Pilgrim, and to various other enquirers, as, although the penny is an object, it would be silly to refuse the contributions of many friends who collect without a book.

A GRAND STEWARD.—We are grateful for the association of our esteemed correspondent—his views are noble; may he not want moral courage at the proper moment!

324. Read our remarks on the subject in general.

No. 1. Although not in office, the expression of a candid opinion must be serviceable.

W. M.—J. D.—A PROVINCIAL MASON.—A MEMBER OF THE BOARD OF GENERAL PURPOSES.—The request cannot be complied with; it would be disrespectful to the Noble Brother to urge it.

A. B.—The proposition would be attended with too much expense.

A PAST MASTER'S suggestion is premature.

No. 2. Ere long.

A NEW MASTER.—The case of the aged Brother relieved on the 25th of February, for the second time, with 20*l*., is a case in point; it is one of the many which prove incontestibly the necessity of "an Asylum"—such cases occur monthly.

H. (P. M.)—The Editor acknowledges the communication, and will enter into the subject when he shall be in possession of the name and address.

ONE OF THE LAST QUARTERLY COMMUNICATION.—The same answer.

CALENDAR HINTS.

W. E. should address the Board of General Purposes, stating his remarks.

A BROTHER complains without reason. The Grand Lodge recommend the Calendar for what it *does* contain; the omissions rest not with that body, but with *all those* who can *supply* information, and who *neglect* to do so.

A COMMERCIAL BROTHER.—We see no objection; and if an increased sale were thereby effected, no loss would result. For our own part, we should not care if the Calendar should leave a loss of 50*l*., provided it were more effectually got up.

A PAST MASTER.—Sins of omission are bad enough—those of commission equally so; but why not clearly state both? It is too much the custom to find fault, and too little the practice to prove the error.

A GRAND STEWARD.—We have always held it, and at some trouble, that Grand Stewards are Grand Officers of the year. The question is now set at rest by the public communication from the Grand Master on the subject of their regalia.

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G. S. B.—This office should undergo some change, which may be effected by a slight alteration in the law.

C. WALL.—The tale is deferred for want of room; the tales and other general articles in the present number have been in hand some time.

M. W. K.—The poetry is not suited to our columns.

SOME MASONIC PENCE could not have been better employed. Our friends are wrong; no blame can attach to the party. NEPTUNE himself would not have grumbled at the offering which *St. Michael* would have approved.

ETIQUETTE.—Boots at a ball, sanctioned by Masons, we, unused to the dancing art, submit to be incorrect, unless as an appendage of military costume. The Stewards should have noticed the boots to the M. C.s. who would have exercised their discretion.

ORDER.—It is our opinion that the Collar should be dispensed with at a ball, it being part of Masonic clothing.

A JOINING MEMBER is entitled to equal privileges with those who have been initiated in the Lodge. The Constitution admits of no distinction. In the case of an election of Grand Steward, there is a little ambiguity, which will probably be regulated at no distant period.

QUERIST is not very much out. The Constitution provides, that the *red* Apron may be always worn, but in the other case, a vote of Grand Lodge is required; besides, the table of precedence does not confirm the rank, there being no entry for the Past Officers of 19, 20, 21, 22. The Constitution itself is getting old.

A. W.—We hail the promised means of intelligence, and hope our Brother will report. His London bookseller has not yet sent for the "Miroir de la Sagesse."

E. W. enquires if H. R. H. the Duke of Cambridge is a Freemason?

To E. W.—The long promised anecdote is, we suspect, not yet even in draft.

BROTHER REEDER'S request is acceded to with much pleasure.

A. B. We cannot attend to the request. Letters on the Tontine should be addressed to W. H. White, Esq., Freemasons' Hall, London.

A MASON. The suggestions are excellent. We perfectly agree with him, that a copy of the Constitution should be presented to every Brother on his initiation.

A SUBSCRIBER. We shall thankfully accept the present if it be *that* edition of the Constitutions and any other books on Masonry.

W. H. The work entitled "History of Initiation, with Rites, &c. of the Secret Institutions of the Ancient World, by Geo. Oliver, 1828," is out of print; we have not ourselves a copy.

AN ENQUIRER. Part I. of the Constitution never was published.

A CORRESPONDENT enquires, Why the names of Lord J. Churchill, and B. B. Cabbell, Esq., are not inserted as Vice-Presidents in the balloting lists of the Girls' School? We cannot answer, but *Hope* the omission will be rectified in future.

BRO. BOAG, (24.) Our limits preclude the insertion of a very appropriate song: his future correspondence is solicited.

BRO. W. DENIS MOORE. "Dinna forget."

P. M., (525.) If he will address the Board of G. P., he will meet attention. We frankly confess that it would be imprudent to publish our opinion. P. M. is mistaken as to the *enormous* funds of the Grand Lodge, and he should understand that a VERY GREAT PROPORTION is distributed in the provinces. We hope to hear frequently from our Brother, whose future correspondence should be *sealed*, and addressed to the EDITOR—and to no one else.

A. B. The letter alleged to have been sent from Norwich, has not reached us.

MRS. WOOD. We regret not having received any official communication on the subject of the proposed monument to the late Brother Henry O'Brien. Mrs. W.'s private letter is most respectfully acknowledged.

W. P. The decease of Bro. Lockyer has deprived us of our expected account of the initiation of the Duke of Wellington and Lord Nelson. Can any Brother supply the information?

CENTENARY OF THE G. S. L. To several visitors. We have availed ourselves of the privilege of a personal friend, to forward their wishes to the "immediate Past Master," and have no doubt but that the worthy Brother will appreciate the compliment and return the cards. We can do no more.

BRO. WM. RULE, 227. We do not hesitate to state, that the Lodge to which he alludes would feel themselves degraded by the practice. The Brother complained of, has probably misinterpreted a personal compliment he may have generally received. By the way, Bro. Rule's letter reached us *open*, and not by the regular channel. Surely we have not been imposed upon by some one assuming Bro. Rule's name?

327. We regret having omitted the very pleasing compliment paid us by this Lodge. The manner in which we have been reminded of our neglect is kind indeed.

C. M. (Paris). We have no prospect of revisiting France, and must therefore forego the proffered service. We do not object to the casual introduction of the name of J— C— by clerical brethren, when it is not prominently used in Lodges, where it would be inconsistent with the universality of the Masonic creed.

D. D. (Edinb.) All Past Masters (subscribing members to a Lodge) are eligible to a seat and a vote in the Grand Lodge of England.

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QUERIST (Edinb.) should urge on the Grand Lodge of Scotland that the Grand Secretary should exercise more zeal; or, perhaps, what would be better, the members of Grand Lodge should themselves as a body set the example. ACTIVITY OF MIND would soon clear away the mist—Collect the public dues, and faithfully apply them.

S. S. C. (Edinb.) A motion in Grand Lodge would answer the purpose. A book of Constitutions, defining the period of conferring degrees, and on other matters, would be serviceable.

A GRAND OFFICER (Scotland). There can be no difficulty in assimilating the practice. A motion in Grand Lodge would soon decide the question, by affording the opportunity to *prove* the necessity.

NOACHIDA DALRUADICUS. The promised communication will be most welcome. The query respecting the MSS. of Henry VI. cannot as yet be answered satisfactorily. May we use the same medium (in reply to N. D.) by which we receive his notices?

P. M. (Dublin, No. 4.) Many thanks for the obliging offer.

A SISTER. Much as we admire the earnestness of our fair friend, we cannot comply with her request. It would be unfair in us to advocate the cause of an individual orphan girl, and unjust to all the other candidates, who have equal claims.

P. M. (Dublin.) If we are too plainly spoken, pray inform us upon what subjects.

BRO. G. BENNETT. We are sincerely obliged by the note, and the sentiments therein conveyed.

BRO. HENRY ROWE. The letter to Dr. Crucefix is deferred from a circumstance that probably escaped our correspondent, but which will, we are certain, account for our hesitation. We anticipate Brother R.'s approval.

ARCH MATTERS.

H. What is meant by the allusion to reform?

P. H. *We* may be misunderstood, but we will *not* deceive. The allusion to a repeal of the union was ill-timed, inasmuch as it may become a by-word. Nothing can shake the stability of that great event, for which English Freemasons can never be sufficiently grateful to the illustrious Brethren who effected it.

J. must write again in better explanation. "Parrots," "itinerant Masons," and one or two other strange phrases, pass our comprehension.

SPECIAL. Are we right in the signature? It was droll enough that *two* of the "long robe" should descant so long upon a notice of motion, and then forget to give it in, thereby leaving the matter just where it was. King Jamie "of the olden time" would have been puzzled. Would it not be as well to discontinue the practice of "rising to order" some five or six times? as thereby time and temper get sadly out at elbows. Let SPECIAL act as he proposes, but with forbearance; but, above all, let his proposition be put briefly, and in clear and intelligible terms.

A COMPANION. The words are not so incongruous. The Hebrew language is too lofty and imposing for an easy rendering into familiar English, and the proposed change (*by a Companion*) is not for the better.

P. Z.'s (Taunton, Tiverton, Exeter.) We are the more surprised at the nature of the communications from the west. They should address *the Royal Arch Committee of General Purposes:* an investigation would then be made. We hear that a most esteemed Western Luminary will visit London shortly; let him be invested with full powers. The Committee will sit on the 28th of April, and their report will be laid before the Grand Chapter on the 4th of May.

TEMPLARS.

PILGRIM is in error. Encampments in England are not attached to Lodges, but are separate and distinct: they are recognised, to a certain extent, by the articles of union.

E. L. and some others. We for the present decline entering into the discussion.

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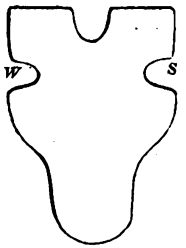
THE LONELY GRAVE,

A TALE OF 1645.

BY BROTHER G. TAIT, OF THE HADDINGTON ST. JOHN'S KILWINNING LODGE.

In a remote corner of the parish of Salton, East Lothian, is still to be seen, on the green banks of a shallow rivulet, several miles distant from the churchyard, an old time-worn, moss-covered grave-stone, on which is scarcely legible the following memento:—

2, SAM. 24
DAVIDS CHCIIF.
HEIR LYES
WILIAM SKIRVIN
WHO DESICIT THE
24 OF IVINNE
1645



On a broken fragment of another stone we can trace the following characters, which, although more distinct, are nevertheless more abrupt and unsatisfactory.

HEIR LYES
KATIRN WILSON
WHO DESICIT. IN. ANNO

The singular and unexpected discovery of a grave in the wilderness, far from the hallowed habitations of the dead, and alike distant from the holy and soothing sound of the sabbath bell, could not fail to excite feelings of no ordinary nature; and with a keen desire for information, I turned to my friend Mr. ——, who communicated to me the following story with an earnestness and feeling which proved his own conviction of its truth.

"For nearly half a century previous to his death, in 1645, William Skirving had lived an honest and industrious tenant on the farm of Gilchriston. He was a man greatly beloved by his friends, and honoured, trusted, and esteemed by all who chanced to have dealings with him. The gudeman of Gilchriston, as he was commonly called, spent a quiet, inoffensive, and peaceable life. Seldom, unless to church on sabbath days, straying beyond the bounds of his own farm, and never unduly mingling in the bustle of a busy world around him, his days and years

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glided calmly onwards with the fleetness of a solitary cloud; and when at last the grim messenger of death crossed the threshold of his door, he was found prepared to meet, with fortitude and resignation, that awful summons which mortals may not, and cannot resist.

"The family of William Skirving consisted of his wife and an only daughter, together with two serving-women and a young ploughman; yet the whole inhabitants of the place (or town, as it was called) were numbered under the farmer's own roof, with the exception of two or three poor individuals who inhabited the adjacent cottages, and who had no idea of any man being better or greater than their own master, William Skirving.

"The daughter of the good old man was a young and beautiful maiden, of modest, simple, and unassuming manners; and, in the natural kindness of her innocent heart, she diffused in all around her the feelings of affection, happiness, and love.

"Ellen had been nurtured in a style approaching to primeval simplicity, so that all her thoughts and actions were, as truly at least as could be assumed of any daughter of Eve, those of innocence and truth. The wickedness and guile of a deceitful world were strangers to her; for she had never known the villany of man, and in her own heart there was not the shadow of iniquity. Thus, like a lovely rose in the wilderness, blooming amidst the fragrance of its own creation, did Ellen bud and blossom, conscious of anything rather than her own beauty and personal attraction. No delusive hope or imaginary evil had as yet passed over the destiny of the lovely Ellen, and every movement of her sylph-like form proclaimed her the happiest, as well as the fairest maiden in the parish. But time moved on, and the serenity of her pure and spotless heart became at last overcast and troubled by gloomy thoughtfulness and restless anxiety, the nature of which she herself was at a oss to comprehend. Ellen could not tell, even to her own heart, whatlhad thus so darkly overshaded the sunshine of her former happiness. Alas! it was man—restless, sinful, soul-destroying man. The shadow of man had passed over the bright blue eye of the maiden, and, like the trail of a viper over a bed of violets, had, in the progress of its foul path, withered and blasted the light of that eye's loveliness for ever.

"It was not unusual for Ellen to wander at sunset far into the deep-shaded woods of the surrounding forest, to gather the wild flowers or the fruits of the moorland, as the season of the year might afford. In one of those solitary rambles, she happened to be overtaken by a tremendous thunder-storm, from the inclemency of which she sought shelter in the ruins of a woodman's hut that was near at hand, which she had scarcely entered, when the lightning shattered into a thousand fragments a lofty pine which overshadowed the hut, and had resisted the storms and rude blasts of many generations. Ellen trembled lest another bolt might be commissioned to stretch her a lifeless corpse beneath the ruins of the solitary edifice, when she was suddenly roused from her stupor by the entrance of a stranger, who, like herself, was seeking refuge from the storm, which still raged around, as if nature itself was on the eve of its final dissolution: nor was the youth less astonished at the sight of so much loveliness so lonely and unprotected. His first impulse was to retreat; but the power to do so was denied him, and he remained with his eyes immovably fixed on the beautiful being so unexpectedly revealed to his sight. When the first

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impulse of surprise had subsided, he made a low and respectful obeisance to the beautiful and blushing girl, informing her at the same time who he was, and offered to conduct her to a place of greater safety, adding, if her home was in the neighbourhood, he would immediately conduct her thither.

"'Your goodness, sir,' she replied, 'deserves my thanks and gratitude; but it is quite unnecessary you should put yourself to any trouble, as I can remain here until the storm has abated, when in a very few minutes I shall be able to reach my father's door. I am the daughter of William Skirving, the gudeman of ———'

"'I am delighted to hear that you are the daughter of my father's respected tenant,' rejoined Henry ———; for it was the young laird himself who stood before her; 'and now that the heavens begin to wear a more cheerful aspect, I will do myself the pleasure of paying a visit to Mr. Skirving, as the companion of his lovely daughter, to whom I have so unexpectedly introduced myself. Come,' said he, and Ellen timidly accepted the arm which her gallant companion now offered her, and in a short time she was soothed and charmed by the lively conversation and the assiduous but respectful attentions of the grateful Henry ———, who beguiled the time until they reached her father's house, the door of which they had scarcely entered, when the sky was again overcast, and although the storm had considerably abated, still the rain continued to fall in such torrents, that the good old folks were induced to request the young laird should abide with them until such time as he might venture abroad in security and comfort. A proposal so suited to his inclination could not fail to meet with his ready acceptance, and he hastily drew towards a seat, and placed himself by the side of the honest farmer.

"Mrs. Skirving, sensible of the honour conferred on her by the young laird's visit and attentions to her daughter, was assiduous in her endeavours to treat him with hospitality and respect. It is well known that, long after the beginning of the seventeenth century, the farmer and his whole household not only eat at the same board, but sat for the greater part of the day in the same apartment. On the present occasion, the menials retired to the lower end of the room, observing the most respectful silence in presence of the young laird, and allowed their mistress to say and to do every thing about the house, both for herself and them.—'Noo, Maister Henry,' said the officious housewife, 'this is mair kindliness than I ever expeckit at your hans, na'. Little did I think whan our bairn gaed doun the burn i' the gloamin to gather slaes, or look for cushie-doos' nests i' the wood, that she was to come sae sune hame wi' sic a—' (she would have said, 'braw wooer,' but the impropriety of the insinuation which such a term would have conveyed in this case struck her mind, and she left the hiatus as we have written it),—'as you, Maister Henry.' In this manner did the good woman talk for a considerable time, addressing herself exclusively to the young stranger, whose answers to her interrogatories were mere monosyllables; for he heard nothing, and saw nothing, excepting the fine form and lovely face of the fair Ellen, who had now re-entered the apartment with a change of dress, and her rich auburn hair gracefully braided over a fine forehead of alabaster whiteness.

"The gudewife at length finished her toils by placing a hearty repast on the old oaken table, and requesting her guest to partake of her homely fare; but Henry, although he commenced with an appearance

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of eagerness, had nevertheless neither appetite nor desire to eat. A passion too intense to admit of other and lower feelings had taken possession of his soul, and rendered him insensible to all objects but one. And when the hour of separation at length arrived, it was a kind of relief for him to breathe the free fresh air of the mountain breeze, which universally succeeds a thunder storm in the vicinity of the Lammermuirs, through which he had to walk for a considerable way ere he reached the habitation of his father, the indulgent landlord of William Skirving, to whose fireside we shall now return, leaving for the present the youthful admirer wrapt in the silken mantle of his own airy meditations.

"After seeing his guest beyond the outer gate, and wishing him a good night, the gudeman returned, and desired Andrew Harrowlea, the ploughman, to repair to the stable, and 'see if the horses were a' stannin richt,' as had been his custom for many years—a mandate which Andrew, contrary to his wont, obeyed in silence and in sorrow; for he had long loved in secret the fair Ellen, whom he now deemed wrested from and lost to him for ever.

"Before retiring for the night, the farmer summoned his household to family devotion; and, after singing a psalm, and reading an appropriate portion of Scripture, the good old man prayed with a fervour and earnestness, far beyond his usual mode of supplication, that their Heavenly Father would watch over and protect his only child, keeping her free from all unrighteousness, transgression, and sin. At these words poor Andrew uttered an audible *Amen;* for the fear of the spoiler had taken possession of his heart, and he inwardly resolved to be the guardian-angel of her whom his soul loved. But his suspicions were without foundation, and his watchfulness unavailing and unnecessary.

"The evening of the next day found Henry at the ruin of the woodman's hut in the forest; not that he expected to meet with the farmer's daughter there at such an hour, but the recollection of the preceding day's adventure had, by some strange sympathy, drawn him to that lonely spot; and she too, the object of his tender solicitude, she too had entered, as it were, on a new existence of restlessness and love. As she again strolled into the forest, and sought the path which led to the woodman's hut, she hoped, and yet she feared, she would meet with Henry, and for the first time in her life she felt there was hidden danger in her path:—

> Oh! it was nothing there to meet:
> Her soul was pure and knew no ill,
> And all around was calm and still,
> To make their meeting doubly sweet.

"Her anticipations were too fully verified; for scarcely had she entered the boundaries of the forest ere her hand was clasped in Henry's, who pressed it to his lips in an ecstacy of transport and enthusiasm, protesting that he would not relinquish his hold until she promised to bless him with her love. But her young heart was already his; and, in the simplicity of her soul, Ellen concealed not her love; nor was she able to restrain the big bright tears of bliss which fell from her heavenly blue eye, as she leaned her throbbing temple on the bosom of her enraptured lover.

"Days, weeks, and months, of gladness rolled over the happy pair; and the sunshine of their love brightened in the course of its career, until it had reached the very meridian of the heart's affection, when it

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was suddenly overshadowed with the gloom of sorrow and of separation. The civil war was now raging in its bitterest malignity, and Henry was called upon to head his father's followers against the Marquess of Montrose. His young heart bounded in the high hope of glorious achievements as he made the necessary preparations for his warlike expedition, and, but for the agonising thought of separation from his beloved Ellen, he exulted in the prospect now before him of winning the fame and honours of a soldier. But how should he convey the intelligence of his intended departure to Ellen? 'I can never,' said he to himself, while hastening to the place of meeting at the trysting-tree in the loveliest part of that lovely dell where he first found her shivering and shrinking from the merciless storm; 'I can never inform her that, ere to-morrow's sun has gained his highest point in the heavens, I will have left her for the wars, from which I can only return a conqueror or a corpse.' Ellen, too, was downcast and sorrowful when she met him; there was a heaviness on her heart, which she had not the power to dispel, labouring under a strong presentiment of evil, which she was unable to repress; and, gazing on the pale face of her now disconsolate lover, whose lips were quivering in the attempt to communicate the sad intelligence of his departure, she gave one convulsive shiver, and fainted in his arms.

No sooner had she returned to life and consciousness, than Henry endeavoured to soothe the tumult of her troubled soul, by expressing the fondest hopes of a speedy and happy re-union; but she was not thus to be comforted. 'No! no!' she exclaimed, in the wildness of despair, 'there is no longer happiness for me on earth; the brightest of my hopes are blighted and destroyed; for thou wilt fall in battle, and be lost to me for ever. But I will not complain,' she added, mournfully; 'I will not murmur at thy destiny nor mine own. Go, then, and may Heaven guide thy footsteps, and be unto thee as a shield in the hour of danger. But, oh! Henry, it is hard, it is hard for me thus to lose thee!' and she again sunk upon his bosom in a transport of speechless agony.

Now it was that Henry felt the full force of his love; but not daring to trust his tongue with a single expression of tenderness, he pressed her to his heart in silence, and having imprinted on her fevered lips a long and burning kiss, he tore himself away, and was completely out of sight ere she could convince herself that he was really gone. But the night was fast darkening around her, and in the loneliness of a widowed heart she sought relief in the solitude of her own apartment.

Montrose, who had been laying waste and pillaging the more northern counties of the kingdom, now descended into the low country, and obtained a most decisive victory at Kilsyth, where our young hero was borne down by the irresistible tide of battle, dying as became the son of his noble father, and the favoured lover of the fair Ellen Skirving.

The days were few and full of sorrow which intervened between the unspeakable joy and the inconceivable wretchedness of the kind-hearted Ellen. But Heaven laid its heavy rod of affliction on her with its most merciful hand, by drawing aside the veil which separated her from her departed lover, and taking into itself that being which earth was no longer worthy to contain. The news of Henry's death struck too deep into her young heart to admit of anything like consolation; and, on the third day after they had reached her ear, the good old man was seen bending mournfully over the lifeless body of his only daughter.

Little more remains to be told to complete the history of the two

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solitary tombstones. The spirit of destruction passed over the land, and in its pestilential path, swept into the grave, with the exception of Andrew Harrowlea, every living creature of the house of William Skirving. The old man was the last survivor; and when there was none to be found who would venture near his habitation, or assist him in performing the last duties to the dead, with the help of his servant Andrew, he constructed rude coffins, in which they placed the bodies, and deposited them, where they still lie, on the banks of the little streamlet which is very near the door of the modern farm-house.

"It is said that William Skirving, feeling his own end approaching, assisted in making the narrow bed into which he was shortly after laid by the faithful and honest hearted ploughman, who, in memory of his kind master, and for the love he bore his beautiful but ill-fated daughter, erected that mouument which points out the spot where his remains were interred."

A DREAM.

BY THE AUTHOR OF "THE EMPRESS."

I DREAMT I was standing among the broken walls of an unfinished mansion, built for the residence of that Lord Strafford, who, was beheaded in the reign of George the First, for high treason. The ruin was of considerable extent, situated about two miles distant from the town of Naas, in the county of Kildare, in Ireland. My friend M. and his amiable lady were admiring with me the quietude of the scene, at times lifting our eyes to view the shadowy clouds as they passed over the face of the moon, or watching the effects they momentarily produced upon the time-worn buttresses, forming a thousand various shapes as they swept over them, and yielding an ample field for the imagination to wander in at liberty.

The foundation of this building consisted of Gothic arches, forming an extensive range of vaults, similar to those which excite our wonder in the secret passages of ancient monastic edifices, which the external walls (perforated by the indefatigable hand of time) partially revealed to us, as the moonlight penetrated through their countless apertures. The flitting form of the bat was seen at intervals; and the long-drawn sigh of the joyless owl, gave an additional solemnity to the surrounding scene. Thoughts of "Auld lang syne" came thronging upon our minds, when "Monks, and Lords, and Ladies bright," formed that glowing picture in the history of Europe which may be truly designated the era of romance. Our minds were so completely absorbed in reflections on the past, and the beings who existed in those chivalric days, that visions glided before our eyes like Banquo's issue—with this difference, however, that ours were the semblance of the departed, whereas the Scottish monarch looked into "the womb of time," and saw the visions of futurity.

After meditating for some time in this manner, we felt a desire to penetrate into the recesses of this gloomy Hades—this realm of shades! and leaving Mrs. M. to enjoy her solitary reflections, we scrambled through an arch nearly closed up with rubbish, and, before we could save ourselves, rolled into the centre of the vault beneath. Here we

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were surrounded by an impenetrable gloom, unable to distinguish any object save where a moonbeam strayed through the rifted walls at broken distances. A feeling of intense awe, partaking of a considerable portion of fear, seized upon us both at the same instant; our feet appeared rivetted to the earth; and looking in each other's faces, we trembled at the mutual expression of terror they exhibited, and turned our eyes towards the interior of the vault to avoid seeing it again. We would have retraced our steps, but could not: some invisible power seemed to hold us fast—we were gathered in a cloud from which there was no egress—we spoke, in broken murmurs, of the fatality which led us into so awful a situation, and startled with terror as the bat struck against us in her uncertain flight, and fell stunned at our feet!

"Hush!" exclaimed M., interrupting me as I was about to speak, and pointing with his finger to an object which, in despite of the darkness, was distinctly visible. It was a female: her garments were of the purest white, and her countenance wore an expression of the deepest sorrow, which, although partly screened by a hood, appeared beautiful. Soft sounds of wailing issued from her lips, and her clasped hands were lifted up in the attitude of severe suffering. She suddenly turned her eyes upon the countenance of my companion, uttered a shriek of anguish, and instantly vanished.

"It is she!" he cried, shuddering, "and the death-hour of some person in our family is at hand. It was the Banshee!—she came to warn me of the circumstance—let us begone."

At this moment we observed a figure issuing from the most remote part of the vault, visible only when the pale light of the moon entered through the ruinous apertures, alternately appearing and vanishing as he passed by them, but advancing nearer and nearer. It wore the habit of a monk; and as he approached the features became perfectly distinct. His face was paler than the marble slabs that rest upon the graves of the departed; and it was stained with the green blotches of corruption such as deform the fair face of death when the body has been kept too long before interment. The head was finely formed, and the glassy eyes fixed upon my friend—large, full, and black as jet—had all the fascinating power of superhuman influence.

The figure receded again into the darkness, keeping its fatal gaze upon M., who followed it instinctively until, by a sudden and powerful grasp, I held him by my side—and the object vanished!

When we were sufficiently recovered from our alarm to speak, we became ashamed of the feelings we had betrayed to each other, and, temerity taking the post of fear in our breasts, we concluded that some one, who had observed our entrance into the vaults, had played this trick upon us.

Courage being restored, we were about to quit the spot, when the monk appeared a second time, advancing from the same direction in which we had formerly beheld him, with the same slow, gliding, soundless motion as before. A desperate firmness determined us to await his approach. He advanced until within a few inches of us—paused—and receded again in the same manner as at first. A current of air catching his flowing habit, occasioned it to touch my hand, which instantly became bloodless, and cold as death. My fortitude deserted me, and I trembled violently; but my companion became angry with the impostor, as he called him, and urged me to pursue and punish the offender. At that instant, a greyish light illuminated the vault, and revealed to us the in-

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terior of a chapel, and in the centre of the middle aisle stood the appalling figure of the monk. His eyes were fixed, as before, upon the face of my friend; there was no expression in the face; the features were immoveable and frigid. This apparition remained for a few moments, and then all became dark again.

Grown desperate with this second visitation of the monk, who, he was more than ever convinced, was an impostor, M— plunged forward in the direction of the chapel. I heard his receding steps—a pause ensued, and presently a hollow sound echoed through the vaults like the fall of some heavy weight upon the ground—I pressed forward in the direction he had taken, calling his name, which was reiterated through the labyrinth by countless echoes. At last I stumbled over something in my path and fell—it was the body of a man! I carried it into the moonlight—it was my friend! Upon his throat the deep impression of a finger and thumb was visible, and there the symptoms of decay had already began to show themselves. His face, too, had assumed the greenish tint I before noticed upon the monk's. A feeling of suffocation overpowered me—my form appeared to swell from the violent suppression of my breathing—my eyes started from their sockets—my tongue became parched—my blood rushed to my heart, which, like a ball of fire, consumed my entrails—a wild shriek pierced my brain—it proceeded from the wife of my friend. Hideous faces thronged around me, my hands were bound with fetters, chains rattled in my ears, and a thousand voices exclaimed, "Behold the murderer!" I started from the bed, and the visions of my sleep departed; but I could not again give myself up to slumber; so, hastily dressing, I walked to enjoy the fresh morning breeze upon the sandy beach, and saw the sun rise—the fairest sight in the world to dissipate unwelcome reminiscences.

G. J. B.

CHARLEMAGNE AND THE DEVIL.

Richard Skippon who, in the seventeenth century, made a tour "through part of the Low Countries, Germany, Italy, and France," narrates the following anecdote, by which, we have further evidence of the complacency with which the devil views the erection of playhouses:—The traveller is describing "Our Lady's Church" at Liege. He proceeds—"At the south side is a great pair of brass gates, and one of them hath a crack in the brass, occasioned, as the legend says, thus:—When Charlemagne began the building of this church, the devil came and asked him what he intended? The emperor told him he designed a playhouse, which the devil being well satisfied with, he departs, and the emperor sets up some altar tables, and then the devil comes again to him, and inquired what those meant; Charlemagne replied, they were only for gamesters to play on, which encouraged the devil to give his assistance towards the building, and to bring a great pair of brass gates on his shoulders, which he lets fall, and runs away at the sight of the crucifix, and in that fall one of the gates cracked." Nigh these gates stands a pillar, with a gaping wolf on it, and a hole in the middle of his breast, and it is reported that the devil went in at the wolf's mouth and came out at the hole.

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ANACREON'S THIRTY-FOURTH ODE.

BY BROTHER JOHN LEE STEVENS, BRITISH LODGE, NO. 8.

Fly not, observing my grey hair!—
Nor my caresses scorn to share,
Because the bloom of youth, that now
Mantles thy beauteous brow,
On mine thou may'st not find.
See! even in these chaplets, how
Becoming the white lilies are,
With roses intertwined!

TO * * * *.

On a fair isle, in some calm sea,
Had I but lived to gaze on thee,
To smile, and kiss thy angel brow,
Far from the pangs that rack me now—
Oh! had our souls been formed to know
A world of transport here below!
Hadst thou been like a Peri sent
From heaven to be my own dear bride,—
My comfort, wheresoe'er I went,
For ever blooming by my side;
Oh! then, beloved, then might we
Have drained the cup of ecstasy!

REVIEW OF LITERATURE, THE DRAMA, &c.

Review of Masonic Sermons.

A sermon by Brother, the Rev. H. Grylls, A. M., vicar of St. Neots, and P. G. C. for the county of Cornwall, preached before, and published at the request of, the Prov. G. Lodge, July 11, 1832. To which is annexed a brief sketch of the Order in Cornwall, and of the peculiar ceremonies which took place at the annual festival. The text is Prov. xviii. 24. In enumerating the purpose for which they were assembled in the house of God, the preacher adds, "We are assembled likewise to record and celebrate the festival of St. John the Baptist, the forerunner of Jesus Christ; next to the sacred duties imposed upon whom, as a herald of the Gospel, it was the pride of this chosen martyr to be enrolled under the benevolent banners of Masonry; and nearly 2000 years have flown swiftly away since he obeyed the Masonic call, and presided as Grand Master over the sons of light, then persecuted and scattered." The preacher declares, "it is not ignorantly to be presumed that we are a set of men generally professing religious principles and doctrines contrary to the revelation of the Son of God, whom our sainted patron so immediately served," &c.

Had we room, we would quote pages 10, 11, which ought all to be transcribed. "Mutual confidence, mutual peace, joy unfeigned; the transport of soul meeting soul without perfidy or fraud, and each becomes a friend nearer and dearer than a brother!" Without affecting to attach

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any peculiar import to these words, *do they not in the fellowship of the Craft seem generally verified?* The beautiful passage on Masonic friendship, in page 14, beginning—"the friendship of a Mason's Lodge," and ending in the same page at the words, "like or dislike," also fully deserves copying. Altogether this is a very elegant and superior discourse.

A Masonic Discourse, by Brother the Rev. Brooke Bridges Stevens, M. M. V. W. P. G. C. of the districts of Montreal and William Henry, Lower Canada. Delivered at the installation of the Hon. W. M'Gillivray, R. W. P. G. M., Oct. 8, 1823. Published by command of the R. W. P. G. M. and request of the Brethren present. The profits arising from the sale of the sermon are appropriated by the author to the *Montreal Orphan Asylum!* The text is judiciously chosen, 1 Pet. xxii. 15, 16, 17. This sermon is quite original; for instance, the following curious distinction:—"Masonry, in the common acceptation of the word, i. e. *Operative* Masonry, is well nigh coeval with the creation; but *Free*-masonry, as a mysterious speculative system of science and ethics, of which the former is at best only typical, is of a far more recent date." The preacher appears erudite in antiquarian literature, and elevates the opinion we must naturally entertain of the advancement of our Canadian Brethren in the *scientific* knowledge of Masonry. Speaking of the Phœnicians, as the intelligent agents in their day in civilising various parts of the globe, he says, "it is even supposed, and not without foundation, that by them, in some form or other, the mysteries of our Order were taught in Great Britain, and preserved among the Druids as a part of their religious ceremonial code." Our learned author's account of the ancient sect of the Essenes among the Jews, as recited by Josephus, and the analogy it traces between them and Masonry, is remarkably curious. There is a very just note in page 15 of this clever discourse. "It is absurd and preposterous in the extreme to accuse Masonic meetings of seditious tendency, when we recollect that the chair of England, during almost half a century, has been filled by princes of the blood. The whole royal family of England, and a large number of the continental princes, have been duly initiated." The next is a sound definition of Masonry, and the remarks upon it equally good. He divides it into "scientific and moral." The *former* quality, duly appreciated perhaps by *too few*, even of our own Order; but the *latter, and more important*, quality is, or ought to be, duly appreciated by the *humblest* Brother." The following note to page 17 is worthy of an enlightened Brother, and merits circulation among the Lodges at home and abroad. "Can anything be more inconsistent than a Mason wearing a jewel, adorned with a geometrical proposition (Euc. i. 47) which he is unable to demonstrate." The whole note is in reprobation of uninformed Brethren thrusting themselves "into the highest degrees with rash rapidity, and filling the higher offices with ridiculous temerity." We shall close our necessarily brief notice of this *peculiarly* Masonic sermon with the subjoined most pertinent extract:—"If, *within* the Lodge, that beautiful system which ought to be the vehicle of the noblest sciences, and the emblem of the sublimest morality, degenerate into a mere system of words, and signs, and toasts, farewell to the dignity! farewell to the sanctity of Masonry! The external walls of the Temple may happily for a while survive the profanation, but the insulted divinity that reigned therein hath for ever deserted her violated shrine. Or if, *without* the Lodge, by a total want of neighbourly kindness in general, or of fraternal love in particular, we disgrace the honourable profession

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of Masonry!—Alas!—*how dwelleth the love of God in us? If the light which is in us be darkness, how great is that darkness!"* H. R. S.

The Pictorial Bible. C. Knight, London, 1836.—In our own youth, nay, in our infancy, we remember while at our beloved mother's side, some early lessons of scripture which were given by lips so dear to us—and what impression does not the holiness of a mother's love make upon the heart? how ineffaceable is that impression—in youth it gives strength—in manhood it engenders reverence—and in age, as a sweet remembrance, it is cheerful; for the lesson was of love, from her who cherished—to Him who created the child.

'T was in the early dawn of life we had a history of the bible, *illustrated* with rudely designed wood cuts, a small book, but it was the cuts which fixed the matter upon our attention; many and frequent were the questions asked of our monitress, and to the best of her power they were answered. When we took up a larger book without such illustrations, we were ever at a loss, and as the author had evidently chosen the most appropriate subjects to fix a child's attention, so it was fixed to what it could be made to comprehend—this we consider to be most important—and Mr. Knight has, we are pleased to find, materially improved upon former publications, by not only giving descriptive cuts of many interesting passages of the "GREAT POEM OF LIFE," but has interspersed his edition with views, correctly designed—with descriptions of animated objects—the vegetable and mineral kingdoms—which interest the juvenile mind, and serve materially to assist the parent in his remarks. Further comment is needless, let the reader judge for himself.

Evidence of Freemasonry, drawn from the Scriptures. An examination into the mysteries of the Bible, in reference to the order of Freemasonry, is now preparing for the press by our talented Hebrew Brother Nash, whose enthusiastic researches have won for him the attention of many Brethren of learning, and who, therefore, are advocates for the propagation of such truths, as unwearied zeal and a knowledge of the Hebrew language only can prove. In the enquiry after the peculiar nature, sacredness, and mystery of Heavenly beauty, it will be proposed to abrogate as useless what does *not* belong to the Craft, and to preserve with the greater purity what does not thereto pertain. There are to be reasons given for the exclusion of females from our discipline, notwithstanding it is well believed that women are more pious than men. Brother Nash will enter upon the subject that the Craft, as such, is a gift from God to man, that it existed from the period of creation, that it is clearly revealed in Genesis, and that its spiritual precepts can be illustrated without fear of contradiction; we hope in our next to place the work before our readers.

Address to the Knights Templars of Boston, U. S. By C. W. Moore, 1833.—In this address, the author has evidently been directed by that Masonic spirit which proves him to be an estimable member of the order, and however some may differ with the especial views which Brother Moore entertains, none will question the *facts* which he adduces.

There is about him a "spirit of chivalry" which enlivens thought, there is a pleasing variety in his language which wins attention, and we are among those who thank him for the steadiness with which he has withstood prejudice, and we hope much from his continued perseverance. In our subsequent numbers we shall quote largely from the address, and trust our readers will not be dissatisfied with us for allowing them,

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through our pages, to become better acquainted with our trans-atlantic Brother.

Cherville's first step to French. London: E. Wilson, 1836. Simple and unpretending as is this little book, it is the more useful, because it is free from those vaunting claims which are not so frequently proved to be just. Learners in the French language will find it extremely useful, and it is applicable to any grammar that is published, which we take to be of the greatest importance, as it thereby proves essentially serviceable to every one, while its general adaptation exhibits the clear mind of the author, who thus promotes the facilities of various grammars without interfering with the peculiarities of any, a difficult task by the way.—Teachers and learners will perceive that grammatical construction, matter of speech, and conversational mode, are the objects of Mons. Cherville, and which we consider he has successfully accomplished.

THE DRAMA.

In things dramatic we can quote no improvement since our last; they are not even the shadow of a shade higher. The *Jewess* has retired; the brass armour is no more than "a tinkling cymbal," the cauldron is put aside for the next pantomime, and the horses, yes, the horses still remain—and prance in a new spectacle, called *Chevy Chace,* which has *not* proved the "eighth wonder of the world."

A very clever tragedy, called *The Provost of Bruges,* has been produced and greatly applauded at Drury Lane; but as, of course, it did not attract sufficient crowds to pay the expenses of an *operatic* comedy, was, after a few nights, laid aside. A great "moral lesson" to the "silly gentlemen" who, in such times, and with such managements, would produce a play without either a blue light or a piebald.

At Covent Garden Joanna Baillie's play of *Separation* has been produced with some success. Miss Helen Faucit is a clever actress, but at present no more.

Some five or six pieces from the manager's "own correspondent" in Paris have been produced, and very summarily sentenced.

At the Adelphi, *Rienzi,* cut by the indefatigable scissors of the indefatigable Buxton from Bulwer's novel, has afforded great scope to the ——carpenters and machinists.

The spring campaign is about to open. The Haymarket—St. Vitus having seized the "spirited proprietor"—is to have a troop of *danseuses.* What *will* become of Laporte at the King's Theatre? Mr. Morris should be merciful to a neighbour.

FINE ARTS.

The Brigantine Buzzard engaging the Slave Brig Formidable. Painted by W. J. Huggins, marine painter to his Majesty, (the original is in the British Gallery.) This aqua-tinta engraving is valuable in two respects; first, as doubtless being a correct delineation of a beautiful craft, a ship that "walks the waters like a thing of life;" and secondly, as perpetuating a triumph of the first principle of humanity. The slaver's sails are "torn to tatters—to very rags," and, indeed, her whole condition promises a speedy "strike."

The plate (from a painting by W. J. Huggins) is admirably engraved by Duncan, and we have no doubt will be found to decorate many a

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gun-room and many a cabin. The immense superiority, in point of force, of the slaver, adds the victory to the thousand other extraordinary conquests won—and to be won—by the flag "that braves the battle and the breeze."

MISCELLANEOUS.

The Cedar of Lebanon.—Like all great creations of antiquity, the cedar has its history and tradition. Mothers have told it to mothers, and these again have told it to us, that the traveller Jussieu, who first introduced it in France, conveyed it from Lebanon in the crown of his hat. The passage was boisterous and long, fresh water, that mother's milk to the ocean's child, grew scarce. Water was measured to everybody. Two glasses to the captain, one a-piece to the sailors, and half a glass to each of the passengers. The *savant,* to whom the cedar belonged, was a passenger; he, too, had his half glass. The cedar was not accounted a passenger, it had nothing; but the cedar was the *protége* of the *savant;* he placed it close by his cabin and warmed it with his breath; he gave it half of his half allowance of water, and kept it in health during the voyage. The *savant* drank so little, and the cedar so much, that they were debarked at the port, the one in a dying condition, the other tall and superb—full six inches high.

At the *douane,* the officer insisted on searching the hat, pretending that diamonds lace, and everything, in short, that a custom-house lynx could bethink himself of, were concealed in a hat. In his zeal, nothing would serve but to drag the poor cedar up by the root, on the lying pretext of some contraband traffic. Upon this the *savant* wept bitterly. He spoke of the cedar in terms so affecting, quoted his Bible so well, with many fine passages—where the cedar is seen at the birth-place of Moses; among the choice relics perfumed with myrrh of the fair Queen of Sheba; in the dressing up of the ark; and, lastly, amidst the ornaments and rites of the tabernacle—that the man of exactions was moved with compassion, and took only twenty-five louis, leaving the cedar unharmed in its border of felt. Released, like a smuggled concern, or a bundle of Silva's cigars, it was once more placed in the earth. Here it was screened by a tile, and to keep it from being too nearly approached, they placed an inscription behind it in the Latin of the *Jardin des Plantes,* a sort of verbiage rhetoric, that even plants must submit to while in their noviciate. By and by it became so tall that they removed both the tile and the Latin. Afterwards it grew higher than a professor, and threw so much shadow around, that a nurse and her bantling could find shelter under its branches. The child and the nurse (meanwhile the tree having waxed strong) called other children and nurses about them; *these* last, in their turn, made acquaintance, and the children formed friendships. So much for civilization; the rudiments of which may be seen to have root, and to spring from a hat. *N'abattez pas la cedre du Liban.* Reverence the cedar of Lebanon.

Duel Extraordinary.—A lieutenant in the navy, while ascending the river in a steam-boat, became involved in a quarrel with three persons from Arkansas, two of them brothers. He was challenged by one of the brothers, and endeavoured to "back out," but the other party insisted upon a fight, and a gentleman volunteering to be second for the officer, they went ashore to settle their difference. At the first fire the

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lieutenant received his adversary's ball in his hip, and asked if he was satisfied, to which his antagonist replied, "No, not until one of us is killed." They took another shot, and the lieutenant's adversary fell dead. His brother then insisted on a fight, which the second of the lieutenant endeavoured in vain to prevent. They fired, and the other brother was shot dead. The second of the deceased, becoming enraged with the lieutenant's second, shot and killed him, and was in turn shot dead by the lieutenant, who was conveyed from the field much exhausted by the loss of blood, and is now at Louisville, recovering under the care of his physicians. Thus, four men were left dead upon the field. We give the above as we heard it from a respectable source, but forbear to mention the names of the parties, as no good could result from it, and we presume their relatives have been already advised of their fate.—*Cincinnati Post.*

Prevention of Duelling in America.—At length a bill has been introduced into the legislature which, if passed into a law, will effectually prevent duelling for the future. Among the provisions of the bill are the following:—"This bill guarantees to the creditors of the deceased killed in a duel a full payment from the property of the surviving party, and right to sue for the same. In case of injury sustained in body, whereby the party is unable to labour for his own or his family's support, or to make good all legal demands against himself, incurred before or after said injury, the party injuring shall be compelled to support the party injured and his family, and to make good, at the hazard of the law's displeasure, any demand for the same; shall forfeit to the nearest surviving relative the sum of —— thousand dollars; and should they fail to claim for one year, the claim shall be legal in the hand of the next eldest relative. That the evidence of the dying party is good and legal with regard to all claims against himself, and the testimony of his second valid, and placed beyond impeachment, for whatever evidence he may, under other circumstances, have given." The bill has been read a first time and ordered to be printed.

CHARITABLE INSTITUTIONS, &c.

ROYAL HUMANE SOCIETY.

January 18th an adjourned meeting of the Governors of this Institution was held at the Society's house, Chatham-place, Blackfriars, for the purpose of awarding honorary rewards to persons who have distinguished themselves in saving the lives of individuals from drowning. Colonel Clithero in the chair.

Mr. Westropp read the list of cases recommended by the committee to the notice of the General Court; after which the following awards were made:—

The thanks of the society, on vellum, were awarded to Captain Girdler, of the American ship Morea, who saved the captain and crew of the British brig Effort, which was water-logged on her voyage from Newcastle. The master of the Morea, in consequence of the high sea, refused to go to the rescue of the crew; but Captain Girdler, with a number of volunteers, went to the Effort, and succeeded in saving the whole of the unfortunate men.

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The silver medallion was awarded to Mr. Fitzjames, for his gallant conduct in jumping into the sea, with his great-coat on, and saving a man who had fallen overboard.

A medal was awarded to Mr. James C. Crawford, midshipman in his Majesty's ship Dublin, who jumped overboard, in Coquimbo Harbour, and saved the lives of two individuals.

Thanks, on vellum, were voted to Mr. J. Stevens, who, though sixty years of age, plunged into the water and saved a youth from drowning.

The medal was unanimously voted to John Moran, for his extremely gallant conduct in saving the life of Mary Roberts. The child, two years of age, fell down a privy, and in her struggles went ten yards along the common sewer. Nearly twenty-five minutes elapsed before the child was missed, when Moran, who is in the employ of Messrs. Pontifex in Shoe-lane, went down into the soil, which was five feet deep, and, at the great risk of his own life, had nearly reached the child when he sunk, but regained the side of the sewer, and after a great effort succeeded in getting hold of the girl in nearly a lifeless state, and returned her to her friends, the child recovering, after proper restoratives.

The medal was awarded to Master W. G. Scott Keys, aged sixteen years, who plunged into the Grand Surrey Canal, and saved two boys from drowning, aged thirteen and five years; and who also rescued another lad some time before.

Thanks, on vellum, were voted to Mr. Anderton, a clerk in the Grand Surrey Canal Office, for having plunged into the canal with his clothes on, saved one lad, and went in again, and after diving several times brought up the body of another, though life was extinct. Mr. Anderton rescued a boy from drowning about eight months ago.

J. Tyfer, a labourer, in July last plunged into the river Lea, and brought up the body of a youth, but life was extinct, the body having been twenty-five minutes under water. While giving evidence before the inquest, in the evening, a report was brought of a lad, named George Bennett, being in the act of drowning while bathing. Tyfer ran out of the inquest-room, jumped into the water with his clothes on, against the advice of the bystanders, and brought out the lad, who was quite exhausted. The medallion of the society was immediately voted to Tyfer.

Thanks, on vellum, were voted to Thomas Westall, who saved the life of a youth, fourteen years of age, who sunk while bathing near Hampton Court.

The medallion was voted to Samuel Birch, who jumped into the sea at Dover, with his clothes and heavy nailed shoes on, and saved William Cavill. About fourteen months ago, Birch jumped into the water and saved the life of a boy.

The wife of P. Razer, a marine, in a fit of frenzy, jumped into the sea. The sentry on duty, though unable to swim, jumped into her assistance, and both were sinking when Doneford plunged in from where he was, twenty-three feet high from the water, and though the tide was running strong, succeeded in reaching them, and held them up till the boats came to their assistance. Doneford had previously saved the life of three other persons. The society's medal was awarded to him.

In May last, a brig ran on a shoal at Winterton Ness, the sea breaking over her, which washed away every soul on board into the sea. The life-boat was launched with the greatest difficulty, and twenty-five volunteers put off. Out of seven lives four were lost, one man being rescued from the stern-post, to which he clung after the vessel went to

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pieces. The ship proved to be the Blackbird collier, from Sunderland. The thanks of the society, on vellum, were voted to Lieut. Simmonds, who conducted the life-boat.

The medal was voted to Mr. Dunbar, of the Sylph steam-boat, who plunged into the water and saved Mr. W. C. Sole, who, in order to avoid getting under the paddles of the steamer, jumped into the river from his boat. Dunbar, on a previous occasion, had saved a boy's life at Woolwich.

The medal was voted to Mr. Payne, who, with his clothes on, jumped into the canal and saved a woman who had attempted self-destruction.

The East India Company's sappers and miners, in concert with the Royal sappers and miners, were engaged in exercise. Pigou, in command of one pontoon, was returning to his moorings, when private Williams fell into deep water, the tide returning strong. Cadet Pigou jumped overboard, and, at the hazard of his life, saved the man. The medal was voted.

The medal was also voted to J. Dovey, a lad fourteen years of age, who saved the life of a boy near the Looe Point, Helston. The boy's cousin ran into the water to rescue him, and was drowned. Dovey again went into the water, dived, and brought up the body of the cousin, but life was extinct.

A vessel was on her beam-ends, with the crew clinging to the foretop shrouds; a galley was launched, and four men volunteered to go with Lieut. Sommerville. After great exertion the galley neared the vessel, and the crew dropped one by one into the boat, which, however, was afterwards upset, when the whole were rescued by Lieut. Simmonds, who was coming off to their assistance. The medal was voted to Lieut. Somerville, and another to Mr. J. B. Willoughby, midshipman of his Majesty's ship Rodney, who saved the life of a boy who fell from the Vigo hulk, in Hamoaze.

Emma Christie, eight years of age, fell from the chain-pier into the Tay; Mr. Hill plunged in to her assistance; she grasped his leg so fast that both went down; by a powerful effort he disengaged himself, and, for self-preservation, swam on shore. He, however, again went to the child's assistance, when she again seized him by the arm, but he succeeded in bringing her to shore, after being several times under water. The medal was voted to Mr. Hill.

The medal was voted to Lieut. R. H. Bunbury, of his Majesty's ship Thunderer, who, while at sea, in September last, saved the life of a man who fell from the main-top yard. Lieut. Bunbury had lost his right arm close below the elbow, but, notwithstanding the ship at the time was under close reefed fore and mizen topsails, the sea running high and night closing in, he heroically plunged into the water and rescued the man.

The medal was also voted to Mr. William Pritchard, of Doctors' Commons, who saved the life of a lad named Whitehead, who had fallen from a boat in getting into the Pearl steamer, off Greenhithe. Mr. Pritchard was in the same boat, and in attempting to save the lad was himself drawn into the water. Though unable to swim, Mr. Pritchard managed to keep himself and the lad up for some time, until a boat came to their assistance.

The last case read was that of John Ellenthorpe, a sailor on board the New Holland packet, running across the Humber, who has been instrumental in saving a great number of lives. The case recommended for a reward was as follows:—On the 19th of November, at dusk, Ellenthorpe heard a splash in the water, and plunged in towards the spot from

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whence the noise proceeded, when he caught hold of a drowning man, but became so entangled with him that both went down. He freed himself, and again went to the man's assistance, and succeeded in bringing him on shore. In August, 1833, Ellenthorpe rescued a girl, six years of age; and in November, in the same year, a man in a dark and tempestuous night. He also has saved a feeble old man, 75 years of age, who fell from the packet in a dark night. In September, 1834, he saved a child, six years of age—also a man who had sunk; and in May, 1833, he rescued Sarah Harland, a stout woman, about 40 years of age, from drowning. The silver medal was awarded to Ellenthorpe.

CHRIST'S HOSPITAL.

Saturday, 30th January, there was a meeting of the governors of this institution. A good deal of interest was excited by the proposition, of which notice had been given, to elect Mr. Montefiore, the well-known Exchange broker, a governor. It was understood in the early part of the day that some opposition would be made to the election of the candidate upon the ground that he was a Jew; the appointment of Sheriff Salomons at the previous court having given much dissatisfaction to some of the governors of the institution.

Mr. Alfred Thorpe proposed Mr. Montefiore as a candidate for admission, and tendered four hundred guineas, the usual fee paid upon admission.

The Rev. Mr. Wells, the secretary (we understood) to the Bishop of London, stood up to oppose the motion. It was admitted, he said, upon all hands, that Mr. Montefiore was a gentleman of the highest commercial respectability, and that under other circumstances it would be most creditable to have intercourse with him; but in an establishment like Christ's Hospital it was quite impossible that the candidate's connexion could be anything but prejudicial. He had no doubt whatever of the sincerity of Mr. Montefiore as to his religious faith. How, then, could a person who considered the Christian religion as a mere delusion, be consistently elected a governor of an institution established upon strictly Christian principles? He saw the objection conscientiously, looking upon it in a vivid light, and thought it would subject the establishment to ridicule, as well as loss, if the court admitted amongst its governors any more persons of the Jewish persuasion. (*Hear, and murmurs.*)

Mr. Josiah Wilson said that he, as well as every other person connected with the trade of this great metropolis, highly respected the character of Mr. Montefiore, but the very excellence of that character was a security that the candidate could not believe in our faith; for, if he were a partaker of its principles, it was impossible he could be such a hypocrite as to adhere to the faith which he always professed. The court would, he (Mr. Wilson) trusted, reject the nomination, as likely to injure the institution.

Mr. Alfred Thorpe expressed great surprise at the manifestation of an intolerant spirit at the present day, and ridiculed the idea of ascribing to Mr. Montefiore any intention of meddling with the institution, and stated that the hon. candidate had become a subscriber from motives of the purest charity, as he (Mr. Thorpe) could testify. The circumstance which led to the proposal of that day was a singular and melancholy one. He (Mr. Thorpe) and Mr. Montefiore, in going to Ramsgate one day, became accidentally acquainted with a gentleman

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who was in the vessel, and who had, at a former period, been in affluence. Mr. Montefiore, who felt much interest in the gentleman's fortunes, was surprised at receiving a letter soon after his arrival at Ramsgate, stating that the unfortunate writer, who could no longer endure the dreadful reverse of fortune to which he had been subjected, would be no more by the time the contents should be read, and solemnly entreating the person addressed to do something for his widow and son. The letter was genuine; the miserable man destroyed himself by throwing himself from the pier at Ramsgate, and Mr. Montefiore, after having rendered pecuniary service to the widow, asked him (Mr. T.) in what way he could best serve the child. The reply was, that the Blue-coat School was the very best means of permanently serving the boy, and Mr. Montefiore at once handed over a check for the amount of the subscription. (*Hear, hear.*)

The governors divided upon the question, when there appeared for the admission of Mr. Montefiore thirty-two, against it twenty; majority twelve; consequently Mr. Montefiore is elected a governor.

LICENSED VICTUALLERS' SCHOOL.

Thursday, 21st January, being appointed for laying the foundation stone of the Licensed Victuallers' School, shortly after three o'clock, the shouts of those assembled announced Lord Melbourne's arrival, and in a few minutes afterwards the procession, which had been previously marshalled, started for the site on which the new building is to be erected.

On arriving at the ground the children belonging to the school sung a hymn composed for the occasion, and the usual ceremonies observed on these occasions having been gone through,

Lord Melbourne addressed the immense numbers assembled. His lordship said, appearing at that time as the representative of his Majesty, he wished to state that no Sovereign ever filled the British throne who had a greater desire to extend useful education and promote the cause of charity. (*Cheers.*) The appearance of the children that day proved that they were well attended to, (*Hear, hear.*) and that the institution was one which all must feel anxious to see prosper.—After some further remarks, his lordship concluded by saying, that he was much pleased and gratified with the reception he had met with, which clearly proved to him that those who discharged their duty to the public honestly and conscientiously, had nothing to fear. (*Hear, hear.*)

The ceremony concluded by the band playing the national anthem, and the procession returned to the Horns Tavern in the same order.

Amongst the company present we noticed (besides Lord Melbourne) Lord Nugent, the members for the borough, Mr. Wakley, M. P., &c.

Soon after the conclusion of the ceremony about 500 of the company sat down to a dinner prepared for the occasion at the Horns Tavern; the Right Hon. C. T. D'Eyncourt in the chair. Amongst the persons present were Lord Nugent, Mr. Ramsbottom, M.P., Mr. C. Barclay, M.P., Mr. Hawes, M.P., Mr. Crawford, M.P., Dr. Lushington, M.P., Mr. Wakley, M.P., Mr. L. Hay, M.P., &c.

In the course of the evening the Secretary read a list of subscriptions for the building, amounting to about 950*l.* in addition to former subscriptions amounting to about 3,000*l.* The whole cost of the building will be about 14,000*l.*, which, if not subscribed, must be paid from the funds of the institution, amounting to 13,000*l.*, the interest of which is at present appropriated towards maintaining the school.

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JEWS' FREE SCHOOL.

Upwards of 100 gentlemen, principally of the Jewish religion, dined together on Friday, 12th February, to celebrate the 18th anniversary of the institution. Sheriff Salomons in the chair.

The usual toasts, "The King," "The Queen, and "The Princess Victoria," were drunk with the customary honours; and "The health of the Duke of Sussex, as the patron of the various Jewish charities, and the staunch advocate of their rights," was received with the warmest enthusiasm.

The chairman gave "Prosperity to the Jews' Free School," which he said had been instituted for the purpose of extending the blessings of education to the poorer members of their community. The establishment, since its institution, had fostered and instructed upwards of 3,000 children, and there were at present under their care 300 boys and 125 girls, who received elementary education in the English and Hebrew languages, were taught the five first rules in arithmetic, while the girls were also taught plain and ornamental needlework, and the children of both sexes were trained up in the habits of industry, while it was the constant aim of the master and mistress, as well as of the governors and the ladies' committee, to inculcate in their youthful charge those principles of morality and virtue which were calculated to make them good members of the community. *(Cheers.)* The good effects of this establishment must be obvious to every attentive observer. But a few years since the Royal Exchange and other places of public resort might be said to be infested by foreign and other young Jews, whom poverty and want of employment drove to the commission of crime, and who, under the character of orange-dealers and other dealers, were passers of counterfeit money, or "smashers," as it was termed. This class of persons had now happily disappeared, and the children of the poor were in the Jews' Free School shielded from the temptations to vice with which the metropolis abounded, and many of them were early initiated in handicraft employments and other means of obtaining a comfortable maintenance by the efforts of honest industry. *(Hear, hear).*

The children were then introduced, and a Hebrew and an English ode (the latter written by Mrs. Barry Cornwall Wilson) were delivered with great pathos, by a boy and a girl of the school.

Doctor Van Oven proposed the health of the chairman, to whom he said the Jews could never be too grateful for the exertions he made in their cause. His public-spirited conduct had elevated him to the distinguished situation which he held in his native city—(*Hear, hear*)—the first Jew in England who had enjoyed such a mark of distinction; and it redounded to his honour, that by remaining with the community of which he had been born a member, he endeavoured to raise them to his own level, instead of seeking to get elevated to higher distinctions by ungenerously professing a conformity with principles at variance with his own opinions—(*Cheers*).

Sheriff Salomons was much pleased at presiding over so numerous and respectable a company upon so interesting an occasion. The inquiries he had been enabled to make in the office which he filled, empowered him to bear testimony to the increased and increasing respectability of conduct of the humbler classes of his Jewish brethren. He had just witnessed a very solemn and afflicting scene—the passing of sentence upon the convicts at the Old Bailey. It was, however, one of the duties which attached to his office, and he should endeavour so to discharge all its functions as to bring no discredit upon those who had

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selected him to fill it.—(*Hear, hear*). He was pleased to find that the number of persons of the Jewish community charged with crime had sensibly diminished; and that, taking the proportion which their numbers bore to the aggregate of the metropolitan population, they did not exceed the usual average. It must be remembered, that amongst the lower orders there was a constant influx of foreign Jews, who, not having received the advantages of early education, were not subjected to the wholesome restraint, and did not command that respect which was daily increasing in this country towards the British Jews in proportion as their conduct merited.—(*Hear*). He was happy in having it in his power to say, that the corporation, as a body, had received him amongst them with every mark of good feeling; and the Lord Mayor, with his accustomed liberality, had presented the charity with a donation of 10*l.* —(*Cheers*). He then gave "The health of the Right Hon. the Lord Mayor and the Corporation of London," which was received with great applause.

Mr. Charles Pearson returned thanks, and assured the company that the corporation of London were most anxious to remove every obstacle to the enjoyment of civil rights by every member of the British community, without distinction of sect or religion.

Mr. Goldsmid proposed "The health of Mr. and Mrs. Rothschild, the bounteous benefactors of the institution."—(*Cheers*). To the honour of Mrs. Rothschild it should be stated that she had for seventeen years anonymously paid the whole expenses of clothing both the boys and girls, at an expense of 400*l.* a year—(*Cheers*)—and that it was only within the last four years that the name of this anonymous benefactress had been accidentally discovered.

The toast was drunk with the greatest cheering, as was the health of the Vice-president and Stewards, who severally returned thanks.

A sum amounting to upwards of 500*l.* was collected in the room.

CATHOLIC CHARITABLE ASSEMBLIES.

12th January. The first assemby for the season, in support of the schools for the education of the Irish poor in London, was held at the King's Concert Rooms, Hanover Square. The dancing was kept up with an untiring spirit till a late hour in the morning.

ST. ANN'S SOCIETY SCHOOLS.

The Master and Company of Cordwainers were so highly gratified with the appearance, attentive conduct, and very correct singing in the town establishment of the St. Ann's Society Schools, upon the occasion of the annual sermon in support of the charity, on the 1st instant, at the St. Ann's and Agnes church, Aldersgate Street, that they obtained from the Mint, and on Monday last, presented to every child who attended on the occasion, a new sixpence.

CHEESEMONGERS' BENEVOLENT INSTITUTION.

Tuesday afternoon, 12th January, 1836, a meeting of the members of this institution was held at the London Tavern, Bishopsgate Street, for the purpose of electing a number of gentlemen as officers for the ensuing year. The Right Honourable the Lord Mayor presided. The Secretary opened the business of the day by reading the rules of the institution and the report of the provincial committee. The noble chairman, Messrs. Wire, Capper, and several other gentlemen, addressed the meeting. It appeared from their speeches, that the institution was founded on the principle of pensionary relief and election, and

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had for its special object the relief of the indigent and incapacitated master cheesemongers and their widows. As the number of pensioners contemplated by the institution must necessarily depend upon the amount of its income, the committee from time to time were empowered to determine the number to be elected, and that each male should receive 24*l.*, and each female 16*l.* per annum, in monthly payments. After the election of president, vice-presidents, auditors, trustees, secretary, and treasurer, the usual vote of thanks was given to the chairman, who briefly acknowledged the compliment, and the meeting separated.

THE BUTCHERS' CHARITABLE INSTITUTION.

January 13th, the annual meeting of the Butchers' Charitable Institution, founded in 1828, took place at the Freemasons' Tavern, Great Queen Street. Twenty-three males receive 20 guineas, and nineteen females, 19 guineas a year, each of whom have been in business, but have now fallen into decay. Mr. Giblett in the chair, who congratulated the meeting upon the increasing prospects of the society, and stated, that although the society was in its infancy, fifty-nine pensioners were allowed from fifteen to twenty guineas per annum each, and the sum of 7,000*l.* was standing in the funds, in the names of the trustees of the charity. Three men and two women were elected as annuitants; and it was announced that Mr. Knight, butcher, of Walham Green, had given a plot of freehold ground to the charity, for the purpose of erecting alms-houses. Several donations were announced; amongst the rest were ten guineas, given by Mr. Charles Pearson. It was generally regretted that the alms-houses had not been built a few years since, the charity having been deprived of a legacy of 5,000*l.*, left by the late Mr. Graves, for that purpose; but which, after a long process of litigation, Lord Lyndhurst decided against the claim of the charity, because the alms-houses were not in progress.

FISHMONGERS AND POULTERERS' SOCIETY.

January 28th, the anniversary of this society was celebrated on Thursday at the Two Chairmen, Wardour Street, and was most numerously attended, GREAT INTEREST having been excited amongst the members in consequence of the resolution, lately adopted, TO BUILD AN ASYLUM FOR ITS DECAYED OR UNFORTUNATE MEMBERS, and the success the committee have experienced on furthering that object. Mr. GOODMAN was called to the chair, and in the course of the evening delivered *a silver chain and medal* to the vice-presidents of the institution.

NATIONAL ASYLUM FOR MERCHANT SEAMEN.

A plan for forming an institution under this title is in progress, under the sanction and influence of many distinguished and excellent individuals connected with the service; and the provisional committee have printed and circulated a very sensible and well-written address on the subject. Of the whole number of British sailors, it states only 22,000 now compose the navy; while for upwards of 120,000 of the same generous but inconsiderate men engaged in the merchant service, no prudent foresight has provided a refuge similar to Greenwich; and it adds, in plain but affecting language, "Who that has traced thousands of aged seamen, pining away their latter days in the degradation of a workhouse, or perishing unheeded in obscurity and misery, can fail to admit that it is a blot and a reproach on the character of the first maritime nation of the world, that no national asylum should yet have been raised for the reception of the great mass of these brave but thoughtless sons of the ocean, in old age, disability, or decay?" To remedy this

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evil, may we not say this disgrace, to our great and wealthy commercial and maritime country, is the object of the present institution; to which, though rather out of our line of publication, we most heartily wish the utmost success, and we are happy thus to make it even imperfectly known; because we are sure it only needs to be known to have its merits fully appreciated, and its design amply supported.—*Lit. Gaz.*

We are glad to learn that a provisional committee has been appointed for establishing this valuable institution. Among the gentlemen of the committee are to be found some of the most opulent and influential connected with the shipping interest in the port of London. They have put forth an excellent address in behalf of its claims to public support; and we regret its length prevents our copying it into our columns. It is to be hoped, however, that it will find its way both far and wide, and that ere long we may see this asylum reared, to become a highly valuable institution to those who may need its assistance in the hour of adversity, and a monument of honour worthy of the first maritime nation in the world.—*Standard, Jan.* 21, 1836.

PHILANTHROPIC INSTITUTION.—THIRD LODGE.

A meeting was held on Thursday of the subscribers to this charity, at the Jerusalem Tavern, St. John's-square, Clerkenwell, for the purpose of electing a secretary in place of Mr. Thomas Gresham, resigned.

The attendance in the room was very numerous, and the balloting commenced before seven o'clock, and closed at ten. The candidates were Brother C. Taylor and Brother J. Goody.

On the scrutiny Brother J. Goody was declared duly elected, the numbers being—

Goody	67
Taylor	37
Majority	30

The total number of subscribers exceeds 2,000.

This society, under the patronage of his Royal Highness the Duke of Sussex, has for its object the relief, indiscriminately, of every object of distress of whatever religion, or of whatever nation, the only qualification required to obtain relief for a petitioner being a certificate from a subscriber that the case is worthy of the philanthropic consideration of the society; and whether it be to soothe the sorrows of old age—to comfort the afflicted widow—to cherish the helpless orphan—to assist the indigent family of the industrious mechanic—or to succour foreigners struggling under misfortune in this country, the feeling of philanthropy is never stinted while the funds of the institution will allow of its free exercise.—*Morning Advertiser, Jan.* 23, 1836.

ST. MARYLEBONE ALMSHOUSES.

A meeting was held Feb. 24, 1836, at the Court House, St. Marylebone, for the praiseworthy object of erecting almshouses for decayed householders in that parish. It must have been truly gratifying to every benevolent mind to witness the cordial manner in which persons of all ranks, however much divided on other subjects, co-operated for this purpose. The meeting, which was very numerous, and at which the Rev. Dr. Spry presided, was attended by the Right Hon. Lord Kenyon, the Dean of Chichester, the Rev. Dr. Penfold, J. E. Hovenden, Esq., C. Towers, Esq., W. Marr, Esq., J. Farrer, Esq., Mr. Sheriff Salomons, J. l abouchere, Esq., with the parochial authorities and other influential persons.

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THE

FREEMASON'S QUARTERLY REVIEW.

JUNE 30, 1836.

THE GRAND MASTER.

"We have the utmost satisfaction in announcing to the numerous friends of His Royal Highness the Duke of Sussex, that the operation of removing the cataracts which had for so long a period obstructed His Royal Highness's vision, was performed yesterday morning, between twelve and one o'clock, by Mr. Alexander, with every prospect of complete success. It occupied from ten to fifteen minutes; and the skill and dexterity of Mr. Alexander could only be equalled by the patience and fortitude of his Royal Highness." —*Morning Chronicle*, 11*th June*, 1836.

"BULLETIN.

"His Royal Highness has passed a perfectly quiet night. He is free from fever this morning, and the state of the eyes is as favourable as possible.

(Signed) "H. HOLLAND, M. D.
"T. COPELAND.
"H. ALEXANDER."

Kensington Palace, 9 *A. M.*
Saturday, June 11, 1836.

DAILY as was the operation expected, yet the unfavourable state of the weather for some months past—the prevalence of "influenza," from which the royal patient had not escaped—his age and general constitutional temperament, all tended to create a painful anxiety in the public mind as to the result of the experiment, which has happily proved so successful. Amongst the fraternity of Masons the situation of their Grand Master had long been a subject of such intense interest, that the announcement of the bulletin was received by them with feelings of thanksgiving to the Great Architect as became a community so much indebted

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to the Royal sufferer for valuable services and for unceasing protection.

Few princes have better entitled themselves to the love and veneration of society than has the illustrious object of our remarks. As a royal subject, his example has become a precept; as a Masonic ruler, he lives in the hearts of men, whose hallelujahs record his worth in an appeal to the Throne of Grace for the continuance of the eternal favour of "LIGHT."

For some time past His Royal Highness had conceded to his medical attendants a very important point, which was, that whenever they should determine upon the final step, he would only require a quarter of an hour's notice—fifteen minutes private communion with his own thoughts! In that fleeting portion of time what a serious and impressive lesson is read to the inward man! The request was eminently characteristic of the Grand Master. We dare not invade the sanctuary of thought, but we can estimate its force by the fortitude that attended and dignified the moment of trial. The confidence, too, with which it naturally invested the operator, was of the highest importance; and of this, his Royal Highness was no doubt conscious. Mr. Alexander could not but profit by it, however nerved he might have been by the dexterous exercise of his professional skill in previous cases.

No one, not even among the royal relatives, knew of the appointed moment; and the bulletin of the next morning broke upon the public vision as an omen of joy.

Mr. Alexander for several nights slept in the palace, that he might be at hand on any sudden necessity; and Mr. Savory attended at his Royal Highness's bed-side during the first and many other subsequent nights, with the most affectionate solicitude. In this office his pleasing duties were

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occasionally shared by Lord John Churchill, the Deputy Grand Master, by Mr. White, the Grand Secretary, as well as by the Rev. G. A. Brown, the intimate friend and Chaplain to his Royal Highness.

As upon no former occurrence was the public sympathy more intensely excited, so the congratulations were in a corresponding degree most heartfelt and sincere; and the visiting-book at the palace daily exhibited the names of hundreds who were anxious to testify their respect; and among these were several gentlemen who had received a similar blessing, and at the same hands.

On the sixth day, it would appear that His Royal Highness resumed his mental labours, as will be observed in the following interesting letter, which was addressed to the Fellows of the Royal Society. It was read by the Chairman, F. Baily, Esq., on the same evening; and the intelligence it conveyed was received with the most lively satisfaction.

"*Kensington Palace, June* 16.

"Gentlemen,—I have received the commands of his Royal Highness the Duke of Sussex to communicate to the members of the Royal Society the result of the operation which was performed on Friday last, by Mr. Alexander, on His Royal Highness's eyes. The cataracts were removed under the most favourable circumstances; the bandages were taken off on Tuesday morning, and, through the blessings of Providence, his Royal Highness is now able to see distinctly with both eyes. Trusting in God's continued mercy, his Royal Highness looks with confidence to the complete restoration of his sight; and he thus anticipates with pleasure the arrival of the 30th of next November, when his Royal Highness may be enabled again to take the chair at the anniversary meeting of the society, and to discharge the duties which devolve on the president, especially those of distributing the various prizes awarded in the course of the year.

"I have the honour to remain, Gentlemen,

"Yours, most faithfully,

"GEORGE ADAM BROWN.

"*To the Fellows of the Royal Society.*"

The daily bulletins presented favourable reports, and at length the following most gratifying announcement appeared.

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"His Royal Highness is going on perfectly well in every respect. His vision is daily becoming stronger.

(Signed as before).

"*Kensington Palace, June* 23, 9 *A. M.*"

"The state of his Royal Highness is so satisfactory, that after to-day there will be no daily bulletin from the physician.

(Signed) "H. F. STEPHENSON, *Comptroller.*"

This happy event having occurred at a moment when the generality of the metropolitan Lodges have adjourned for the recess, there may probably be some delay in offering their addresses of congratulation which would otherwise pour in upon the occasion. Many, however, have availed themselves of the opportunity to testify their gratitude to the Most High for this signal instance of his mercy. The first address, we believe, was presented from the Board of Stewards, who are appointed to conduct the proceedings at a festival in aid of the contemplated Aged Masons' Asylum. The Burlington called on the instant a Lodge of Emergency for the especial purpose of addressing their paternal Ruler, as did also the Cross of Christ Encampment. The Grand Masters (No. 1), the Royal York (No. 7), the British (No. 8), the Unions (No. 318), Peace and Harmony (No. 72), Bank of England (No. 329), followed the example; and we hear that the various secretarial departments of the London Fraternity are actively employed in arranging especial meetings; and having ourselves participated in the pleasing duty, we do not envy, but rejoice in their vocation.

FREEMASONRY IN PARLIAMENT.—In our last we adverted briefly to the confirmation of the act which exempts the Brethren of our Order from those obligations which apply with propriety to all secret societies partaking of a political character.

Our present number contains the particulars of a very in-

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teresting debate, upon a motion made by the Duke of Leinster, the Grand Master for Ireland, who took a very proper objection to the nature of the oath as regarded Freemasons. We shall not enter into the details, as they will be found elsewhere.

The majority upon the occasion, however small it may seem, is sufficient to mark the moral impression which the Order exercises upon the human mind in an assemblage of the peers of England;—eighty-five peers having been present in committee, even a minority of three might have been looked upon as complimentary, although with the act of 1794 unrepealed, and the Order as pure and untainted as when that act itself was passed in the time of peril, it would have been difficult to reconcile what must in such case have appeared an inconsistency; that many peers lost sight of the moral question in the political bias, there is little doubt, or the result would have been still more evident. And it may be stated advisedly, that a considerable number of votes were lost by the noble mover not having thought it necessary to apprise his friends of his intention to move a clause in favour of the exemption.

As some evidence that this position is pretty clear, we can state that Lord Dundas, the Pro.-Grand Master, the intimate friend of the Duke of Leinster, was not aware that a discussion would come on, or his lordship would have been among the first of the foremost to maintain the principles of his heart. We must not be understood, however, in this observation to convey the slightest disrespect toward the Grand Master for Ireland, who felt so confident that there would not have arisen any opposition to his clause, that he went into the question as a mere construction of the former Act. And he was right in a moral point of view, although as a matter of tact he would have been in a minority but for the support he received from the Marquess

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of Salisbury and some other peers, who, however opposed on general topics, brought to the shrine of Freemasonry their votes of conscience and confidence.

The Duke of Leinster, by his recent conduct, has endeared himself still more to the Craft; he has added another laurel to the Masonic wreath which encircles his brow, and most justly merits the unanimous vote of thanks which he has received from the Grand Lodge of England.

In the House of Commons it is also gratifying to know that the exemption in favour of Freemasons passed the ordeal in a very satisfactory manner. The general impression among the honourable members present was that the society, as a body, had given such proofs of their loyalty as subjects, and of their determination to maintain and uphold the great moral principle by which they were cemented together, that they ought to claim an honourable exemption; so that in both assemblies of the national legislature Freemasonry has been weighed in the balance, and, proudly do we write it, has not been found wanting.

Our attention has been directed to the reports of the public press upon the occasion of the recent parliamentary discussion on the position of the Craft, and we have been forcibly struck by the effect which a want of explicitness has produced upon the public mind by some of the daily papers. It was absolutely a matter of doubt among Freemasons whether the majority was in their favour or otherwise; but the difficulty did not end thus, for the weekly press, in their analysis of the proceedings, appear very generally to have adopted the false position, and the "Mirror of Parliament," which should reflect the honest expression of words spoken, has made the Marquess of Salisbury to state, that he trusted Freemasons would NOT be exempted from taking the required obligation. We can with perfect indifference smile at editorial remarks which may not be very

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complimentary to the Order, but we frankly claim a right to reprove a carelessness in reporting, especially in a publication professing an exclusive character. In justice to the distinguished Brother to whom we have alluded, and whom we have thought it our duty to address upon the subject, we have the gratification to state, that the expressions he used were in perfect unison with his sentiments, and alike honourable to himself and the Order.

THE NEWLY APPOINTED GRAND OFFICERS.—The advancement of the Order, in the numbers of its members, and if possible its still increasing reputation in talent and moral power, tended much to excite a natural anxiety upon the probable appointments of the year: the delicate situation, too, of the Grand Master increased this anxiety, from the probability that in his absence, he would necessarily be still more dependent upon the advice and recommendation of others as to the promotion of particular individuals. But His Royal Highness has proved the truth of an observation well understood, that the deprivation of one faculty, excites the activity of other sensations, and thus, although shut out from the pleasure of visually witnessing the proceedings of the Brethren, there was no "mental darkness" to obscure his decision on so important a subject as that of the annual appointments.

As Grand Wardens, the Earl of Scarborough and Lord Suffield will be hailed with much pleasure by the Craft; their appointments are a guarantee to the nation that Freemasonry can give good hostages for the integrity of its members: there was also considerable discrimination exercised in their selection by the Grand Master. As peers of the realm, they could, if occasion should require it, boldly maintain the purity of the Order; and scarcely a few weeks

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had passed, before they were called upon to prove, that as Brethren they were worthy of Masonic promotion. The Grand Deacons have been selected from among the Past-Masters of the Craft, and their appointments may be considered as complimentary on the part of the Grand Master to their respective Lodges. The present Grand Sword-Bearer has been selected from the Lodge of Friendship, and the very graceful manner in which Brother Henry Perkins has accepted the office, is no doubt appreciated by the distinguished Mason in whom such gifts of honour are vested. The services of Sir Wm. Woods being so generally required by His Majesty, an Assistant-Grand Director of the Ceremonies has been appointed, in the person of Brother Jennings. This is, however, not a newly created office, for in the time of the late Sir George Nayler (Garter King at Arms) the same necessity existed. The other distinguished Masons who complete the Grand *cortége* are too well known to require any other remark, than to thank them for another year of active service.

The Board of General Purposes and Finance have completed their labours: in each department there has been considerable accession of business. Many interesting circumstances have been brought before the first Board, and the reports from the latter are highly satisfactory.

At the Grand Lodge of this month, there were several topics brought forward. A motion, that went to the effect that certain Grand Officers should, on the termination of their year of office, retain their clothing and rank, instead of requiring a confirmation from Grand Lodge, as is now the case, was lost on a division, the numbers being about three to two, the Grand Officers very considerately not voting, unless, indeed, we except some few who voted in the majority. It is, perhaps, too much to say that a deviation

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from the standing law, which declares that no one shall speak *twice* to the same question, unless it be the mover in reply, caused the failure of the motion; but it was perfectly clear that it gave upon this occasion the 'vantage ground to the objectors, and we trust such deviations may not be admitted as a precedent: in the present case, it probably arose from inadvertence.

A recommendation from the Board of Benevolence to the Grand Lodge to grant 100*l.* to the widow of the late Brother Goff, Provincial Grand Master of Hayti, was carried, after a very candid objection had been properly raised to the want of evidence as to the circumstances that warranted the recommendation. It appeared, that the Past-Master who advocated the petition at the Board from a knowledge of the affairs of the deceased Brother, was not aware of the necessity of attending the Grand Lodge; the difficulty, however, was ably met by a Brother present, who testified to the praiseworthy and the most honourable services of Brother Goff, who established Freemasonry in Hayti, and during a most perilous time had, under the guidance of Providence, been mainly instrumental in saving not only the property but the lives of Freemasons. We dwell upon this interesting case as one in which it was necessary that a full explanation should be given to warrant so large a grant, and we are most gratified to find that the memory of a departed friend has been so honourably justified.

THE PROVINCES.—Our records for the present quarter exhibit a more than usual variety of provincial intelligence. We anticipate from all quarters a ready gratification at this circumstance; it gives assurance that there really does exist an equal anxiety to impart as well as to receive information of the working of the Craft. It will be seen that

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the Freemasons have been invited to attend the foundation meetings of schools of education and religious edifices, in order that such meetings might be invested with the form and circumstance of a peculiar character. In other places the Brethren have raised large sums for the erection of Masonic Halls in their respective districts. Among the reports will be found several addresses, which for beauty in composition and for chasteness in language, are worthy of the deepest consideration: let the reader examine them carefully. The reports from several of the Provincial Grand Lodges are in the highest degree satisfactory, while in some districts where a provincial authority does not exist, there being a proportionate want of example, it is not to be wondered at that the blessings of Freemasonry are but faintly disseminated; nor can it be denied that in some provinces the authorities, instead of exercising their power, have suffered it to lie in abeyance. The contrast is strikingly exhibited in the present reports. A correspondent aptly enquires how it is that in some places there are Masonic constituencies without a provincial power to regulate their proceedings, and how, in others, there should exist a provincial chief without a constituency to govern? Time, however, and the spirit of Masonry, which has been evoked, will, we believe, adjust such discrepancies.

In Scotland the Brethren look forward with a confidence amounting to assurance that the proceedings of the winter Grand Lodge will realize the expectations they have formed. That its laws and regulations will be materially improved under the present investigation of those who are competent to the task, and that it may approach still nearer to the sister-authority in England. The Grand Secretary from Edinburgh has, we understand, been lately deputed to the corresponding authority here on matters of vital importance.

In Ireland, the Grand Master, who presides so entirely

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to the satisfaction of the Craft, and who has fixed their love and affection for him by his recent conduct, has thought it necessary to recommend some measures, which have been sanctioned by the Grand Lodge, for the protection of the Order, and a proclamation, founded upon its deliberation, has been very generally circulated.

OUR CHARITIES.—The excursion to the Nore has taken place, which we hope will add something handsome to the funds of the Boys' School.

The festival in May, in aid of the Girls' School, produced subscriptions which, with what has since been received in donations, amount to, if they do not exceed one thousand pounds, which sum has, by the liberality of the Craft, been placed at the disposal of the treasurer, in support of the female children. Further comment is unnecessary.

The annual instalment of the debt of sympathy and protection having been paid to the innocent objects of our care, let us now consider the greater debt of HONOUR, HONESTY, and JUSTICE, that is due to the Aged and Decayed Mason, of which as yet no instalment has been paid; be it borne in mind, that those most anxious to render this justice, are to be found enrolled in the lists of Stewards who swelled the amount of the collections for either school; whose hearts pant to erect another edifice to charity, and thus to make perfect her dearest behest. On the 22d of July, a festival is to be held: we supplicate the Great Architect so to inspire our Brethren, that that day may prove the happy source of peaceful joy to many who have long been strangers to any thing but hopeless penury.

The Masonic principles that are involved in this leading question are indeed important, they embrace a union of justice with philanthropy. We are not merely to examine into the doubt, as to whether we are to exercise the mere

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dictates of common humanity, but whether the proper claimant of our benevolence does not demand at our hands an immediate vote of sympathy and succour. The term, "proper claimant," may to some appear doubtful; we haplessly can state that it is no "figurative designation." We have seen it in reality—it exists at the present moment. Some may exclaim, "be not hasty:" we answer, "be speedy in charity and not over-cautious," for over-caution hath a tendency to run backwards. Enthusiasm ought not to be thus questioned, and, if we mistake not, the majority of Freemasons would rather be harnessed to the car of triumphant sympathy, cheered on by enthusiastic charity, than yoked to the hinder wheels of "mistaken caution." Do we lack means? ask the Treasurer of the Boys' and Girls' Schools. Ask the Grand Treasurer if our means are not in good condition. Let our ways, then, be towards the helpless old Mason now living; and let our first instalment be paid in the name, and to the memory, of the departed, whom, let us hope, have been received into the happy and Eternal Asylum.

We cannot close our remarks without thanking, very gratefully, on the part of the Committee, many provincial Brethren, for their assurances of individual support—for the manner in which the subject has been brought forward at various meetings; and especially must we offer our testimony to the liberal sentiments of the Rev. Dr. Oliver, at the provincial meeting in Lincoln, on the occasion of his valedictory address to that province. Our talented Brother has lately removed to Wolverhampton, where already he has so inspired the Brethren as to render his name a theme of praise. We hope the provincial chief of Staffordshire will call to his aid the great Masonic talents, and, what is of vital importance, the peaceful spirit of our deserving Brother.

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ON FREEMASONRY.

THE HISTORY AND ANTIQUITIES OF FREEMASONRY.

SECOND PERIOD.

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

(Continued from page 384, Vol. II.)

HAVING brought down the general history of Freemasonry to that memorable epoch, the deliverance from Babylonish captivity, under the auspices of Z. H. and J., it may be useful to take a brief view of the exertions of our Brethren in the operative division of our Order, in those parts of the world where mankind had renounced LIGHT and the worship of God, and espoused the cause of darkness and the worship of demons.

The idolatrous nations, during the preceding period, were by no means negligent in the cultivation of operative Masonry; and their knowledge of architecture had been greatly improved by experience in the erection of Solomon's temple. The Tyrian workmen, under that great and wise prince, built many splendid cities and public edifices; and in particular, they completed that celebrated city in the wilderness, called Tadmos, from a plan left by Hiram Abiff. They erected many temples under their ancient masters; and the nations around them made rapid improvements in style and manner from the productions of this accomplished band, who travelled into all countries, bearing with them the secrets of Fellow-Craft Masonry. These they communicated only to the free-born; and from their superior taste and genius, united with an undeviating adherence to the rules of moral rectitude, they were recommended to the notice of kings and governors, who became their public patrons; and were thus incited to performances which have immortalized their names.

About a thousand years before Christ, says Laurie, in his History of Freemasonry, the inhabitants of Attica, complaining of the narrowness of their territory, and the unfruitfulness of its soil, went in quest of more extensive and fertile settlements. Being joined by a number of inhabitants of surrounding provinces, they sailed to Asia Minor, drove out the inhabitants, seized upon the most eligible

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situations, and united them under the name of Ionia, because the greatest number of the refugees were natives of that Grecian province. As the Greeks, prior to the Ionic migration, had made considerable progress in the arts and sciences, they carried these along with them into their new territories; and introduced into Ionia the mysteries of Minerva and Dionysius. For these improvements the world is indebted to the Dionysian artificers, an association of scientific men, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings, in Asia Minor. The members of this association, which was intimately connected with the Dionysian mysteries, were distinguished from the uninitiated inhabitants of Teos by the science which they possessed, *and by appropriate words and signs, by which they could recognize their Brethren of the Order.* Like Freemasons, they were divided into Lodges, which were distinguished by different appellations. They occasionally held convivial meetings in houses erected and consecrated for this purpose; and each separate association was under the direction of a master, and presidents, or wardens. They held a general meeting once a year, which was solemnised with great pomp and festivity, and at which the brethren partook of a splendid entertainment, provided by the master, after they had finished the sacrifices to their gods, and especially to their patron, Bacchus. They used particular utensils in their ceremonial observances, some of which were exactly similar to those that are employed by the fraternity of Freemasons. And the more opulent artists were bound to provide for the exigencies of their poorer brethren. The very monuments which were reared by these masons to the memory of their masters and wardens, remain to the present day in the Turkish burying-grounds at Siverhissar and Eraki. The inscriptions upon them express, in strong terms, the gratitude of the fraternity for their disinterested exertions in behalf of the Order; for their generosity and benevolence to its individual members; for their private virtues, as well as for their public conduct. From some circumstances which are stated in these inscriptions, but particularly from the name of one of the lodges, it is highly probable that Attalus, King of Pergamus, was a member of this fraternity.

To enumerate all the vast designs and performances of King Solomon's masons and their successors, would be superfluous; suffice it to show, by a few specimens, the su-

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perior excellence which operative masonry attained in this early period, under their influence. The temples of all nations were usually built and decorated with every possible degree of stability and magnificence; not only from a sincere devotion to the persons of their gods, whom they thought it out of the power of man sufficiently to honour; but also that a veneration for their deities might be inspired in the bosoms of others, from the solemn character of these sacred edifices. A style of architecture was studied which would adapt itself to the peculiar nature of each deity. Thus the *Doric* was consecrated to Jupiter, Mars, and Hercules, as being a strong and firm column, formed after the proportions of a well-shaped, muscular man. The *Ionic* was appropriated to Bacchus, as being a column of festivity, crowned with volutes and sacred wreaths. It was dedicated also to the service of Apollo and Diana, from its elegant lightness. The *Corinthian* was sacred to Vesta, for its proportions are taken from those of an effeminate and delicately shaped virgin. The temple of Minerva was constructed on the union of these three orders, which are known amongst masons by the names of wisdom, strength, and beauty; because in Minerva were united the attributes of learning, war, and mechanical knowledge.

These masons erected a splendid temple for Ahab, which he dedicated to Baal; as also a palace of ivory for the same monarch. They built the famous Ephesian temple of Diana, which was esteemed one of the wonders of the world; and they completed those stupendous undertakings which were concentrated in the city of Babylon. Their temples were built due east and west, that the altars and statues might be saluted with the first rays of the sun; and in their secret recesses were practised, in honour of the gods, those complicated mysteries which were inseparably connected with their religion. These celebrations were derived originally from a true and pure system, but gradually degenerating into the most culpable excesses, both in ceremony and doctrine, they at length sacrificed divine truth at the shrine of human reason and philosophy.

The practice of Freemasonry amongst the successors of Solomon and Zerubbabel, was adulterated with less perceptible shades of deterioration, as will appear from a detailed account of the events which followed the rebuilding of the temple. At a splendid entertainment given by Artaxerxes Longimanus to his courtiers at Shushan, his fa-

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vourite queen, Esther, in compliance with a custom in Persia on such occasions, desired to prefer a request to the throne, which it was not usual to refuse. She therefore represented, in pathetic language, the continued desolation of her country, and requested that Ezra the scribe might be permitted to visit Jerusalem in company with so many of the captive Jews as voluntarily chose to remove with him from thence; and that he might be vested with full authority to regulate the religion and government of Judea. The request was complied with; and Artaxerxes granted to Ezra a commission to this purpose, with powers to collect contributions from those that remained behind, either to beautify the temple or to provide for the expense of the daily sacrifices. Ezra was a wise and learned man, well skilled in the scriptures, and perfectly competent to undertake the important duty of reforming the abuses which the Jewish religion had contracted during the Babylonish captivity, and restoring many important rites and observances, which otherwise were in danger of being lost for ever.

Ezra held the government thirteen years, and during this period he placed their religion and laws on a firm and durable principle, which experience had shown to be capable of providing for the peace and happiness of the people, as well as securing the general welfare of the state. He collected and collated the Hebrew scriptures, digested them into a systematic form, and read them periodically in the ears of the people. His wisdom and prudence procured him such a high degree of reputation, that many later writers have pronounced him to be one and the same with Malachi the prophet; and the Jews generally affirmed, that the Scriptures being lost during the captivity, THE SACRED ROLL was delivered to Ezra by angels. But there is no foundation for this conceit. An ancient copy of the law might possibly have been found at the rebuilding of the second temple, which would be exceedingly valuable to Ezra, yet it is scarcely to be doubted but there were many copies, at least of detached parts of the Sacred Writings, in existence amongst the Jews at Babylon, to which Ezra had access; and his principal labours would be in collating and comparing the ancient and modern copies, written, as they must have been, in two different languages; in making a regular distribution of the several canonical books, according to their respective nature and design; and in trans-

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cribing the whole in the Chaldean character, a language almost universally substituted for the ancient Hebrew.

About this time, we find some hints of the existence of a curious order of men in Persia, who professed to govern themselves on certain strict principles and doctrines. The sect still remains, and therefore we are enabled to produce a detailed account of some of its peculiar ceremonies, which must have been derived from a more ancient institution, probably from that of Zoroaster; and the system of secrecy is somewhat similar to that which is observed amongst ourselves. The members used repeated ablutions; they worshipped God in fire; they believed that he enters into the soul of man as fire enters into the substance of charcoal, which, on being ignited, soon becomes fully impregnated in every part. They divided their sacred mysteries into FOUR DEGREES, each of which had its peculiar form of admission, doctrines, and secrets; they taught resignation to God, kindness to men, reverence to parents, and cleanliness in apparel; they preserved the tenets of their sect a profound secret, which could never be revealed to the uninitiated; they denounced a horrible death to any member who should be imprudent enough to disclose their ineffable mysteries; and they subjected their disciples to a long and severe probation. This preliminary ceremony is described by Sir John Malcolm, as being almost beyond the power of human endurance. "Great numbers," says he, in his History of Persia, "perish in their efforts to reach it. The person who makes the attempt must be a holy *moored* or disciple, who, by devotion and abstraction, has already made a progress that has placed him above the necessity of the common usages and forms of established religion. He must commence his endeavour to attain a state of higher beatitude by a long fast, which some sects conceive should not be less than *forty days*. During this fast he remains in solitude, and in a contemplative posture, and receives no sustenance but what is deemed necessary to prevent the soul from taking its flight, from its mortal tenement. Upon the patience and fortitude which he displays during this severe test, his character greatly depends; but when the skeleton (for such, after this fast, the disciple always appears) walks forth, he has still many years of trial to endure. He must either wander over deserts, or remain companionless in some frightful solitude, occasionally seeing the Khâlifâ or teacher, to whom he is attached; for the chief merit of the Sooffees (for so they are called),

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through all their ranks, is, devotion to their spiritual leader. When the Khâlifâ dies, he bequeaths his patched garment, which is all his worldly wealth, to the disciple whom he esteems the most worthy to be his successor; and the moment the latter puts on the holy mantle, he is vested with the power of his predecessor."

Nehemiah, who succeeded Ezra in the government of Judea, held the honourable office of cup-bearer to Artaxerxes, king of Persia; and was entrusted by that monarch with a special commission to rebuild the walls and renew the fortifications of Jerusalem, and to effect a full restoration of the lands and property which had been seized, during the captivity, by the neighbouring nations. The history of his appointment to this office is thus related:—"Walking near Susa, the capital of Persia, Nehemiah heard some people conversing in Hebrew, on which he asked them whence they came. They said from Judea, and, on his enquiry respecting Jerusalem, they said that the walls were destroyed, the country exposed to the inroads of the enemy, the people carried into captivity, and the dead bodies left on the highways. Nehemiah wept at these misfortunes, and, lifting up his eyes to heaven, exclaimed, 'When, O God, shall thy people cease to be oppressed, and exposed to the insults of others?' While Nehemiah was thus lamenting, a person informed him that the King was going to supper, on which he hurried to attend his duty. After supper, the King, observing Nehemiah look dull, asked him the cause; on which, privately praying to God for directions, he said, 'How can I be but miserable, when the place of my birth is destroyed; Jerusalem become a heap of rubbish; the gates of the city burnt; the tombs of my ancestors violated; and the ashes of the dead prophaned? I have but one favor to ask—your royal permission to go to Jerusalem, to assist in completing the Temple, and rebuilding the walls.' This request the King complied with, and promised him letters to his governors, who should assist him in his intended work."*

When Nehemiah arrived at Jerusalem, and took possession of his government, he found his country's enemies, the Samaritans and others, headed by Sanballat, Tobias, and Geshem, resolutely bent to oppose every obstacle that might have the effect of checking the power and popularity of the

* Jos. Ant. l. xi. c. 5.

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Jewish rulers. The attempt to repair the walls and fortifications met with a formidable resistance from these people, who conspired to attack the Jews while engaged in labour, and consequently unarmed; and to this they were encouraged by some traitors within the city. The prudent vigilance of Nehemiah frustrated this cowardly scheme: he directed the work to be vigorously prosecuted by armed men, protected also by bands of warriors, placed at convenient distances round the city, to receive the enemy at every point. Thus prepared, the Samaritans and their allies abandoned every hostile attempt, and contented themselves with mockery and derision; until, after much ineffectual opposition, the fortifications were completed, the gates set up, and the whole dedicated with solemn ceremonies. Thus rebuilt and peopled with inhabitants, under the wise government of Nehemiah, assisted by the prudent councils of Ezra, Jerusalem soon recovered a portion of its former splendour.

A profound peace, attended with a course of uninterrupted prosperity of long continuance, was favourable to the practice of all those arts and sciences which embellish, and stamp a value on the enjoyment of social life, and amongst the rest, the comprehensive science of Freemasonry received distinguished marks of attention. The encouragement afforded by Zerubbabel, the prince; Haggai, the prophet; and Jeshua, the high priest of the Jews; seconded by Ezra, Nehemiah, and their successors, to the sublime science, which united religion and morals in a band of social harmony, gave a new stimulus to the exertions of those worthy and faithful few, who had been the conservators of Freemasonry in Babylon, and their energies were assisted by an extraordinary occurrence, which particularly marks the beginning of this period as a distinguishing epoch in the history of our science.

About this time died the prophet Malachi; and with him the spirit of prophecy ceased, until the appearance of John the Baptist, the forerunner of Jesus Christ. At his death, a Masonic sect amongst the Jews rose into notice, the members of which distinguished themselves by a strict adherence to the letter of their moral lectures; and incorporating all the precepts and injunctions of Freemasonry with their religion, reduced them to the practice of common life. During the captivity, and amidst the idolatries of Babylon, the worthy members of this society resolved to live, how difficult soever a task, in conformity with the

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sublime theories of the Order. They were a branch of the Kasideans, whose doctrinal reformation they carried into effect, and called themselves ESSENES, from a Syriac word which signifies *to heal*, referring to their indefatigable virtue, and the careful solicitude which they displayed to eradicate the moral diseases which had been placed in their souls by the hand of nature. This name was assumed, to signify that they were resolved to adhere strictly to the worship of that august Being, who is "better than good, more uncompounded than the number ONE, and more ancient than unity." When the decree of Cyrus was issued, the greater part of this sect returned to Jerusalem; but a remnant remained in Babylon, and prevented the science from being lost in Chaldæa.

A copious description of this remarkable body of men, who preserved Freemasonry from extinction during the dark ages preceding the birth of Christ, is reserved for the subject of a separate article.

LITERARY GLEANINGS.—The heart of a wise man should resemble a mirror, which reflects every object without being sullied by any.

We should hold the immutable mean that lies between insensibility and anguish.

Our attempts should be not to extinguish nature but to repress it.

Our greatest glory is, not in never falling, but in rising every time we fall.

Men may be very learned, and yet very miserable; it is easy to be a deep geometrician, or a sublime astronomer, but very difficult to be a good man.

A man who leaves home to mend himself and others is a philosopher; but he who goes from country to country, guided by the blind impulse of curiosity, is only a vagabond.

In a polished society, that man, though in rags, who has the power of enforcing virtue from the press, is of more real use than forty stupid bramins, or bonzes, or guebres, though they preached never so often, never so loud, or never so long.—(*Goldsmith.*)

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REMARKS ON HENRY O'BRIEN'S ESSAY ON THE ROUND TOWERS OF IRELAND.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

SIR AND BROTHER.—A notice in your second Number (which I was unable to procure till some weeks after its publication) drew my attention to Mr. Henry O'Brien's Essay on the Round Towers of Ireland. Another long interval occurred before I obtained a copy of that book, and professional occupations prevented my giving my attention to it when I obtained it; so that I was only just preparing some observations to you upon it, when the announcement of Mr. O'Brien's death withheld me, for a time, from sending them. I now submit them to you, having carefully endeavoured to divest them of every expression which could hurt the feelings of a living brother, or be considered disrespectful to the memory of a dead one. But, though "*amicus Plato, magis amica veritas;*" and, however sacred the feelings or the memory of a brother ought to be, the cause of our Brotherhood is to me more sacred; and the author of the essay in question, by placing the name of Freemasonry on his label and title page, and alluding to our Order as being intimately connected with his subject, has made it, I conceive, a fair subject for criticism in a Masonic publication. Had he not done so, however I may differ from him on theological or scientific grounds, I should not have offered to controvert any of his positions in your Magazine.

I may be allowed to premise, that the Essay bears testimony to the great reading and research, as well as to the great ingenuity of the author. I will mention, also, that the main position he has advanced, namely, the Phallic origin of the Round Towers, is the hypothesis regarding them which I have been long inclined to adopt; and I am neither disposed nor prepared to dispute those parts of his book which relate to the history of the people whom he denominates Tuathdedanaans, as connected with his theory of the Towers. But I consider him to have fallen into error on some very important points, owing to an over-fondness for discovering an *allegory*, where a *literal* interpretation of *accredited history* is liable to no reasonable objections.

The first point, then, on which I differ from him, is what he has called "the Allegory of the Serpent," p. 222, and "the Mosaic *Myth* respecting the forbidden apple," p. 229; nor can I assent to his assumption, "that in addition to the *Towers*, he has expounded the mysteries of Genesis." There is, indeed, in this part of his Essay, an apparent inconsistency, to which I will barely allude; for while he first, in p. 231, represents Eve as the first Buddhist, and Cain, her apostate son, as the first priest of the Buddhist order, *because* "he recognized Jehovah *only* as the God of nature and increase, and did not look forward to the redemption by blood," in other passages (pp. 292-5, and 328-30, &c.) he represents the Buddhist doctrine as being, in so far as the redemption by blood was a part of it, identical with that of the Freemason and the Christian. But, acknowledging, as I do, the Bible as the rule of faith, and contented to understand what it relates in a plain and literal sense, I see no difficulty in believing literally the Mosaic *history* of the fall of Adam, or in agreeing with learned commentators, that the test of obedience prescribed to him, simple as it was, of abstaining from a particular *fruit*, was sufficient "to make him sensible, that

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though he had dominion over all things, yet he was not their *Lord*, but himself a *servant* of the Most High (Bishop Patrick's Commentary); and that it was admirably suited to the state of man in Paradise, where it would have been needless to have forbidden adultery, murder, theft, or coveting, when there were only Adam and his wife, and they gifted with dominion over all. On the other hand, the mystical interpretation given by Mr. O'Brien, unless I mistake his meaning, would amount to a virtual revocation of the blessing, "be fruitful and multiply;" and in pursuit of his theory on this subject, in saying (p. 231) that "the Scriptures do not tell us that Adam and Eve, as individuals, had *any daughters*," he has overlooked a passage, Gen. v. 4, which tells us expressly that they had; while the very name of Eve, "the mother of all living," is opposed to his assumptions, that "the consorts of the two brothers must have sprung from other parents," and that "in the paridisaical state, before sin entered into the world, the earth was crowded with population."

I can see no reason why, because the framers of the monstrous mythology of the Hindûs, in the desire of hiding the truth from the people under mysterious guises, have allegorized this and other truths of revelation into obscenity, by the introduction of the Lingam and Yoni, &c. into their representations, we should reject the plain meaning of the Word of God in favour of such interpretations. Into the mazes of that monstrous mythology I myself wandered many years ago, until my brain was bewildered with its contradictions, and my heart was disgusted with its absurdities and impurities; and I rejoiced to return to the contemplation of a system which the mind can understand and the soul appreciate, as displayed in the Word of God; nor can I see any reason for seeking the interpretation of that word in the darkness of allegory and the uncertainties of "*verbal phantasmagoria*."

This fondness for allegorizing the sense of Scripture leads Mr. O'Brien afterwards, p. 267, &c., into a more serious error, and one in which our Order is more deeply concerned, relating to the deluge. Let any unprejudiced person read the plain, straight-forward, and circumstantial account of that event in the sixth and three following chapters of Genesis, in which God is represented expressly as "bringing a *flood of waters* upon the earth," and then for a moment admit the idea of this account being only a mystical way of relating the devastation produced by a sea of blood poured out in the contest between the worshippers of Lingam and Yoni! Far from me, and from the Freemasonry which I cherish, be such a Neological interpretation of this momentous event!

In support of the literal interpretation of the history, we may appeal to the traditions of the deluge which have existed in every age and country, which receive further confirmation from the wonderful discoveries of the science of geology. But, as a Freemason, I appeal to the fact, that in every nation in which religious mysteries were observed (these mysteries being all only spurious and idolatrous off-sets from true and pure Lux), the ark of Noah, and the entombment of the Great Father in it, were the subjects of the deepest veneration. This fact has been distinctly proved by Bryant, who, if not actually a Freemason, has left in his Analysis (among much fanciful theory) a great store of valuable information to the inquisitive Mason; and by Dr. Oliver, whose profound knowledge of our science will be disputed by none. The name of Thebe or Thebæ, alluded to by Mr. O'Brien, p. 278, was derived from the circumstance, that in the cities so distinguished, the mysteries

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of the Ark, תבה, were especially practised. In those mysteries, by the entombment of Noah, under whatever name described, and his restoration to the world, the doctrine of a future resurrection was shadowed out to the aspirant; nor do I entertain any doubt, that although *peculiar* circumstances of *deep interest* caused other ceremonies to be engrafted upon the degrees of *symbolic* Masonry, the *elevation* of the candidate in that degree may be traced to a similar origin. On this subject I may perhaps address you at some future time. I will now proceed to remark, that "the coincidence of measure between the great Egyptian pyramid at its base and the Noachic ark" (O'Brien, p. 267), may be accounted for by supposing the measure of the pyramid to have been taken from the ark; but cannot be accounted for by supposing the ark never to have existed at all. With regard to the question of chronology, p. 269, and the difficulty of supposing a populous kingdom in Egypt and in other countries, in the time of Abraham, I would observe, that although some difficulty may attend this subject, if we reckon according to the Hebrew, or rather Hebrao-Chaldaic, copies of the Pentateuch, which make Abraham to have visited Egypt about 350 years after the flood, yet even this difficulty is not insuperable, as may be seen by consulting Stillingfleet, Origines Sacræ, b. iii. ch. iv. § 9. But, on the other hand, if the Samaritan copies, made before the separation of Israel and Judah, and the translation of the LXX, made during or soon after the Captivity, be followed, as Dr. Hales in his Chronology has proved ought to be done, an interval of above 1000 years will appear between the flood and Abraham's visit to Egypt, and above 400 between the flood and the building of the Tower of Babel.

I feel I have trespassed to an unreasonable extent upon your patience, and shall therefore conclude for the present, but will continue my remarks on another point in Mr. O'Brien's book, if agreeable to you, in another Number.

I beg you to believe me yours faithfully,

NOACHIDA DALRUADICUS.

There are many at this time who believe that the only way in which they can come at the knowledge of a theory is by destroying it, or taking it to pieces. This is exactly what children do with their playthings.—HUFELAND.

FLATTERY.—"Nothing is so great an instance of ill-manners as flattery. If you flatter all the company, you please none; if you flatter only one or two, you affront the rest."

EDUCATION.—"A better safeguard for liberty than a standing army. If we do not increase the wages of the schoolmaster, we must very soon raise those of the recruiting serjeant."

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL.B. CLERK. M. M. AND AUTHOR OF THE "TRANSLATION OF THE DEFENCE OF SOCRATES," AND OTHER WORKS.

"Masonry is a *peculiar* system of morals."

No. I.—ON EARLY RISING, AS A BENEFICIAL HABIT.

Ut teipsum serves, non expergiscerís?—HORACE.
Thyself to serve, thou wilt not early rise?*—AUTHOR.

THIS interrogation of the poet is, in a very particular manner, applicable in our addresses to those motives of self-interest which mostly actuate mankind. If the voice of moral rebuke be heard in vain, perhaps the alarm of selfish wants being in danger may sound a more awakening peal in our bosoms. Nothing should be lost sight of that may be made an inducement to rise early, or, as the poet expresses it, to bestir ourselves; nor, on proper occasions, should it be neglected to enforce even the sinfulness of consuming hours that are precious, in slothful repose. Indolence, of every kind, and at all seasons, is highly culpable; but the particular kind to which Horace alludes in the thesis is chiefly the result of a bad habit.

Habit is somewhere said to be "second nature;" and if nature be left entirely to herself, it is well known that her fruits become wild,—so necessary is the art of cultivation. In the same manner, habit, then, unless controlled and regulated by reason and judgment, is likely to be productive of moral evil.

To distinguish between a good and bad habit is not difficult. The man of reflection has only to turn his attention to the simple question in discussion.

Is the habit of early rising good or bad?

In support of the former is arrayed the whole strength of medical science, besides the evidence which is derived *de luce naturæ*. In proof of the latter, the health of every individual who wastes his time in bed may be appealed to. Drowsy sleep, such as comes upon us after nature has refreshed herself, is the consequence of a bad habit; and the longer it is encouraged, the stronger does that antipathy to "shake off dull sloth" become.

Most physicians lay it down as an axiom, that six hours' sleep is sufficient for any human being in health; and that period of bodily rest is quite adequate to renovate the frame. More only sows the seeds of premature debility, which must ultimately destroy the constitutional powers both of mind and body.

This vice is, without doubt, also, inconsistent with a life of active virtue; nor can it possibly be essential to the nourishment of our faculties, and its only tendency is to enfeeble and disease us. Sickness is allowed to be excepted from the rigour of a general rule; but when merely the gratification of an absolute laziness is the object, nothing can

* The author does not pretend so much to give an exact and verbatim translation of the Latin thesis, as a comprehensive apprehension of the matter, is always more desirable than mere dictionary interpretations.

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be more corrosive in its operation, either upon our moral character or temporal prosperity. The old adage says —

"Early to bed and early to rise,
Makes a man healthy, wealthy, and wise"

three blessings, which are by no means to be despised, if *personal comfort, public estimation,* and *honorable fame,* are desired.

Wherefore, all who wish to be eminent—all who wish to be rich—all who wish to be happy—ought sedulously to follow that golden rule. For, says the heathen moralist—

"Diliculo surgere saluberrimum est."
"To rise betimes in the morning is most wholesome."

No. II.—THE FOLLY OF INDULGING PASSIONATE GRIEF.

Proprium hoc miseros sequitur vitium.
Nunquam rebus credere lætis.—SENECA.
The ear of grief is deaf to sounds of joy.—AUTHOR.

DESPAIR seems to be the kind of grief which the ancient moralist declares will not be removed by sounds of merriment. It is sceptical in believing that such an emotion as joy exists. To the jaundiced eye of the unhappy the gloom of the misanthrope is most pleasing.

This morbid feeling of the mind is one of those evil passions which too generally affect the temperament of certain constitutions, and, like all other bad passions, if not early controlled, will slowly poison the heart, and eventually plunge its possessor into *real* and irreparable misery.

Men, when wallowing in full-grown prosperity, and basking in the sunshine of fortune's favors, seize, for sensual gratifications, the "present moment as it flies," and perceive not the darkening clouds of adversity, which are hovering over their heads, till it is too late to escape the tempest. Then succeeds the consequence of their giddy, thoughtless indulgencies;—the future is regarded with despondency; and, enjoying no celestial treasures to confide in, or supply the loss of this world's goods, they yield themselves up, the morose votaries of despair, whereas, had they adopted the mild maxims of the true religion, and studied the morality which it enjoins, "their anger," as Hannah More admirably observes, "would have been changed, against the persons they dislike, into a hatred for their sins."

This dire passion of the human mind, "like a canker-worm in the bud," gnaws away the vital powers of existence, turns acid the milk of human kindness, and more frequently impels its victim to seek relief in suicide.

Such, then, being oftentimes the melancholy effects of a reverse of fortune, it is incumbent on all, as a *moral duty,* to use, with moderation, the gifts of Providence, and not to put so much confidence in affluence and temporal happiness. For, as the wise Seneca somewhere again remarks, "bona rerum optabilia adversarum mirabilia."

In conclusion, by our practice, let us manifest, that the virtue of prosperity is—*temperance,* of adversity—*fortitude,* which, in ethics, is the most heroical. Then—

"Oh, daughter of heav'n, relentless power!
Oh! gently on thy suppliant's head
——Lay thy chastising hand.
Teach me to love and to forgive,
Exact my own defects to scan,
What others are to feel, and know myself a *man.*"

(To be continued).

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THE LEVITE.

THE hour so frequently predicted by the prophets of the Hebrew nation had arrived, and Jerusalem, girt by the fierce legions of imperial Rome, must fall; the desperate courage of the besieged, their patience under the fearful scourge of pestilence and famine, the firm trust which they reposed in the inviolability of the Temple, their vain expectation of a divine manifestation of the Most High in their favour, abstracted from the historical and mystical importance of the event, gilds their downfall with an interest so peculiar to the fortunes of that remarkable people. From the open curtains of his silken tent, on the summit of Mount Olivet, Titus, the mispraised for clemency, gazed on the scene below. The condemned city rose in graceful majesty before him, her many domes, and the lofty pinacles of her unrivalled Temple distinctly shown by the light of an eastern moon, that lingered o'er them as in sorrow for their desolation. Aware of the brutal and unrestrained licence of his soldiery, inflamed to an unusual degree by the protracted defence of the besieged, the wily general had, after carrying the second wall, intermitted the assault for four days, in the hope of terrifying the Jews into a surrender, and preserving the Temple uninjured, that he might dedicate it to his heathen gods, and secure the persons of the priests alive to grace his triumphant entry into Rome. The desperate Israelites were alike unmoved by promises and threats, his messengers were punished with death if they approached the walls, even the fearful spectacle of five hundred of their brethren crucified daily within their sight by the detested cruelty of Titus, failed to change their resolution; with their arrows they endeavoured to terminate the protracted sufferings of the victims. "Obstinate slaves," muttered the Roman, "whom experience cannot teach, or chastisement bend; I will wash out the stain cast upon my arms with blood, in captivity, the mines, the galley, upon the wheel, long shall you tremble at the name of Titus;" his reverie was interrupted by the entrance of his favourite, Claudius, to announce to him the approach of two captives of superior rank, who had fallen into the hands of the outguard of the camp. This young soldier really merited the character for bravery and clemency which the zeal of flatterers have assigned to Titus; for several years he had commanded a legion stationed in Jerusalem, and if report erred not, loved unsuccessfully one of her fairest daughters. Throwing himself upon his ivory chair, the tyrant impatiently commanded the captives to be dragged before him; preceded by several commanders, whose rank entitled them to the privilege, the guard entered the tent with their prisoners, an aged emaciated man, whose white robes showed him of the sacred order of Levites, and a female, thin to attenuation, deeply veiled, who leaned upon her companion for support; the captive-priest knew in whose presence he stood, for the golden victory in the tent plainly indicated the imperial rank; yet he neither bent the knee in supplication, or inclined his head in homage, but remained gazing in calm dignity around. "Why speaks not the slave?" exclaimed the Roman, incensed at his contemptuous silence; the old man answered not. "Aft dumb?" "Titus," said the Levite, with dignity, "a priest of the living God answers not, even to a Roman prince, by that injurious name. I am a captive, if you will, but not a slave." "Insolent priest," replied Titus,

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"tremble at my wrath." "I tremble only at the name of Him I serve, if," continued the Hebrew, "human terrors could move me, ere this I had been overwhelmed. Look at me well—famine is in my frame—its pangs gnaw my very heart. I have watched my children perish beneath its rage, one by one, but this weak girl—all miserably perish—what can thy wrath do more?" "Tortures," added Titus, with a vindictive frown. "They can only kill," said the Levite, with a look of calm resignation; "they cannot reach the soul, the immortal part; beyond the tortures and the sufferings with which man goads his fellows faith beholds ambrosial plains—bright palms of waving gold—and the freed spirit's perfect blest reward." "Vain fable," interrupted the Roman, "does not this contest prove whose gods are mightiest, our hundred deities, or thy weak Unity." "Blasphemer, peace!" thundered the Jew, trembling with indignant wrath, "peace, lest the God of Israel unveil the terrors of his brow, and crush thee; though for awhile his wrath hath slumbered, and his countenance is turned from Judah's supplications, Rome, the heathens' pride, the destroyer of our race, the world's vain master, shall learn to tremble at his name." "As thou shalt at my wrath," replied Titus; "but first this maiden, cast aside thy veil." "The daughters of Israel remove not the veil," modestly replied the female captive, "in the presence of the stranger, I beseech you spare me." "What!" exclaimed the tyrant, "thou art fair, and wouldst by affected modesty and coyness enhance the value of thy beauties; obey me, or my guards shall rend the covering from thy rebellious brow." "Nay," resumed the maiden, "I will not afford thee a pretext for cruelty—behold, O, Titus, how fair are now the daughters of Jerusalem!" casting aside the embroidered gauze, the speaker displayed a countenance so attenuated by want and misery, that even the surrounding soldiers regarded her with feelings of commiseration; the effect on Claudius was electrical, for in the wreck of human loveliness before him, he recognized his adored Rebecca; but, alas, how changed, how faded; the dimpled smiles which had haunted his imagination were buried in the fearful hollows of her sunken cheeks, the grave alike of her health and beauty; the lips, which so lately swelled with richest sweets, now withered and shrunk, disclosed the still unrivalled whiteness of her even teeth; her large black eyes beamed with a dying lustre in their caverned sockets. Reduced almost to the frame of humanity, the famine-struck girl stood before her former lover; repressing the curse that rose on his indignant tongue, the unhappy Claudius retired behind the chair of his tyrant master. "Sooth," said Titus, regarding her with something like compassion, "if all the daughters of Jerusalem are like thee, there will be scant beauty to crown the soldier's toil; thou shalt at least bear witness to the clemency of Rome, return with thy father to yon rebellious city, persuade its defenders to submit, deliver up the Temple with its treasure to my generals, send me the leaders of the revolt in chains, and I spare the lives of the inhabitants." "Prince," replied the Jewish maid, with firmness, "such words suit not a Hebrew lip, seek some other to bear thy proffers to Jerusalem." "And thou, priest?" demanded the Roman. "Would but incite them to rally to the Temple, and fall beneath its ruins, ere own a pagan conqueror," replied the Levite. "Obstinate race!" exclaimed Titus, the worst passions of his nature roused by the unshaken constancy of his captives; "be your destiny fulfilled, to-morrow will I enter your walls by storm,

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and plant the goddess of victory in your mysterious sanctuary." "Prince," exclaimed the horror-stricken Hebrew, "e'en if our city falls, thou wilt not profane the Temple?" "To Jupiter and Victory have I sworn to consecrate it," haughtily answered the idolator. "Oh, for one hour's freedom!" cried the Levite, "how vain should be that boast." "It shall be fulfilled, and thou and thy famished minion shall witness it, exposed upon the cross before the city walls." "Tyrant, my child! upon the cross! no, no, thou art human, mercy, mercy!" Trembling with terror at a cruelty, which exceeded his ideas of even Roman barbarism, the old man would have bent his hitherto stubborn knees in supplication, had not his daughter restrained him. "Father," she exclaimed, "bend not to this proud man the knee sacred to ONE alone, he would but mock thy prayers, and triumph in thy agonies; if it be HIS will that I should so perish murmur not, but say, *that will be done,* if not, the words of yon proud worm are idle powerless threats. Farewell," she continued, an expression of deep scorn mantling her once fine features; "little was wanting to complete thy shame; thou hast condemned a woman to the cross! and stamp thy immortality of infamy in blood. Prince, victor, Roman, the Jewish maiden scorns thee." Drawing the veil once more over her countenance, Rebecca calmly awaited the commands of the tyrant. "Lead them from the tent," he exclaimed, hoarse with rage, "guard them as you would your lives; to-morrow, with the dawn, they die—give orders for the assault —in lingering agony they shall behold it, and mourn too late their scorn." The guards roughly seized their prisoners, and led them from their leader's presence, the chieftains alone remaining in the tent to receive their final orders from their imperious general; these were hastily but not inaccurately issued by Titus, who, with all his crimes, was an able soldier; a few expressions of reverence, impatiently received, intimated that they might retire; Claudius, who had listened to the sentence pronounced upon the captives by his leader, with indignant agony, followed them from the tent, revolving in his mind the means of saving, if possible, the high-minded Rebecca from her dreadful fate.

Many were the emotions of the wretched Claudius, as he descended the Mount of Olives; love, pity, admiration, and despair mingled the cup of bitterness; of the difficulty in delivering the Jewish maiden and her father he was well aware. The danger, in the present excited state of his feelings, he reckoned not. "Life," he exclaimed, "has long been a burthen, and cannot be better thrown away than in her service; a tear," he added, "may perchance bedew my memory." Musing upon the means of accomplishing his purpose, he gradually approached that part of the camp appropriated to the prisoners; many were chained to stakes driven in the ground, others confined in rude huts of skins, these were chiefly the females and the wounded, whose neglected state had already generated a fever in the camp; in a tower, a little from the road side, leading to the tombs of the kings, were confined five hundred wretched Jews, condemned by the inhuman Titus to suffer upon the cross with the coming morning, a number of soldiers with a centurion were stationed beneath, and seemed so intent upon listening to the hymns of their captives, that they observed not the approach of Claudius, who, attracted by the melody, involuntarily slackened his pace to catch the strain, alas how different from those which formerly they had chaunted in the Temple.

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GOD of Israel, in our anguish,
Where our fathers once were free;
Though in heathen bonds we languish,
Still our hope is fixed on Thee.

Unveil thy brow, incline thine ear,
To thy suffering peoples' prayer;
Be Thou their shield, thy strength their spear,
In their peril be Thou there.

GOD of the battle, stretch thy hand,
Defend Thou Salem's sacred wall;
Strike for thy shrine, thy chosen land,
Lest heathens triumph in their fall.

Vain hope, vain enthusiasm, sighed Claudius, as the last strain fell upon his ear, such courage, such constancy might have availed ye, most unhappy nation, had ye contended with aught less than Rome. The centurion, for the first time perceiving the presence of the favourite officer of Titus, lowered his spear in token of respect—"Where," demanded the unhappy lover, "are the two captives, father and daughter, whom the general had doomed to death, confined?" the soldier pointed to the tower, and replied—"there, in a separate vault." "'Tis well," returned his questioner, speaking as one invested with authority, "saddle three steeds, and let a guard attend me at the entrance, while I parley with the slaves within." The unsuspecting subaltern, not doubting the authority of his superior, unhesitatingly prepared to obey his commands. Stretched upon the damp floor of the dungeon, her head pillowed upon her father's knees, Claudius beheld the object of his tenderest wishes, serene as when surrounded by all the luxury of Jerusalem, receiving the unsought homage of mankind. "Rebecca, arise!" exclaimed the Roman, "each moment is of import." "How!" said the wretched girl, starting from her slumber, "hath morning dawned so soon! and—Claudius to lead me to my fate—my worst dream then is accomplished!" "The gods forgive thee, maiden, for that thought! not for the empire would the rejected Claudius add to thy sorrows. I come to save thee." "Save me!" repeated the maiden, "hear I aright? wilt thou, indeed, leave me a few hours to die unshamed by the ignominious cruelty fierce Titus hath decreed? Father," she continued, "rouse thee—there yet is hope for Israel!" "Hope, and a Roman!" said the priest, rising with difficulty, and fixing his eyes incredulously upon Claudius, "child thou but dreamest." "Old man," replied the soldier, "judge not from prejudice—hast thou forgot the wounded Roman whom thy daughter tended—saved—to consign," he added, in a low voice, "to yet greater suffering; I now repay the deed, the means of flight are ready; when beyond the precincts of the camp I will find means to dismiss our guard, the desert lies before us; once free, Rebecca, thou wilt regain thy strength and beauty, while I—" "Roman," interrupted his hearer, mournfully, "nor health or beauty ere again will visit this famine-stricken form, the slow but certain hand of death is on me; yet, couldst thou recall all that I have lost, yea, proffer the world's wide empire, there could be nought between us, my God forbids it." "Speak not of him!" passionately exclaimed the young soldier, "he hath deserted Israel, delivered thee and thy father to a fearful death." "And, therefore," said the Levite, "should we offend him more? my

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child hath spoken wisely; we thank thee for thy mercy, so farewell." "Farewell, thou most generous of our enemies," added the maiden, calmly. "Hear me," said Claudius, "go where thou wilt, I ask not to accompany thee; but fly this fearful doom, and I will, if possible, forget thy very name." "Thanks," exclaimed Rebecca, the fire of a holy and enthusiastic purpose flashing proudly from her sunken eye.—"Father, heard you that offer? thy prayer, thy earnest prayer is heard." "You consent then?" demanded Claudius, "whither would you?" "To Jerusalem," replied the Levite, eagerly, "to the beleaguered city of David." "Jerusalem!" repeated their preserver, "know you not to-morrow the assault will commence?" "And, therefore, should I be absent?" demanded the Levite, proudly, "my daughter and her father would share their nation's fall, live or perish with it." Feeling it useless to argue further with such high resolve, the anxious Roman conducted them to the entrance of the tower, where according to his orders a guard awaited them; silently they proceeded through the intricacies of the camp, till the last centinel was passed, and the gate of the city lay before them; here their commander ordered them to halt, saying, that he should proceed a few paces onward, to give the captives the last instructions of the general; the soldiers, nothing doubting but the whole proceedings related to the surrender of the Jews, suffered them to proceed alone. "Here, then," said Claudius, as soon as they were out of hearing, "we part for ever; the desert henceforth must be my home, I dare not brave the revenge of Titus; amid its solitude, Rebecca, thy image shall be my consolation." "Farewell," said the Levite, "but that a holy duty calls us, thou shouldst not be the victim of thy generosity." "Roman," added Rebecca, lingering a moment behind her father, "soon will this form be dust. I speak as from the grave; thy pangs have not been felt alone; had thy faith been mine we had been happy." Ere he could reply, the Jewish maiden had rejoined her father. Mournful as the confession was, it carried with it consolation to the heart of Claudius, who remained musing upon her words till the centurion, wondering and impatient of his delay, despatched a messenger to ascertain the cause. Roused by the soldier's approach, he applied the goad to the sides of his high-trained steed, and exclaimed, "my last, only friend, thou must bear me to the desert, far from man, far from the wrath of Titus." Ere the astonished guard could consult what steps best to pursue, the fugitive had vanished from their sight.

Fearful was the wrath of Titus when informed of the escape of the Levite and his daughter, and the treachery of his favourite Claudius; in the first impulse of his fury he commanded the indiscriminate slaughter of his captives, and gave orders to commence at daybreak the assault, giving up the city, all but the Temple, to the spoil of his licentious soldiery, in order to inflame their resolution and courage. Proudly rose the sun, that fatal day, upon the dwellers and defenders of Jerusalem; scarcely had his golden beams illumined the horizon, ere the watchman from the walls sounded the alarm, at whose first signal the devoted defenders rushed with yet undiminished courage to their posts. Titus, in person, led the attack, and the legions, excited by his presence and bravery, succeeded, amid showers of arrows and stones, in planting their scaling ladders on the last wall; still the Hebrew warriors quailed not, but from tower to tower disputed Salem's bulwarks, till the very ground became slippery with their blood. Instances of individual heroism occurred worthy the brightest days of Israel's glory, the very matrons

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fought; mothers for their children, wives for their husbands; here a devoted youth, wounded and helmless, casts aside his broken sword, and clasping his victorious adversary in his arms, leaps with him from the walls, content to die revenged; here a Levite, his white robe stained with blood, fights for the Temple and the law. Mingling in the fight in all directions, enthusiasts might be seen prophesying aid Divine to the unshrinking defenders of the city. The battle ended not on the part of the Hebrews with the defence of the walls, from street to street the conflict was continued; each house-top became a point of defence, whence stones and weapons were hurled on the assailants. Vain was the fierce valour of the Israelites before the discipline and number of the Roman legion; gradually the conflict subsided, or was carried on in detail, till massacre reigned triumphant through the city, and filled her palaces and courts with blood. Sad, that fearful day, was the condition of Jerusalem, her wealth the spoil of the licentious soldiery, her daughters forced to shame, or, terrible expedient, slain by a father's or a brother's trembling hand, to preserve them from dishonour. "To the Temple!" exclaimed Titus, glancing his eye proudly around, as soon as he perceived that all serious opposition to his arms had ceased, his followers eagerly re-echoed the cry, and followed him to the consecrated pile.

Multitudes of desparing women and children had found refuge within the courts of the sacred building, trusting to its holiness as a protection from the swords of their enemies; these, alarmed at the approach of the ruthless conquerors, endeavoured to conceal themselves yet further within its hallowed precincts, and rushed to the massive gates which led to the court before the sanctuary; vain hope; the many bolts were drawn, and by the light of the golden lamp which burnt eternally before the awful veil, the Levite and his daughter might be seen piling with incense and with gums an enormous pyre of combustible materials, which, with infinite labour, they had raised before the Holy of Holies; in vain were their cries for admission, the Levite heard, thought of them not, absorbed in the enthusiasm of his purpose, to which he freely sacrificed his own life and that of his child, he gazed on the work of their joint toil with severe and lofty pride. "Well done, thou pious daughter of Jerusalem," he exclaimed, as Rebecca poured forth the last vessel of oil upon the inflammable mass, "bright shall be thy reward for this in Paradise." "Father," said the exhausted girl, sinking at his feet, "the hour of death is upon me, lay thy hand upon me and bless me, soon shall we meet again." The tears of the father mingled with the benediction of the priest, as the old man pronounced a blessing on his dying child. "I had hoped," said the Levite, "that thy hands would have closed my eyes, that thy children would have mourned around my grave." "Father," replied the high-minded maiden, "HIS will be done." These were the last words which fell on the ear of the bereaved parent, her pure soul fled with the divine sentiment of resignation upon her lips. "The Lord gives and the Lord taketh away," exclaimed the Israelite, bowing his head in adoration before the sanctuary, "blessed be the name of the Lord." The shrieks of the despairing Israelites announced the approach of the idolators; "they come," said the old man sternly, "LORD, be thy will accomplished;" as he spoke, the priest lighted a torch, made of resinous wood, at the lamp before him.

"Hebrew," exclaimed Titus, who with his guard had reached the strongly barred gates, and recognized his former captive, "submit, and

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I will spare thy life; thy child's, too," he added, alarmed at a preparation which threatened to deprive him of the possession of the Temple, a glory he greatly coveted. "Idolator," proudly replied the priest, "did I not tell thee Rome never should rear her idols in the Temple? where is now thy boast? the treasures, the profaned vessels, thou indeed hast won, but this gorgeous pile, the world's proud masterpiece, the shrine where dwelt the God of Israel in His love, thou never shalt possess; but, as by fire these walls were consecrate to Him, so by fire unstained I render Him his own." "Distraction," exclaimed the baffled tyrant, "force the gates, a wreath to him whose arrow slays the traitor." Eager to obey the wishes of his general, an archer bent his bow, and the arrow entered the heart of the Levite. "Idolator," he exclaimed, again surveying Titus with a smile of defiance, "in death I triumph;" with a firm hand he applied the torch to the inflammable pile, and fell a corse upon the altar he had raised. Long ere the Romans could burst the gates, the mighty dome had caught the flame—heaven fanned it with its breath, and undefiled by Pagan sacrifice or rite fell the once favoured Temple of the LORD.

AN ORATION

Delivered at the Funeral of Brother Richard Carpenter, Past Master of Mount Lebanon Lodge of Freemasons, No. 87, also, Past-Master of the Euphrates Lodge, No. 257, and Past-Principal of Mount Sion Chapter, No. 169, on Friday, the 20th of May, 1836. By George William Turner, Past-Master of Lodges 53 and 87, and Past-Principal of Mount Sion Chapter of Royal Arch Masons, No. 169.

[The simplicity and truth so naturally observed in the following tribute, demand from us a copious notice of the proceedings. Our readers, we are certain, will be deeply impressed with the solemnity of the occasion, which offers to them one of the most important lessons that Freemasonry can teach. The lamented deceased brother was poor indeed in the worldly acceptation of the term—yet so rich in good works and natural integrity, that he knew not the want of wealth but when lacking the means to help others.

The Lodge was opened at the house of the deceased, was called off to attend the funeral, and resumed again after the interment.—Ed.]

Worthy Brethren,—You are summoned here this day for the purpose of attending the funeral of an old and highly respected Member of our Society, Brother Richard Carpenter, who departed this life on Sunday last, the 15th inst., in the 58th year of his age.

It has been an ancient custom of our Society, when such an event takes place, to assemble the Brethren in open Lodge, for the purpose of mutual condolence and edification, as well as to follow the remains of the deceased Brother to the grave; and although for some years past it has not been found convenient to form those public processions which were customary in former times, we may still meet privately to pay our last tribute of respect to the memory of our deceased brother, to bear our testimony to his worth, and to share those regrets which are always felt by us, whenever it pleases the Great Architect of the Universe, in His inscrutable wisdom, to deprive us of the society and fellowship of any of

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our Members. I need not remind you that this service can have no reference whatever to the benefit of the deceased; with the concerns of this world he has done for ever; he has ceased to be occupied with the things of time, and has entered into an invisible and eternal state. It is for the survivors to receive instruction from the repeated lessons of mortality that are continually occurring around them, and which sometimes (as in the present instance) extend even into the midst of our little circle. Let us, therefore, endeavour to profit by the present awful dispensation of Divine Providence, and now, while the best sympathies of our hearts are awakened, and our minds solemnized by this painful visitation, let us supplicate the Most High to prepare us for the same inevitable destiny, by so teaching us to number our days that we may apply our hearts unto wisdom.

In conformity with the customs of our ancient Society, and agreeably to the wish of our deceased Brother, we attend here this day to see his mortal remains deposited in the grave. May this impressive lesson of mortality remind us that it is our duty to live in constant preparation for this event, which must sooner or later come upon us all, and quicken us to greater diligence in the discharge of our duties as men and Masons; to work while it is day, for the night of death cometh when no man can work; for there is no work, nor knowledge, nor wisdom, nor device in the grave, to which we are all hastening.

THE SERVICE.

Psalm CIII. was read by the Master.

The Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the power of the grave? Man walketh in a vain shadow: he heapeth up riches, and cannot tell who shall gather them.

When he dieth he shall carry nothing away: his glory shall not descend after him.

Naked came he into the world, and naked he must return: the Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Let me die the death of the righteous, and let my last end be like his.

The Brethren.—God is our God, for ever and ever: He will be our guide, even unto death.

The Master.—The will of God is accomplished.

The Brethren.—So be it.

[*The Grand Honours were here given by the Master and Brethren.*]

Let us pray.

Most glorious God, author of all good, and giver of all mercy, whose sole prerogative it is to kill and make alive, as it hath pleased thee to release our Brother from the pains and troubles of this transitory state, make us submissively resigned to thy holy and sovereign will. Pour down, we beseech thee, upon us the continual dew of thy blessing; and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and by drawing our attention towards Thee, the only refuge in time of need, may we be induced so to regulate our conduct here, that when the awful moment shall arrive, that we are about to quit this world, the enlivening prospect of thy mercy may dispel the gloom of death; and

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after our departure hence, in peace and in thy favour, we may be received into thine everlasting kingdom, and there enjoy, in union with our departed friends in thy presence, fulness of joy, and be placed at thy right hand, where there are pleasures for evermore. *Amen.*

BRETHREN,—We are here assembled, in the character of Masons, to resign the body of our deceased Brother to the earth from whence it came, and to offer up the last tribute of respect to his memory; thereby demonstrating to the world the sincerity of our past esteem, and our steady attachment to the principles of our honourable Order.

We declare our obedience and submission to the laws and government of the country in which we live, and an ardent wish to promote the general good of society; we humbly implore the blessing of heaven on all our zealous endeavours for this laudable purpose, and pray for our steady perseverance in the principles of piety and virtue.

As it has pleased the Divine Creator to remove our Brother from the cares and troubles of a transitory existence to a state of eternal duration, and thereby to weaken the chain by which we are linked one to another, may his example remind us of our approaching fate, and incline us, who survive him, to be more strongly cemented in the ties of union and friendship; that by regulating our conduct here agreeably to the dictates of truth and wisdom, we may enjoy in the last moment that serene tranquillity of mind which ever flows from a clear and unsullied conscience, free from offence. Unto the grave we resign the body of our friend and Brother, there to remain until the general resurrection; when this corruption shall put on incorruption, and this mortal shall put on immortality, and death shall be swallowed up in victory, in favourable expectation that his immortal soul will then partake of the full fruition of those joys which have been prepared for the righteous from the beginning of the world. And we pray Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, to extend his mercy towards him and all of us, and to crown our felicity with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honour of his holy name, to whom be glory now and for ever. *Amen.*

[*The Brethren here joined hands, and renewed to each other their pledged vows; after which the Lodge was adjourned. The Funeral Procession was then formed, and proceeded to the place of interment. On the return of the Brethren the Lodge was resumed, and the following Oration was read by Brother Turner.*]

ORATION.

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits.

"The last offices paid to the dead are only useful as they are lectures to the living; from them, therefore, we are to derive instruction, and ought to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding we are convinced that death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we are still apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the subsistence and employment of many years, till we are suddenly alarmed with the approach of death when we least expect

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him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? If for a moment we throw our eyes on the last scene, and view life stript of its ornaments and exposed in its natural meanness, we shall then be convinced of the futility of these empty delusions. In the grave all fallacies are detected, all ranks levelled, and all distinctions are done away."

Our deceased Brother CARPENTER was a man whom you all knew and highly respected. His character stood high in the Craft as a diligent, prudent, discreet, virtuous, zealous, and indefatigable member of our society.

He was a man with less of the common failings of humanity than any I ever knew; it is my pleasing task, therefore, not to solicit your charity to throw a veil over his foibles—not to plead any apology for frailties. Doubtless he felt in his own breast (for who does not?) that he was not exempted from the ordinary imperfections of human nature; I say it is my pleasing task to hold up his conduct for the approval of every good and virtuous mind; to set forth his virtues as a pattern for imitation; may we be stimulated by his example to a stricter and more careful performance of our duties, both as men and masons. My first acquaintance with our deceased Brother commenced about nineteen years ago, when I was introduced by him to the notice of the Brethren of the Mount Lebanon Lodge, at a period when his valuable exertions mainly contributed to the support and upholding of that ancient and respectable Lodge. We used at that time frequently to meet for instruction in our lectures and ceremonies; and I look back, not only without regret but with pleasure, to that period as the happiest of my life. How often, when fatigued with the cares of the world, have we looked forwards to the meetings of the Lodge as a relaxation from the toils of business! There we have been welcomed by old and well-known friends; there the friendly pressure of the hand, the benevolent smile of recognition, the warm welcome of friendship awaited us; there, free from religious or political differences, we could enjoy the feast of reason and the flow of soul. I can truly say, that my conscience does not reproach me for the time spent in those meetings, at which intellectual improvement was always blended with the purest feelings of friendship and benevolence.

Oh my departed Brother! I am distressed for thee; very pleasant was thy society to me! When I look back upon the past, and reflect upon the many pleasant hours of social intercourse we spent together, when, as a father in Masonry, I received thy instructions in the paths of truth and virtue, my heart sinks within me at the thought that those hours are gone past recall—or only to be recalled by busy meddling memory.

Peace be with thy ashes!

Our deceased Brother was initiated into Freemasonry on the 13th of October, 1811, in the Britannia Lodge (then No. 309), held at Hoxton: he was also an active member for many years in the Euphrates Lodge, formerly held by warrant from the Grand Lodge of England as a Military Lodge, and attached to the Staff of the Royal West London Militia, which regiment at that time was stationed at Greenwich: he served all the offices, and was several times elected Master of that Lodge, and of

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which he continued a Member until the regiment was disembodied, and the staff reduced, when he received a pension for his services and good conduct; and afterwards, in consequence of the Lodge being made a Civilian Lodge, and removed to Haggerstone, from the increasing infirmities of age, and the great distance of the Lodge from the place he then resided, he retired from it, amidst the regret of all its Members; but he continued a steady Member of the Mount Lebanon Lodge to the time of his decease, and such was his disinterestedness, that although elected an Honorary Member, and received a vote of thanks for his important services many years back, he never availed himself of his privileges until a short time since, when unable from illness to attend regularly his duties in the Lodge. He was also a Companion in the Mount Sion Royal Arch Chapter, in which he also served all the offices, until he retired from the Chair as a Past-Principal. Such was the sense which the Companions entertained of his services in studying and communicating instruction in the various rites, ceremonies, and ordinances of that sublime degree, that many years ago they subscribed and presented him with a handsome silver Royal Arch Jewel; and about two years since, when they observed that his constant attendance on the Chapter was injurious to his health, they unanimously elected him an Honorary Member for life, and presented him with a splendid written Testimonial, recording their opinion of his valuable services, which was likewise recorded in the Minute Book of their proceedings.

Such, my Brethren, was the public Masonic career of our late worthy and much esteemed Brother, of which I have attempted this slight and imperfect sketch. You will all bear testimony to his worth, to his invaluable services, to his zealous and indefatigable exertions in the cause of Masonry.

In the sacred cause of Charity, how repeatedly has his plea been urged in behalf of his distressed Brethren; how earnestly has he pleaded the cause of the widow and the orphan, both at the Committee of Benevolence and in the Lodge. No impediment would he suffer to stand in the way of his exertions; the severity of winter, the parching heat of summer, the weakness of bodily indisposition, the pressing avocations of trade;—none of these would he suffer to impede his exertions in this holy cause.

I have known him to walk many miles in the midst of stormy weather, to attend his duty at the Grand Lodge, and Lodge of Benevolence, even when that duty had ceased to be imperative upon him, after his retirement from office. I have sometimes ventured to remonstrate with him on account of his health, and the growing infirmities of age; but have received these replies:—"Brother, I am anxious that the Lodge should be represented: by our attendance we show respect to the Grand Master, who suffers nothing but the most severe bodily indisposition to prevent his attendance. We, who are old Past-Masters, should set an example to the junior members; business of importance may be brought forward; the distressed Brother's or the Widow's petition must be supported." He was also a member of the Committee for Excursions to the Nore, in behalf of the School for educating the Sons of indigent and deceased Freemasons, for several years, and contributed his subscriptions, with the other members of the Lodge, to its support. From the foregoing statement I may be allowed to say, and I am sure you will agree with me, that he has at all times nobly and faithfully done his duty to the Society of Freemasons.

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The Brethren, I am sure, will excuse me for saying, that having known him so long and so intimately, I admired his frank, open, and truly English heart; he was a true John Bull, not in vulgar coarseness, but in manly independence and honest integrity: he was a man after my own heart, whose friendship and kindly feeling towards all his Brethren ceased only with his existence.

He was without an enemy, and died in peace with all mankind; for who could be the enemy of one so harmless and free from guile?

His conduct when at the convivial board was marked by the strictest propriety; and when any of the younger Brethren, from the exuberance of animal spirits, were on the point of exceeding the bounds of decorum his example brought them to a sense of what was due to their characters as Men and Masons.

I am aware that I am speaking in the presence of those who would despise me if I attempted to utter any thing like flattery on the character of our deceased Brother. You, who knew his character so well, will bear me out in the assertion that I have said nothing but what is strictly true, and what is justly due to his character as a just and upright Man and Mason, which character he supported and maintained through life.

To sum up his character in a few words, he was exemplary in the discharge of the ordinary duties of social life; he was a kind and indulgent husband and father; a staunch friend; a zealous and worthy Brother of the Craft; a sincere Christian; a just and upright tradesman; and, finally, what the poet has described as the noblest work of God—an honest man.

May he rest in peace, and receive the reward of his labours in the approving language of our gracious Lord and Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Brother Turner concluded his oration with the impressive exhortation of the Brother Preston, and the 133rd Psalm.

H. R. H. THE DUKE OF SUSSEX, GRAND MASTER OF MASONS IN ENGLAND.

[We copy from "Random Recollections of the House of Lords," the following sketch of our illustrious Grand Master, omitting the parts which are merely political.]

"The Duke of Sussex, sometimes called, by way of eminence, 'the popular member of the royal family,' has been very seldom in the House of late years. Physical infirmities, and especially the critical state of his eyes, for some time past, are understood to have been the chief causes of his absence. * * * * * *

"His Royal Highness is a man of superior talents. It were to overestimate his abilities to say he is a first-rate man; but no one can deny that his intellectual resources are far above mediocrity. The speeches he used to make some twelve or fifteen years since, both at public meetings and in the House, were as replete with eloquence as they were remarkable for the ardent love of liberty which they breathed throughout. If there was nothing profound or original in them, neither, on the other hand, did they degenerate into dry common-place. Whether they were heard delivered, or read in the newspapers, they at once gained the

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attention, and carried the auditor or reader on to the close, without ever flagging for a moment. He excels in putting obvious truths into a popular form. One of the principal attributes of his speeches is their simplicity. His style is always plain and perspicuous; he makes his vews as clear to others as they are to his own mind. No one ever yet mistook the drift of his argument. His reasoning is always clear; it is more clear than forcible. He never takes his audience by storm; he wins them by the attractions of his manner. If you look in vain for any mighty burst of eloquence carrying you, as if by a resistless torrent, along with it, he never fails to lead you gently on with him in whatever direction he intends to go. His voice is clear and pleasant, but wants strength and flexibility. He never varies the key in which he begins; he is always audible. He is an easy and fluent speaker, never appearing in the least disconcerted, or hesitating a moment either for ideas or for suitable terms wherewith to express them. He seldom speaks long at a time, but there is as much matter, in most cases, in what he says in ten minutes, as there is in what the majority of speakers would communicate in twenty. His extemporaneous resources are ample; he can speak with much effect on the impulse of the moment: indeed, his speeches are seldom prepared beforehand.

"His literary and scientific attainments are great; with science especially, he is intimately conversant. Hence it is that he is president of several eminent scientific societies, and that his name is so often toasted at public dinners in connexion with the various scientific institutions of England.

"Every one is struck, wherever he is seen, with the personal appearance of the illustrious Duke. He is one of the tallest and stoutest men, not merely in the House of Lords, but in the country. * *

"He dresses plainly. Usually he wears a blue coat, light waistcoat, and light knee inexpressibles.

"There is something remarkably easy and affable in his manner. I saw him, two years ago, distributing the prizes at the London University, after a public examination in the presence of more than a thousand persons, awarded to the most distinguished scholars at that institution, and the mildness and affability he evinced on the occasion, won the admiration of all present. He cordially shook hands with each of the successful competitors for the prizes, congratulated them on their literary and scientific acquirements, and encouraged them to prosecute their studies with unwearied ardour, both because of the gratification they would derive from such studies themselves, and the benefits they would thereby be enabled to confer on society. His countenance beams with good nature, and with simplicity and sincerity of mind. There is something peculiarly 'jolly' in his appearance. The word is a homely one, but I know of none so expressive of the impression which is made on every one's mind whenever he sees his Royal Highness. His face, like his person, is large and full; his cheeks are particularly prominent, and he has what is called a double chin. His complexion is something between dark and sallow, and his hair is of a brown colour. He has not, as far as I could perceive, a single wrinkle in his face, though in the sixty-first year of his age."

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THE RED APRON.

"*The name and residence of the Members recommended as Stewards for the year ensuing, shall, at least fourteen days previous to the Grand Festival, be transmitted by the Lodge recommending, to the Grand Secretary.*"—Constitutions, page 43, art. 3.

The necessity of complying with the above regulation is obvious—it is to give an opportunity to the Grand Master to exercise his judgment and discretion before he shall finally approve and appoint the Grand Stewards of the year; and therefore the Lodges who possess the enviable distinction of recommending for the Grand Master's approbation those Brethren whom they consider as eligible to serve the office, should, in justice to those whom they intend to distinguish, place the names in good time before the proper authority. It might be considered as unkind on the part of the Grand Master, to exercise the authority contained in art. 7, p. 44, which declares, that any Lodge that shall neglect to comply with article 3, shall forfeit its privilege of recommendation. We know, by experience, that H. R. H. the present Grand Master, looks upon *necessary* deviations from this law with great forbearance, but it is improper to place him, at any time, in a situation of difficulty. This year, four Lodges delayed their return.

We make these observations with some regret; but our attention has been so forcibly called to the subject that we do not hesitate to enter upon it, in the hope, that in future the law may be more strictly observed.

MASONIC ANECDOTE.

On the breaking out of the war (after the short peace) in 1803, Captain Akerman was returning from Newfoundland to Poole, when he was taken by a French privateer off Portland, nearly in sight of his native place (Burton Bradstock, near Bridport.) On nearing the French coast, as the prize-master was overhauling the ship's papers, he observed a *master-mason's* certificate, dated the 10th of September, 1783, showing that the captain belonged to the Lodge of Amity, at Poole. At sight of the certificate, he exclaimed "Mon Dieu!" gave it to the captain, took his hand, and gave him the fraternal embrace. He then called one of the crew who could speak English, and through him conveyed to Captain Akerman his great regret at not knowing that he was a mason before, as he would have put him on shore at Portland or Albany Head. On landing at Bordeaux, Captain Akerman was treated kindly, and when he set off for Verdun on his parole, every precaution was taken to render his situation comfortable on the journey. He was regularly billetted at the house of a Freemason, and his property, consisting of dollars, a watch, silver spoons, &c. &c. placed under the protection of the *gens d'armes* at each stage; and, on his arrival, safely delivered to him. At that depôt this unfortunate victim of war remained till the peace in 1814; but it is worthy of remark, that, during his eleven years of imprisonment, he often experienced the kindness of his captor. While he was at Verdun, Napoleon passed through the place, and, knowing that there were several Masons among the prisoners, he inquired how they conducted themselves; and on being told by the com-

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mandant that they behaved extremely well, ordered a dinner to be given them. They were invited accordingly, and, after due examination by the proper officers, sat down *(on Christmas day)* to a most excellent dinner. The commandant (as master of the Lodge), at the removal of the cloth, gave the health of Brother Napoleon Buonaparte, Emperor of France, &c., &c., which was drunk with *Masonic honours.* At the close of the meeting, each Englishman was presented with a five-franc piece in the Emperor's name, which they gratefully received, though from the hands of their national enemy.

MASONIC ANECDOTE.

TO THE EDITOR.

SIR,—If the following trifling anecdote is at all suitable to your pages, it is much at your service, and the gentleman who delivers you this note can well vouch for the facts:—

In the year 1807, from the consequence of shipwreck, I became a prisoner in France, and was for a time detained at Verdun. However, in 1808, from some caprices of the French government, not necessary to state, my place of confinement was changed to that of Givet, another depôt for English prisoners, and a place at a considerable distance from Verdun. It was on our route to this place the anecdote above alluded to occurred. We left Verdun, a party of five, four naval officers, and one civilian, under the escort of a party of *gens d'armes.* We were sometimes handcuffed to deserters from the French army, and otherwise ill-treated, particularly at night. On reaching a place of confinement this treatment continued, till arriving at Meziers or Sedon (I cannot recollect which,) where we were ordered a rest of three days, when the civilian already mentioned, and who was a Freemason, discovering that there was a Masonic Lodge held in the town, contrived to send a note to some of the parties of his fraternity. A short time only elapsed, before a gentleman came to our prison, and, after some little conversation with the civilian, supplied him with money, and told him that a better description of food should be daily forwarded to us during our stay there; nor was that all, but that he would obtain permission for us to walk about the town three or four hours each day, with the attendance only of a single *gens d'arme,* and that the rest of our journey should be rendered more easy and agreeable, all which promises he religiously performed; for we were supplied with the best of viands, not forgetting wines and the indulgence of a ramble in the town; and the remainder of our journey was rendered more like a tour of pleasure than the march of prisoners from one depôt to another—and all this, because one of our party happened to be a Freemason.

NAUTICUS.

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SONG

BY G. I. B.—T. R. C. G.

I DRINK to the Lodge which no Lodge can surpass*
For peace, love, and harmony, social and dear;
Where the bright beads that float on the top of each glass,
Are types of the spirits that shine round me here.
For sparkling and light is the joy of our souls,
Upheld by the magic of generous wine;
And mellow our hearts as the *juice* in these bowls,
Which fondly I quaff to our compact divine.

How oft do we weep in this dark world of ours,
To see the bless'd links of affection untwined;
A long chain of kindred dispersed in few hours,
And all save the *mother's* fond bosom, unkind?
While we in each quarter from which the winds blow,
A Brother can find on each far distant shore,
To dry up the salt tears of sorrow that flow,
And pilot us safe to joy's harbour once more.

Then fill the last glass which Sobriety sends,
(The last for *this* evening, by good Mason's laws),
On which her fair sister, mild Prudence, attends,
And nightly enjoins us to list in her cause.
Fill up: may the beam in each goblet to-night,
Preserve us from sickness, from sorrow, and pain,
And fill us with hope, like that pillar of light
Which guided the chosen to rapture again!

MASONIC SONG.

WRITTEN FOR THE FESTIVAL, DECEMBER 30, 1835.

The Words by Bro. W. Boag—the Music by Mr. M. Liddell.

THE hall—the hall's celestial light—
The enrapturing chamber of delight—
The soul-enliv'ning scene of love—
All other pleasures far above—
Within the portals of thy holy dwelling,
Where heart to heart its feelings freely telling,
FREEMASONRY! I love to stand,
Surrounded by thy faithful band.

* This song is intended for the concluding one at every convivial meeting of Freemasons, where sobriety and prudence are respected.

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I love to see the burning glow
Of friendship's torch a halo throw
Around the sacred spot, where nought
But peace and harmony are brought.
'Tis as a tone of sweetest music sending
Its strong vibrations, till the soul is rending,
Then passing, like departing day,
In softest melody away.

I love to see instruction's sun
Its rapid course in rapture run—
"Diffusing light and life" among
The Sons of Secrecy and Song—
In one proud link all hands and hearts uniting—
To pure and intellectual light inviting—
The mind t'improve—the heart t'expand—
And wisdom spread through every land.

ANACREON'S TWENTY-FIFTH ODE.

BY BROTHER J. LEE STEVENS, OF THE BRITISH LODGE, NO. 8.

When I drink wine my sorrows sleep!
What then with grief have I to do?—
Or what with pain? Why should I keep
Account with care? Is it not true
That all must die?—
Then why, oh! why
Do we consume existence thus?
Drink of the wine young Lyæus
Hath given us:—
When we drink wine our sorrows sleep!

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MASONIC INTELLIGENCE.

ESPECIAL GRAND LODGE.—April 27.

PRESENT,

The Rt. Hon. and M. W. Lord Dundas, Pro.-G. M. on the Throne.
The Most Noble and M. W. the Duke of Leinster, G. M. of Ireland.
Rt. Hon. Lord H. J. S. Churchill, D. G. M.
R. W. Hon. Thomas Dundas, Prov. G. M. Yorkshire.
" Simon M'Gillivray, Prov. G. M. Canada.

R. W.: R. Alston, *M. P.* S. G. W.
" E. A. Sanford, *M. P.*, J. G. W.

R. W. Brothers, W. W. Prescott.—W. Willett.—D. Pollock.—B. B. Cabbell.

V. W. Brothers, W. H. White.—E. Harper.—Rev. W. Fallowfield.—W. C. Clarkson.

W. Brothers, Silvester.—Salomons.—Mestayer.—B. Lawrence.—Shadbolt.—Cuthbert.—J. J. Moore.—Savory.—Henderson.—Zachary.—Heath.—Dr. Granville.—J. S. Gascoigne.—Buckhardt—Masson.—Simpson.—Laurie.—Sir Geo. Smart, &c.

Also, Moolvee Mahommed Ishmael Kahn, Ambassador from the King of Oude.—Rt. Hon. Lord Monson, P. M. Riegate Lodge.—Lord Albert Conyngham.—Hon. F. Saville.—Hon. Col. Anson.—Capt. Grinlay, late of the H. E. I. C. S., and a very numerous assemblage of other Metropolitan and Provincial Brethren.

The Grand Lodge was opened in ample form by the M. W. the Pro.-G. Master, assisted by the Grand Chaplain, Brother Fallowfield.

After the minutes referring to the election of the M. W. G. Master were read, the high Masonic honours were respectfully given in salutation of his Royal Highness. The compliment was acknowledged by his Lordship on the part of the Grand Master, from whom a letter had been received that morning, and which was read by the Grand Secretary, Brother White. It stated, in very affectionate terms, the regret of the illustrious Duke at being still compelled to be absent from the Brethren, and directed his Lordship to invest the Brethren whom he appointed as Grand Officers for the ensuing year.

In his letter, the Grand Master was graciously pleased to express his intention to remove the restriction which he had some time since laid upon the Stewards, interdicting the admission of musical Brethren into the Glee Room, which kind message Brother Lythgoe briefly noticed. The message was received by the Grand Lodge with grateful respect.

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OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND,
FOR THE YEAR 1836—1837.

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,

Rt. Hon. Lord J. H. S. Churchill.

Rt. Hon. the Earl of Scarborough . .	Senior Grand Warden.
Rt. Hon. Lord Suffield	Junior Grand Warden.
William W. Prescott, Esq.	Grand Treasurer.
William Meyrick, Esq.	Grand Registrar.
Rev. William Fallowfield	Grand Chaplains.
Rev. John Vane	
Mr. William H. White	Grand Secretaries.
Mr. Edwards Harper	
F. W. Bossey, Esq.	Grand Deacons.
R. T, Crucefix, *M. D.*	
Sir John Soane	G. Superintendent of Works.
Sir W. Woods (Clarenceux) P. S. G. D.	G. Director of Ceremonies.
J. Jennings, Esq.	Assistant Ditto.
Henry Perkins, Esq.	Grand Sword Bearer.
Sir George Smart	Grand Organist.

Lord Dundas was then saluted as Pro.-Grand Master, as were Lord John Churchill and the Grand Wardens, with the respective honours. After which the newly appointed Grand Officers were invested by the Pro.-Grand Master with their collars of office, in conformity with the letter of his Royal Highness.

A letter addressed to Lord John Churchill by the Rt. Hon. and Rt. Worshipful the Earl of Durham, Past D.G.M., was read. It expressed his lordship's high gratification at having received the distinguished mark of the attachment of the Grand Lodge in a recent vote of thanks, and reiterated those assurances of fraternal devotion to Freemasonry for which the Noble Brother has been so long distinguished. The letter gave evident pleasure to all the Brethren present.

The following are the names of the Grand Stewards recommended by their respective Lodges, and approved by the Grand Master.

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GRAND STEWARDS FOR THE YEAR.

W. Elyard Walmsley . .	No. 1	Joseph Fleming	No. 30
Richard W. Jennings . .	2	John A. Tielens	32
Charles P. Coppin	4	John C. M'Mullen	37
Charles R. Pole	6	William Bond	66
Charles Hawley	8	William Thodey Smith . .	72
Robert Gibson, Jun. . . .	14	David Lewis	108
William Kislingbury . . .	21	Edward W. Salomonson . .	116
William Fell	23	John Robert Pitter . . .	233
William Rudstone Read . .	27	Samuel Cartwright	324

The Especial Grand Lodge was then closed in ample form.

GRAND FESTIVAL OF THE ORDER.

THE Grand Festival has seldom been more numerously attended than on this occasion. The Grand Lodge, preceded by the Board of Stewards, and in the prescribed order, entered the Hall amid the acclamations of the Brethren, Brother Sir George Smart playing a Grand Masonic March on the organ, while they paraded round the Hall, according to the established ritual. The Ambassador of the King of Oude, in his splendid Asiatic costume, was allowed a place in the procession, and the gorgeousness of his dress, contrasted with the plain European attire of those by whom he was preceded and followed, added to the beautiful effect produced by the variety of Masonic costume in which the Brethren were clothed.

The appearance of the Hall at this moment was splendid in the extreme; we only regret that the spectacle should not be visible to others beside the Brethren, as the whole range of convivial assemblies cannot produce one to match that at the Grand Festival. The effect of the whole was much enhanced by the presence of "the beauties" in the gallery, whose dresses and plumes contrasted well with the insignia worn by the Brethren below.

Lord Dundas took his seat as Chairman, and was supported by the Duke of Leinster, Lord John Churchill, the Earl of Scarborough, Lords Suffield, Monson, Albert Conyngham, the Hon. Col. Anson, Hon. J. Saville, together with the Provincial Grand Masters, the present Grand Officers of the year, and the other Past Grand Officers previously named. The company was very numerous.

After a thanksgiving, most appropriately chaunted by the vocal Brethren, the noble Chairman then rose and gave—

"The King, the Patron of the Craft." Song and chorus, the national anthem.

"The Queen." Glee—"Here's a health to the King and the Queen."

The noble Chairman, on rising to propose the health of the Grand Master, said, that he need scarcely allude to the cause of His Royal Highness's absence to the Brethren whom he then saw assembled around the festive board, who felt in common with every member of the Craft a deep anxiety for His Royal Highness, and a fervent hope that heaven would restore him to his sight, and in doing so, restore him to those

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who dearly loved and sincerely revered him. The noble Chairman trusted that, with the kind blessing of Providence, His Royal Highness would before long be so far recovered from his infirmity, as to be enabled to mingle once more amongst his Masonic Brethren, to receive the tribute of their affection and esteem, and to shed, by his presence, a lustre over their proceedings. He had been requested by His Royal Highness, to express to the assembled Brethren the deep regret which His Royal Highness felt at being obliged to be absent from the festival; that nothing, whilst he had life, should ever lessen his attachment to them, or alter the heartfelt wishes which he had ever entertained for their welfare, and for the honour and prosperity of the Craft. The noble Chairman was quite aware of the arduous nature of the duties imposed on him as president of the banquet, and of his incapability to fulfil them to the extent of his own wishes, and the satisfaction of those he saw around him; but he would throw himself on their characteristic kindliness, in it his weakness would find a sympathy, and the goodness of the Mason's heart would make up for his own deficiency. If to these kind auxiliaries he needed additional support, he had it in the person of his noble friend on his right, the Deputy Grand Master, Lord John Churchill. The noble Chairman then gave the health of "The Grand Master, His Royal Highness the Duke of Sussex," which was received with the most enthusiastic and long continued cheering.

Lord John Churchill shortly afterwards rose and said, that he apprehended his noble friend needed no assistance whatever in the discharge of his duties as president of the banquet; he was a veteran in the cause, a long-tried and revered leading member of the Order, and he was surrounded that evening by hearts as honest and as warm as ever beat for the honour of Masonry. "It would be impossible," continued his lordship, "for me to express his merits as they deserve—indeed, if I had the ability to do so, it would be abusing your time by trifling with your understanding. I am not, moreover, fond of long speeches; you all know him, I therefore do not think that I can better accord with your wishes in his regard, than by leaving him at once, and without further comment, to the esteem which you entertain for him, and to which his long service and his honours are entitled. Gentlemen, fill as you love him—fill high to the health of 'The Pro.-Grand Master, Lord Dundas.'" (Great cheering, which lasted for some minutes.)

The noble Chairman returned thanks. It ever had, as it ever should be, his ardent hope and earnest endeavour to promote the honour of Masonry, and to prove worthy of the confidence reposed in him by his Brethren of the Craft. He felt highly flattered, as well by the kind manner in which his health had been proposed, as by the strong manifestations of regard with which it had been received. His noble friend was not more partial to short speeches than he was himself. Whatever he said came from the sincerity of a true Mason's heart, and with all the frankness of a British sailor. "The state of my health," said the noble Chairman, "and my avocations, prevent me from being amongst you as often as I could wish. The deprivation is my own; such a circumstance cannot be felt by you. The services which a shattered old man can render are not of such value as that their absence should be deplored. My Brethren, I have grown grey in your service, and in your service I shall die. To the utmost of my strength, if it be the will of Divine Providence to increase the sum of seventy years, I shall, be

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the subsequent sojourn amongst you long or short, be proud at all times and on all occasions to be called your servant, and ready to answer your call. And in the last evening hour of existence, whilst 'memory shall gild the past,' and hope look brightly on the future, my proudest consolation shall be the recollection of your friendship, and my warmest prayer shall be uttered for your welfare."

Lord Dundas again rose, and said, "Brethren, I beg leave to propose to you the health of the Grand Master of Ireland. To those who know my noble friend, I need not expatiate on his virtues, to those who do not, it is quite enough to say, that a knowledge of him would render them much more happy, if it be an additional cause of happiness—leaving aside his other titles to esteem—to be acquainted with one of the truest and most kind-hearted men that ever honoured the Craft of Masonry. Brethren, I shall give you the health of 'His Grace the Duke of Leinster, Grand Master of the Grand Lodge of Ireland.'" (*Cheers.*)

The Duke of Leinster felt very sensibly the high honour conferred upon him, and through him upon the Freemasons of Ireland. He should feel the highest gratification in relating to them the flattering manner in which he had been received at the grand festival of the Freemasons of England, and his countrymen would feel equal pride and pleasure in hearing it. If ever necessity or inclination should lead any of those, whom he had then the happiness to meet and the honour to address, to visit Ireland, they would find that their Brethren in that country would do all in their power to receive them in the true spirit of Masonry, and to make their stay happy amongst them. His grace had much pleasure in announcing that Masonry was greatly on the increase in Ireland; and begged leave once more to return the Brethren his hearty thanks for the warm manner with which they had given his health.

The noble Chairman next proposed "Lord Fincastle, and the Grand Lodge of Scotland."

Brother Mac Neil, a member of the Scottish bar, returned thanks. As an officer of the Grand Lodge of Scotland, he felt it his duty to be present on the occasion; although it would have much more fully accorded with his feelings to have enjoyed the festivity without intruding himself for a moment on the attention of the Brethren assembled; yet he felt that he should be justly liable to the censure of his countrymen of the Order, if he allowed, in the absence of the Grand Master of Scotland, so distinguished an honour to that noble individual, and to the Scottish Masons in general, to pass without an acknowledgment on his part. In the name of the Scottish Grand Master, and on the part of the Grand Lodge of Scotland, he returned them his heartfelt thanks. To a Scotsman away from home, the pride and the honour of his country were ever the dearest objects of his heart. It was with pride, therefore, that he remembered that not the least of the titles of the illustrious prince, who reigned in the hearts of British Masons, was derived from the land of which he (Brother Mac Neil) was an humble but an ardent child. He was no less gratified to recognize on that occasion in the person of the Worshipful Pro.-Grand Master, who presided over the festival with so much credit to himself, and so much delight and advantage to those who mingled in it, a nobleman of ancient Scottish extraction, of whose family name and achievements every Scotchman had reason to be proud. The noble duke on his left he claimed as an old

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friend of "dear Scotland." The honoured Grand Master of Irish Masonry had ever been known to feel a strong regard for the interests and welfare of his Masonic Brethren who belonged to a land that was strongly identified with his own. He should feel pleasure in telling his Brethren, when next he met them in Lodge, of the honour which had been paid to them in the hall of the Freemasons of England. He should tell them, that in that hall were to be seen the portraits of the Earl of Moira, the Duke of Athol, and that of the illustrious prince himself, the Grand Master of the Order, in the old Gaelic garb. The noble duke had said, that whenever any of his English Brethren should visit his country, that they should be received in the true spirit of Masonry; he (Brother Mac Neil) begged to offer the same promise on the part of the Scottish Masons; should business or pleasure lead them to the land of his birth, they would find in it from those, who were bound to them by "the mystic tie," a hearty welcome, and a reception which should do honour to the best feelings of Masonry.

After this address, Brother Broadhurst, in his usual style of excellence, gave the old and popular Scottish ballad, "My ain kind Dearie O."

The noble Chairman again rose to propose the health of a noble and a worthy Mason, one who had done the Craft "some service," not the least of which was the support he had afforded him (the Pro.-Grand Master) that evening. His noble friend deserved his best thanks, and he was quite sure that he was joined in the feeling of hearty acknowledgment to the noble lord on his right by every Brother in the hall. He would give them, without another word on his merits as a Mason and a man, the health of "The Deputy Grand Master, Lord John Churchill."

Lord John Churchill rose, and said: "Most Worshipful Pro.-Grand Master and Brethren, the ice has just been put on the table.—Although from such poor eloquence as mine not a solitary ray of heat could possibly be imparted, still a moment's detention in such an atmosphere would cause it to melt. I shall not 'waste the sweetness of the dessert' by detaining you for that moment. The honour you have done me, I feel deeply in my heart, and in my memory I shall treasure it to the last hour of my existence. (*cheers.*)

The next health given by the noble Chairman, was that of—"The Earl of Durham." His lordship said—"It is with the liveliest feelings of affection and esteem which one Brother Mason can entertain towards another, that I now rise to propose to the Brethren assembled at this Grand Festival, the health of our noble Brother, the Earl of Durham, who for some time held the high office amongst us of Deputy Grand Master, which doubtless he should have continued to hold, but that he is obliged to be away from England on his Majesty's service. A letter has been this day received from our noble Brother, in which he acknowledges the receipt of the Congratulatory Address which had been voted to him by the Grand Lodge, and expressing his deep and heartfelt sense of the honour conferred upon him; one which, I may add with the certainty of being joined in the feeling by all who hear me, he has justly earned, and to which he is eminently entitled. (*great cheers.*) The noble Lord's health was then given with successive rounds of applause.

Toast—"The Provincial Grand Masters." The Honourable Thomas Dundas, Provincial Grand Master for Yorkshire, returned thanks.

Toast—"The Grand Wardens, and the other Grand Officers of the year."

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Lord Scarborough, after having expressed his grateful sense of the honour conferred on himself and Brother Officers, said, that his Royal Highness, the Grand Master, might have chosen many more competent than himself to discharge the duties of Senior Grand Warden, but none with had the responsibility of that high office, and the honour and prosperity of Masonry more at heart. His lordship confessed that other avocations had prevented him from paying that minute attention to the business of his office, which he should otherwise have done, and he therefore felt to its fullest extent, the indulgence which he had received at the hands of his Brother Masons. To the utmost of his power he should endeavour to merit their confidence, and to cultivate their affection and regard; and whenever he should be found deficient, the error should not occur from want of inclination to do his duty. (*cheers.*)

The noble Chairman next proposed "Prosperity to the Masonic Charities." The Anniversary Festival in support of the Girls' School, his lordship stated, would take place on the 11th of May, on which occasion he hoped to see a numerous attendance of the Brethren. From circumstances, such as the expense of the building, which it would be a matter of unsuitable detail to enter upon at that moment, the Funds of that Institution were not in so flourishing a condition as in former years. Unless, therefore, a rally were made in behalf of those poor children, the Institution could not continue to support so large a number as it then did. This toast was received with the usual plaudits.

"The Grand Stewards" were then given by his lordship, the Pro.-Grand Master, who passed a well-merited eulogium on the order and regularity with which they had discharged their duties of the evening. Brother Dobie, President of the Board of Stewards, returned thanks.

The Worshipful Pro.-Grand Master then rose, and proposed 'Though last not least,' "The ladies," who had honoured and adorned by their brilliant presence, the proceedings of the evening. Gallantry to the fair had ever been amongst the distinguishing characteristics of a true British Mason. His lordship wished from his heart his lady-friends all the blessings which this life could afford, and length of years to enjoy them. The toast was received with the most deafening applause, which was kept up for some time. At length the graceful occupants of the gallery rose, and having bowed their acknowledgments to the assembly beneath, retired to the Glee-Room, which had been prepared for their reception. There they were entertained with a rich musical treat, which was contributed by the talent of the Professional Brethren. This was greatly enhanced by the vocal powers of Mrs. Seguin, Miss Birch, and our especial favourite, that charming native artiste, Mrs. Fitzwilliam, who gave one or two of her popular ballads in a style which is well remembered by all who have ever heard her sing them in public or private, and which at once raises her to the highest rank amongst the priestesses of simple melody.

The Worshipful Pro.-Grand Master, accompanied by Lord John Churchill, the Duke of Leinster, the Ambassador from Oude, and a numerous *cortége* of the Grand Officers rose from the dinner-table shortly after the last toast which we have mentioned had been given; and having partaken of coffee in the adjoining saloon, joined the ladies in the Glee-room, where they remained until the period of their departure, which took place about eleven o'clock. The hour of midnight terminated one of the most brilliant and delightful festivals at which we ever had the happiness of being present. We cannot conclude without offering

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our thanks, on behalf of the Craft, to the Board of Stewards, for the very marked attention manifested by them throughout the day; nor ought we to conclude without personally thanking them for the very courteous and fraternal compliment we received from them in the shape of Ladies' tickets for the gallery. It may be observed that, although some of the daily papers briefly noticed the Festival, several, whose conductors are intimately connected with the Order, some of whom have been promoted to its distinguished honours, have observed a marked silence: but from this want of courtesy, we joyfully exempt our excellent cotemporary the Public Ledger, for the promptitude and good feeling with which it, upon this, as upon all occasions, attends to the honour and interest of Freemasonry.

ROYAL MASONIC INSTITUTION FOR BOYS.

April 11.—Joseph Lythgoe, Esq., in the Chair.

The quarterly general meeting of the Governors was held this evening at the Freemason's Tavern. Present about a dozen members of the Committee, and several Governors. Two or three cases were considered, into the details of which we need not enter. In one the petitioner was for the present unsuccessful in his application to be placed on the list of candidates, as it was feared his mother would not be able to keep him, by her exertions, in a condition to render the advantages of the charity available in his case. Should the Brethren who recommended this application see these lines, we would suggest it to them, as a duty, to endeavour, amongst themselves and friends, to aid the widowed mother, that the Governors may be enabled, upon the annual meeting next year, to place the youth in the list of candidates.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

March 31.—GENERAL COMMITTEE.—Lord H. J. S. Churchill, in the Chair.

A very interesting discussion took place, on the subject of two petitions which had been rejected at the last meeting of the Committee.

In the one case the petition had been rejected for non-compliance with the forms required—first, as to the certificate of Lodge service, and secondly, from the want of certificate by minister and churchwardens. Mr. Norris, in support of the petitioner, put in an amended petition, in which all these forms were complied with, as far as the possibility of circumstances would admit; and the petition was ultimately received.

The second case was extremely interesting. It had been rejected, because the father did not, as it formerly appeared, come within the interpretation of a "reduced Freemason;" he being, in fact, an artisan in the dock-yard, whose wages were reduced in consequence of the change from war to peace.

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Mr. Key contended that the petition was, in every respect, entitled to be received, inasmuch as the father was a man of unquestionable integrity and moral worth—certificates of which he handed into the Committee. That he was reduced in circumstances was proved by his wages being now only about 30s. per week, to maintain himself, a wife, and seven children, whereas in the war-time they frequently exceeded five pounds weekly; that his respectability in life might be estimated by the fact, that the Government apprenticed boys to him, which would not be the case had he not borne a good character, and been looked upon as a superior man. In his over-hours he made some articles of cooperage, which his wife sold in a small shop. Mr. Key also observed, that several children (whom he named) were in the school, whose parents were in very humble circumstances, and indeed had never been in any other, and that, in Masonry, such a distinction as was in this instance so unfortunately exhibited, should not be suffered to exist.

Dr. Crucefix took the same view of the subject, and drew a contrast between the absurdity of attempts to show that the reduction of more than one half of a man's earnings was not in itself a serious calamity, while, on the other hand, a poor man, who had kept a small shop, in which, by every exertion, he could scarcely earn 20s. a week, should, on being compelled to give it up, be considered as a reduced tradesman, and his child therefore perfectly eligible, the mere circumstance of having kept a shop of some sort or other being the qualification. In such case, the child of a clerk, who might have a large salary and did not keep a shop, would be ineligible for admission. It was the *spirit* of the qualification, and not the mere literal or legal construction, that should be considered, and whenever cases occurred like the present, where character was not merely untainted, but vouched for by testimonials so strong as to make the party appear most honourable, it would be unmasonic to reject the petition. It was ultimately received.

Committees appointed April 1836.

GENERAL COMMITTEE (IN ADDITION TO THE LIFE GOVERNORS).

Mr. J. P. Acklam.
" J. Begbie.
" W. Bolus.
" F. W. Bossy.
" J. R. Bulmer.
" A. J. Burgess.
" S. Cardozo.
" F. Crew.
" J. W. Cragg.
" T. Farncomb.
" J. H. Fenton.
" R. Field.
" J. H. Freer.
" J. C. Fourdrinie.
" W. Halton.
Mr. C. Hawley.
" W. Jackson.
" J. D. Kincaid.
" C. W. Lovell.
" J. Nicholson.
" J. Nokes.
" S. Odell.
" T. Peppin.
" R. Sargent.
" W. Shorman.
" J. C. Stahlschmidt.
Hon. A. Trevor.
Mr. J. Taylor.
" T. Wallas.
" G. Whiting.

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HOUSE COMMITTEE.

Lord H. John Spencer Churchill, Kensington Palace.
Mr. J. P. Acklam, 138, Strand.
" C. Baumer, 37, Albemarle Street.
" F. W. Bossy, City Road, St. Luke's.
Dr. Crucefix, Lancaster Place, Waterloo Bridge.
The Rev. W. Fallowfield, 49, Warren Street, Fitzroy Square.
Mr. A. S. Gordon, 35, Ely Place.
" W. R. G. Key, 41, Ebery Street, Pimlico.
" H. R. Lewis, Oriental Club, Hanover Square.
" W. W. Prescott, Threadneedle Street.
" Wm. Shadbolt, Stockwell Common.
" W. H. White, 18, Artillery Place, Finsbury Square.

AUDIT COMMITTEE.

Mr. Charles Baumer.
" S. Cardozo.
" E. Harper.
" G. Henekey.
" S. C. Norris.
" T. Peppin.
Mr. R. W. J. Rodgers.
" Wm. Shadbolt.
" J. C. Stahlschmidt.
" R. Sargent.
" J. Taylor.
" W. H. White

At the Quarterly General Court, April 5, 1836, John Ramsbottom, Esq., M.P., was re-elected Treasurer.

The undernamed children were admitted into the school:—

Emma W. Andrews.
Fanny Sheffield.
Henrietta Toudap.
Adeline Gooding.
Sarah T. W. Walton.
Eliza Pullen.

FESTIVAL OF THE FEMALE SCHOOL.

———" But Juan answer'd, ' Look
Upon this child—I saved her—must not leave
Her life to chance; but point me out some nook
Of safety, where she less may shrink and grieve,
And I am with you."—Whereon Johnson took
A glance around—and shrugg'd—and twitch'd his sleeve
And black-silk neckcloth, and replied ' You're right;
Poor thing!" * * * * *
* * * * * * *
* * * " At least I will endure
Whate'er is to be borne—but not resign
The child who 's parentless, and therefore mine."

BYRON.

Amongst the many characteristics of her greatness which throw a halo around the classic brow of England, and which the philosopher and the philanthropist love to contemplate, is her benevolence—second to none, if not the first. Upon her lofty island-shore the adamantine shrine of Freedom has stood for ages. In the cherished land of the brave can sweetest Charity also boast of her coeval temple. Here doth the genius of England minister, attended by the milder virtues; and first in the train of these, the pleiad sisters, Piety and Mercy, with their snow-white robes and dewy urns. The name of England's Benevolence is written " with a pencil of light," if not in the most glowing, certainly the purest page of her annals. Wherever along her surface the eye may turn,

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those monuments of the heart, her benevolent institutions, present themselves beside the columns of her victories, and the mighty evidences of her arts. To the enlightened and impartial stranger, to the Mason of other climes especially, there is none of those institutions which convey more interest, none which arrest more strongly his attention or challenge his approbation, than that to celebrate the anniversary of which we made one amongst three hundred Masonic Brethren, on the 11th of May, just past, and the name of which appears at the head of our present sketch. For our own part, we feel, in mingling in this Masonic festival of the Female Orphans, more intense gratification than at any other which the Brotherhood are wont to celebrate; and we look forward with equal love and interest to its annual recurrence, as we do to that of its own dedicated month of sunshine and flowers. As Masons, or as Englishmen, we know not whether our pleasure or our pride predominates on this happy and proud occasion. But to our tale; for we should recollect that we went to "report progress" as well as to indulge in those feelings which are imparted from such a spirit-stirring scene. Of whom should we speak first, but of those whose Festival this confessedly and pre-eminently is, and who, although not Masons, are more intimately interested in it than even our Masonic selves—*place aux dames!*—the ladies! On this evening, then, as on that of the Grand Festival of the Order, it is our grateful duty to announce to the Masonic world that our beautiful countrywomen displayed to equal perfection their graceful and brilliant array. It were a work of supererogation to talk of hearts that "beat happily," of bright eyes that "rained influence," of angelic looks that "mirrored heaven," and all the ineffable *et cetera* which a gallery of English beauty invariably displays.

"Their praise is *hymned* by loftier harps than mine."

It is quite enough to say that it was a sight for a poet's young eye, a "voluptuous blaze," which made our old aching optics wink until we turned them, in self-defence, to the solids. We trust our lady-friends will forgive us, if, from our "heart of hearts," we "plead guilty to the soft impeachment"—if we confess one amiable weakness almost above all others, for which we have been remarkable since o'er our brow

"The snow-fall of time has been whitening."

The chair was filled by our excellent and noble Brother, Lord John Churchill, the Deputy Grand Master, supported on either side by a number of Grand Officers and other distinguished Brethren; and, as on the evening of the Grand Festival, we had much pleasure in recognizing amongst these, the Ambassador Extraordinary from the King of Oude, attended by his brother interpreter, Captain Grindlay.

When the cloth was removed the noble Chairman proposed the health of "The King, the patron of the Craft." His lordship had great pleasure in announcing to the company, that, with his usual benevolence in the cause of charity, his Majesty had transmitted twenty guineas as his subscription for the year, to the fund for the education and support of the female orphans of the Royal Masonic Institution. This announcement was received with several rounds of applause, after which his Majesty's health was drunk with the usual honours. The national anthem was then given by the professional Brethren. The next toast which the noble Chairman said he should have the honour and gratification of giving, was one which would be received, he was certain, with all those genuine

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marks of affectionate loyalty which were characteristic of a Briton's heart, and at the same time but a just tribute to the illustrious object for which they were intended. Her Majesty was connected with many meritorious institutions in the empire which had the cause of charity for their claim to public sympathy and support. There was one still better consolation, one surer harbinger of a brighter crown, the feeling that she had been amongst her subjects the mother of the poor (*cheers*). It may be well said in her regard, said his lordship, that charity is the most precious jewel in the royal crown. Brethren, fill high to the health of "Her Majesty the Queen" (*loud cheers*).

Glee—"Here's a health to the King and the Queen."

The noble Chairman again rose and said, "Brethren, it is with great pleasure, in proposing the health of our Most Worshipful Grand Master, I have an announcement to make to you which, doubtless, will afford you equal pleasure, namely, that the oculist to His Royal Highness has at length declared it to be his opinion, that after the effects of a slight attack of the influenza shall have been got over, and the danger to be apprehended from the north-westerly winds, the operation on His Royal Highness's eyes may with safety be performed. (*Loud and long continued cheers*). The noble Chairman then gave the health of "The Most Worshipful Grand Master, His Royal Highness the Duke of Sussex." (*Loud and long continued cheers*).

Glee—"Sussex, our Master and Prince."

The noble Chairman next gave the other members of the Royal Family who were not Masons. With their characteristic loyalty, his Brethren of the Craft would drink their healths as joyously as if they were. (*Cheers and Laughter.*)

Glee—"Now the Bright Morning star."

"The health to which I am now about to call you to fill high," said his Lordship, "is one which needs not the power of eloquence much greater than I can boast of, to cause you to toast it with enthusiasm. It is a name, the mention of which is a talisman to the heart of every British Mason. You all know his merits much better than I can describe them. I mean our most worshipful Pro.-Grand Master. (*Cheers.*) Our noble Brother is absent from our festival this evening through necessity, not from inclination. He should have been with us, but that he had been honoured with a command to dine this evening with Her Royal Highness the Duchess of Kent. His heart is with us (*cheers*); and his purse is as open in the cause of benevolence as ever. With his usual liberality, he has put his name down for ten guineas. (*Cheers.*) Brethren, without further preface I beg leave to give you the health of our noble Brother, "The most Worshipful Pro.-Grand Master, Lord Dundas." (*Loud cheers.*)

"The Thorn," by Brother Hawkins.

John Ramsbottom, Esq., M.P., the Treasurer to the Institution, then rose and said: "Brethren, I rise with the liveliest feelings of satisfaction to propose the toast which has been entrusted to my care. When I mention the name of our noble Chairman, and call on you to fill to his health, I am sure that every heart will beat with kindly feelings towards him. I have had the honour of being a Mason for the space of 20 years, and I have seen many distinguished individuals fill the Chair at our banquets, but not one among them who did so with more honour to himself, or more advantage to the assembly over which he presided, than our noble Brother on my right. Whether for the cause

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of charity, or the honour of the Craft, his heart is in the right place, and his hand is open and ready. If we were to seek out an additional title which he possesses to our esteem, the high station which he holds as a post-captain in the navy, and to which he has done such honour, is one which will make its way to the proud and manly feelings of a British heart. (*Cheers.*) Brethren, I will give you the health of one of the best of Masons, and one of the glorious defenders of Old England, 'Our Deputy Grand Master, Lord John Churchill.'" (*Loud cheers.*)

Lord John Churchill, when the cheering had subsided, rose and said: "Brethren, brief am I in speech, but yet sincere. What I say comes from the sincerity of my heart. From my 'heart of hearts' I thank you, and wish you all length of years, and the enjoyment of every blessing which a beneficent Providence can bestow."

Glee—"Ye Spotted Snakes."

The noble Chairman next proposed, after having prefaced the toast with some well merited laudatory observations, "The Vice Presidents of the Institution." (*Cheers.*)

B. Bond Cabbell, Esq., rose to return thanks: "Brethren," said the worthy Brother, "I rise to acknowledge the compliment, on the part of the Vice Presidents, which you have just paid us. We receive so high an honour with the feelings of pride and gratification to which it is entitled, as it conveys to us your approbation of what services it has fallen to our lot to render the cause of charity. In reference to the Institution, to celebrate the festival of which we have all assembled this evening, I feel that I should not discharge my duty if I omitted to call your attention to one particular point which must deeply interest all who wish for its prosperity—I mean the Debt. It is almost unnecessary to impress upon your minds as Masons, the truth of the position, that every building should have a firm foundation. It is already well known that the one on which the superstructure of the Female Institution was raised was sandy and unsafe. The wooden piles which had been put down gave way to the corrosive and destructive effects of time. It is, at length, on a solid and a sure foundation; but it remains with us to make it lasting. Its funds should be firm also. Brethren, the fact is this: The Debt, previous to this Festival for the Institution, stood at 2500*l.* We sent letters round to various quarters from whence we anticipated sympathy and support: the result of our correspondence brought us in but 400*l.*, which leaves the debt at 2100*l.* It remains with yourselves, Brethren, to make the still further requisite reduction; and I am quite aware this appeal is made to hearts as warm and benevolent as ever throbbed in the cause of humanity. Your own feelings on such a subject and in such a cause are much more eloquent than any language of mine could possibly be. The secretaries are ready to enrol your names amongst the benefactors of the Royal Masonic Female Orphan Institution, and to accept your subscriptions. For the honour you have done the Vice Presidents I beg leave, Brethren, on their part once more to offer you our heartfelt thanks" (*cheers*).

Song by Brother Hobbs—"The Lads of the Village."

The noble Chairman then gave "Prosperity to the Royal Masonic Institution for Female Children." His lordship said: "Brethren, you know I am never fond of hearing myself speak, or addicted to long speeches on any occasion. On one like the present, and on such a subject, the tongue must speak from the abundance of the heart. Mine is too full to say more than that 'he that giveth to the poor lendeth to the Lord'" (*loud cheers.*)

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After the announcement of this toast, the stewards entered in procession, each bearing his wand of office, at the head of the female children, who walked, two deep, to the number of between 70 and 80, with their matron and governesses, three times round the hall, the organ, at which Sir George Smart presided, sending forth the while a sacred strain of melancholy and peculiar beauty. The children then sung a hymn composed for the occasion.* This hymn was sung in exquisite unison. A plaintive strain is best when given thus, unfettered by the combinations of art. It is the heart's own melody—

"The sort of sound we echo with a tear."

When the organ had ceased, and the last infant accents had died away, a short silence of a solemn character ensued, during which the soul drank deep of the generous excitement of the moment. The whole assembly then arose and gave expression to their enthusiasm by a simultaneous burst of applause. It was evident that many a manly heart was full, and many a stern eye was wet—

"Sunt lacrymæ rerum, et mentem mortalia tangunt."

But it was "the joy of grief;" the tear for the fatherless was brightened by the heart-glow of pride, that the dying prayer and the last dearest wish of the poor Mason for the protection of his little ones were not forgotten by the Brethren he had left behind. The interesting train passed once more round the hall in graceful review, smiling innocently, and smiled upon, and then departed, like the last sweet beam of a summer sunset.

Touching indeed was the scene; we witnessed the tear in the eyes of more than one military Brother. Brother Cardozo, whose long continued indisposition had caused his regretted absence from Masonic duties, ventured upon this occasion to resume his place, and walked in the procession; his feelings nearly overcame our warm-hearted friend, but his joy repaid the effort, and we are gratified since to learn that he did not suffer by the exertion.

The noble Chairman again rose, and said—"Brethren, having now seen the objects of your love, I trust you feel satisfied with them and with yourselves (*cheers*). Allow me to propose to you the health of an esteemed Brother, whose exertions have contributed much to forward the interests of the institution of the Female School. I will give you the health of 'Brother Ramsbottom, the treasurer.'"

Brother Ramsbottom returned thanks. He almost thought that his health was drunk more as a customary mark of courtesy to an officer of the institution, than as a tribute to the efficient manner in which he had fulfilled the duties of his office. To a merit like the latter he could scarcely lay claim. It was certainly consoling to him that even the small service he had been enabled to render the institution, was more than appreciated by his Masonic Brethren. He had been treasurer for a number of years, and he should feel proud and happy to continue in that office so long as he should be deemed worthy of the confidence of those he had the honour to serve (*cheers*). He needed not to appeal to the feelings of the Brethren assembled for the interesting objects of their solicitude and regard who had just presented themselves; those poor children had already made a much stronger appeal than he could attempt to make (*hear, hear*). He trusted their appearance had given

* The same as sung at the Festival of 1834

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satisfaction to their benefactors; and beautiful as their outward person appeared, he could assure the Brethren that their inward mind received equal attention. Their education was in every way worthy of the Mason's child. Much credit was due to the Committee for their judicious management, and too much praise could not be awarded to their governesses, Mrs. Crook and Mrs. Jackson, for the watchful solicitude and maternal kindness, which they on all occasions were accustomed to evince in the care of those "little ones." It afforded him much pleasure in bearing his testimony to the strong interest which many of the ladies, by whose presence they were honoured that evening, took in the institution. They had a reward already, much more precious than that which he or his Brethren could afford them, the consciousness of having done good; the feelings of their own hearts—hearts surcharged with goodness, and overflowing with the tenderest emotions that ever did honour to human nature (*cheers*). He trusted that the Great Architect of the Universe, and the heavenly "Father of the poor," would remember them in another and a better world. He was sorry that His Royal Highness, the Most Worshipful Grand Master, was unable to be present on such an interesting occasion; his heart, however, as it always had been, so it then was, with them. "Brethren," said Brother Ramsbottom, in conclusion, "my heart is full, as I feel every one is which throbs around me to-night, in the cause of charity; I hope the subscription list will be equally so (*cheers*).

Brother Ramsbottom again rose, and having asked permission of the Rt. Worshipful Deputy Grand Master to make a few observations, said —"Brethren, I am sure you will join me in the truth of the assertion, that in no other society than in our own, is more justice done to the merits, or more homage done to the character of the fair sex. I have great pleasure in announcing to you the subscription of a lady, a relative to our late lamented Brother Lindley. In mentioning the name of our deceased Brother, it is but justice to his memory to say, that whether we look to his character by his own fireside, or mixing abroad with his fellow-citizens, there lived not a better man. As a Mason, his name was never mentioned without calling forth in the bosoms of those who heard it the liveliest feelings of love and esteem. He not only was with us during his life, but is anxious in spirit to remain with us after death (*cheers*). Brethren, I have been requested by the excellent neice of our late Brother Lindley to present you with twenty pounds subscription, and also three pounds, the proceeds of a jewel which he had received from the Lodge of Antiquity, making together a present of twenty-three pounds to the Female School (*loud cheers*).

The noble Chairman, after some laudatory observations on their merits and services, proposed the health of "The Medical Officers."

Doctor Granville rose to acknowledge the compliment, and said— "For the fifteenth time, Brethren, I present myself to your notice, to return thanks for the kind tribute of your regard, and, I may add, of your approbation for those services, which it is but truth to say, have ever been sincerely and warmly given in the cause which assembles us here to-night. It has ever been a matter of consolation to those who took a part in the affairs of the institution, that their exertions were equalled, if not surpassed, by the liberal feelings of the Masonic Brethren who were interested in its prosperity. I have no doubt of the ultimate prosperity of the Female School. I have no doubt of the result of this evening's subscriptions. Our honourable and worthy

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Brother, the treasurer, expressed a hope that the list would be as full as your hearts, I beg to express a certainty that it shall be so (*cheers*). Brethren, having paid considerable attention to the affairs of the institution, I can speak from experience of the merits of those concerned in conducting them; and I deem it my duty to offer each and all of them my tribute of approbation for the zealous and efficient manner in which they have discharged the duties allotted to them.

In particular, I should mention in terms of the warmest commendation the name of the excellent lady who fills the situation of matron to the school. Falsehoods had been disseminated regarding her treatment of the children, in which it was circulated that she had been in the habit of neglecting both their morals and their health. An investigation, I am proud to say, took place; and the result was, that those charges were declared unfounded and calumnious, and the character of this excellent lady, and that of the institution rose above the machinations of their enemies more glorious than ever. With regard to the morals of the children, I can say, and I shall be joined in the assertion by all who have visited the school and paid any attention to its details, that in no other school in the empire is stricter attention paid to the inculcation of every sound and virtuous principle. With respect to their health, one fact will speak volumes. There has been but one death in this school since our last anniversary. This was a case of awful and sudden dissolution which baffled the efforts of human skill, and which could not be avoided. If, as fathers or brothers, you could but see the true tenderness of heart, and unceasing attention paid by the matron on this occasion, you could not believe for a moment any charge of inattention which interested parties might prefer against her. I beg once more, Brethren, to return you our heartfelt thanks for the honour you have conferred on the medical officers of the Female School.

The Deputy Grand Master then gave "The Royal Masonic Institution for Boys," and announced that Brother Coe's excursion to Sheerness would take place on the 22nd of June.

His lordship then called for bumpers, and gave "The Ladies."

The professional Brethren responded with the old popular glee "Here's a health to all good lasses."

The noble Chairman once more rose and said: Brethren "Though last not least," I shall give you a health which with the true spirit of British hospitality you will drink with pleasure, I have left him to the last, that we should honour him the more. The illustrious Brother on my left has already passed his first degree in the Lodge to which I belong, and he receives his second to-morrow. From the personal knowledge I have of him, and from the high character which he has ever been known to bear, I do not hesitate to say, that he will do honour to the Craft of Masonry. He is "a child of the Sun," and his heart-springs glow with the parent heat. Brethren, fill high to the health of our illustrious Brother, the Ambassador extraordinary from the King of Oude (*cheers*).

His excellency rose, and returned thanks in his native language; and, gave expression to his sentiments with those peculiar gestures of easy grace, and that pleasing serenity of countenance for which the eastern courtier is remarkable.

His excellency's interpreter, Brother Captain Grindlay, translated his address as follows:—"Dear English Brethren, though I were enabled to boast of a perfect knowledge of your own beautiful language, I could not tell you the pride of my heart at receiving such an honour in a society

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of Englishmen. Though, to make use of the words of one of the poets of my own dear country, every hair on my head were changed into a tongue of fire, still should I be unable to express to you the intense glow of my gratitude. When I return to the East, I shall proclaim to my countrymen the mark of distinction which has been conferred upon me amongst the first people of the universe; and I shall endeavour to prove myself in some measure worthy of it, by promoting the cause of benevolence (*loud and continued cheers*).

His lordship then gave the health of the Stewards. Colonel Cleiland returned thanks.

The noble Chairman took his departure at 10 o'clock.

The Glee Room. The arrangements were here on a similar scale of elegance and liberality as on former occasions; much more, however, than the amusements of the passing hour did our fair friends seem to enjoy the happy result of the day's proceedings.

We have accidentally mislaid the list of the Grand Officers who attended; we remember, however, that they were numerous, and were supported by the House Committee, and several Provincial Grand Officers; among whom, we especially noticed Brother Thomas Brutton, Grand Treasurer for Staffordshire. This especial notice is due to his zealous support, his presence at the Girls' Festival was most complimentary, he attends regularly, and is a liberal contributor.

The general subscription at the tables, was characteristic of the Order—"Ask, and ye shall have," was nobly exemplified. A sum, upwards of nine hundred pounds, sufficiently indicates that it is the intention of Masons not to reduce the number of their protegées, not to limit their comforts. The Stewards of the day advocated the cause equally by their own donations, as by their attention they promoted it amongst the Brethren. We subjoin the list.

Brother	Rowland Mitchell . .	No. 6	*President.*
"	Col. W. Douglass Cleiland .	324	*Vice Pres.*
"	James Savage, S. W. . . .	1	*Treasurer.*
"	J. R. Bulmer, P. M. . . .	70	*Hon. Sec.*

Br.	B. Burgess, P.S.G.D.	Br.	Henry Brayne, W. M. No. 37
"	Charles Hancock . No. 2	"	W. T. Smith, J. D. . . 72
"	John Gray, P. M. . . . 4	"	John Waller, S. W. . . 108
"	John Lee Stevens . . 8	"	Henry Phillips, P. M. . 109
"	D. Watts 11	"	John Mather, W. M. . 156
"	Joshua Gray 11	"	Frederick Salmon, W.M. 194
"	S. Wallwyn Darke, P. M. 14	"	Robert Crosse, P. M. . . 195
"	Samuel Unwin, P. M. . 21	"	L. Chandler, P. M. . . 229
"	Samuel Odell, P. M. . . 30	"	L. Crombie, D.Prov.G.M. 233
"	John Anthony Tielans . 32	"	Charles Schlotell . . . 269

The Board of Stewards issued two circulars; the first containing an outline of the very strong claims of the charity on the attention of the Brethren, and urging their attendance; the second, of similar import, was placed upon the dinner plates with the yearly account. Brother Cabbell having embodied the substance in his address, it is not necessary to repeat it.

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The following is an abstract from the accounts for 1835, as distributed in the Hall.

Receipt.	£	s.	d.
The King's Most Excellent Majesty . . *a*	21	0	0
The Queen's Most Excellent Majesty . . *a*	10	10	0
H. R. H. the Duke of Sussex . . . *a*	10	10	0
The Lord Dundas, 8th donation	10	10	0
T. Dundas, Esq.	10	10	0
The Earl of Durham, D. G. M., 4th donation .	10	10	0
John Ramsbottom, Esq., Treasurer, 13th donation .	10	10	0
L. H. Petit, Esq., 23rd donation	10	10	0
W. W. Prescott, Esq., 9th donation . . .	10	10	0
Lord H. John Spencer Churchill, 5th donation . .	10	10	0
George Stone, Jun. Esq., 4th donation . . .	10	10	0
B. Bond Cabbell, Esq., V. P.	52	10	0
The Grand Lodge	100	0	0
The Grand Chapter	52	10	0
Amount received of the Grand Lodge, being a moiety of Fees for registering the Initiation of Masons during the year	103	13	6
Amount of Needle-work done by the Children . .	115	19	6
Amount of Dividends	466	0	8
Sundry Subscriptions and Donations . . .	708	15	0
Balance due to the Treasurer	1081	9	8
	£2806	18	4

Disbursement.			
By Balance due to Treasurer, as per last account .	521	5	0
Provisions for Children, Matron, and Assistants .	525	2	5
Medicine	6	1	0
Amount paid for Rent, Taxes, Insurance, and Furniture	143	16	0
Paid on account of Works lately completed * .	1000	0	0
Household Linen and Clothing for the Children, and Haberdashery	198	2	10
Coals, Candles, and Soap	64	7	4
Salaries and Wages to Officers and Servants . .	142	10	0
Gratuities to Matron and Assistants . . .	24	3	0
Books, Printing, and Stationery . . .	44	6	2
Incidental Expenses by the Secretary and Matron .	61	13	6
Collector	17	2	3
Interest on Loan	47	18	10
	2796	8	4
Donation announced but not yet received . .	10	10	0
	£2806	18	4

Examined W. H. White, J. P. Acklam, W. Shadbolt, J. Taylor, E. Harper, G. Henekey, C. Baumer, } *Auditors.*

W. Fletcher Hope, *Secretary.*

* There are still unliquidated Accounts for these Works amounting to about 1200*l.*

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(CIRCULAR.)

Royal Freemasons' Charity for Female Children, Westminster Road, 28th May, 1836.

The House Committee feel themselves called upon, with the permission and under the sanction of the M. W. Grand Master, H. R. H. the Duke of Sussex, President of the Institution, to appeal to the various Lodges and Chapters, Grand Officers, and other members of the Fraternity, on the present state of the finances.

It is pretty generally known, that in consequence of the decay of the oak sleepers and planking on which the School House was erected about the year 1793, and the quality of the soil, serious and alarming settlements in the edifice became evident about eighteen months since, and upon a survey it was found that the only means of upholding the building would be to underpin the foundation walls, remove the decayed timber, and after excavating the soil till a solid foundation should be arrived at, then to form a concrete, and build new brick footings to all the foundation walls of the structure, both external and internal.

The expense of these works, including other essential repairs, and some requisite additions, notwithstanding the attention which has been paid to economy, has been about 2600*l.* The alternative to this would have been to rebuild entirely, but that would have occasioned a much larger outlay, and would, for a considerable time, have put a stop to the progress of the school.

Towards meeting this heavy expenditure, various sums have already been contributed, as specified below, amounting together to about 550*l.*, still leaving a debt of above 2000*l.* to be liquidated.

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 most anxious wish of every Brother to avert. The House Committee therefore appeal with confidence to the Fraternity, which has established, and to the present time upheld the Institution, to unite with them strenuously in raising the funds requisite for the sustainment of this work of charity to its fullest extent.

H. JOHN SPENCER CHURCHILL, D. G. M.
and Chairman of the House Committee.

Contributions will be gratefully received by John Ramsbottom, Esq., Treasurer to the Charity, 31, Spring Gardens; W. W. Prescott, Esq., Gr. Treasurer, 62, Threadneedle Street; Messrs. Williams and Co., 20, Birchin Lane; Sir Francis Ommany, Navy Agent, 22, Norfolk Street, Strand; John Laurie, Esq., Army Agent, 10, Charles Street, St. James's Square; the Grand Secretary, at Freemasons' Hall; the Secretary to the Institution, Mr. W. Fletcher Hope, 30, Penton Place, Walworth; the Matron, Mrs. Crook, at the School House, Westminster Road; the Collector, Mr. John Canham, 7, Bennet's Hill, Doctor's Commons.

Among the contributions already received, and included in the late festival and preceding returns are the following:—

	£	*s.*	*d.*
The Grand Lodge of England . . .	100	0	0
Supreme Grand Chapter . . .	52	10	0
Lodge of Fidelity, 3	10	10	0
Royal Somerset House and Inverness Lodge, 4 .	15	15	0

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	£	s.	d.
The British Lodge, 8	21	0	0
Tuscan Lodge, 14	10	10	0
Lodge of Emulation, 21	10	10	0
Cyrus Chapter, 21	10	10	0
Old King's Arms Lodge, 30	10	10	0
Lodge of Felicity, 66	10	10	0
Lodge of Peace and Harmony, 72	10	10	0
Caledonian Lodge, 156	10	10	0
Lodge of Honour and Generosity, 194	31	10	0
St. Paul's Lodge, 229	21	0	0
Prince of Wales' Lodge, 324	21	0	0
Board of Grand Stewards for 1835	11	14	6
Lord H. John Spencer Churchill, D. G. M., V. P.	10	10	0
Benj. Bond Cabbell, Esq., P. S. G. W., V. P.	52	10	0
— Birnie, Esq., W. D. M. Lodge of Antiquity	52	10	0
W. Shadbolt, Esq., P. S. G. D.	10	10	0
W. H. White, G. S.	10	10	0
W. Williams, Esq., Prov. G. M. of Dorsetshire	10	10	0
C. Baumer, Esq.	10	10	0
R. Mitchell, Esq., in addition to 10*l.* 10*s.* as a Life Gov.	10	10	0
George Birnie, Esq.	10	10	0
L. Chandler, Esq.	10	10	0
George Henekey, Esq.	21	0	0
Executors of the late W. Lindley, Esq., P. S. G. D.	21	0	0

SUPREME ROYAL ARCH CHAPTER.

QUARTERLY CONVOCATION, MAY 4.

Present.

M. E. C. Right Hon. the Lord Dundas, Pro.-G. Z. as M. E. Z.
E. C. Simon M'Gillivray as H.
E. C. William W. Prescott I.

The Grand Chapter was opened in ancient and solemn form.

After the Minutes of the last Quarterly Convocation had been read and confirmed, the following E. Comps. were announced as Grand Officers of the Grand Chapter for the year ensuing.

H. R. H. the Duke of Sussex, *K. G.*	Z.
Rt. Hon. the Lord Dundas	Pro.-Z.
Rt. Hon. the Lord H. J. Spencer Churchill	H.*
John Ramsbottom, *M. P.*	J.
William H. White	E.*
Edwards Harper	N.*
Thomas F. Savory	P. Sojr.
Rt. Hon. The Lord Suffield	1st. Asst. Sojr.
Henry Perkins	2nd Asst. Sojr.
William Prescott	Treasurer.*
William Meyrick	Registrar.*
Frederick W. Bossy	Sword Bearer.
R. T. Crucefix, *M. D.*	Standard Bearer.
William Lowndes	Organist.
Robert Miller	Janitor.

Those marked thus * receive their appointments in virtue of the Offices which they respectively hold in the United Grand Lodge.

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Comp. Dr. Crucefix being in attendance, he was invested by the Pro.-Z., and took his seat as Grand Standard Bearer.

A Charter of Constitution was granted to certain Companions, to be attached to the Lodge, No. 611, Gainsborough.

The following Committee of General Purposes was appointed:

THE THREE GRAND PRINCIPALS, AND PRO.-Z.

William W. Prescott,	John Fortune.
William Shadbolt,	Geo. P. Philipe,
J. C. Burckhardt,	Lawrence Thomson,
R. T. Crucefix, *M. D.*	Samuel Staples,
Benjamin Lawrence,	

QUARTERLY COMMUNICATION.

June 1.—Present, the Rt. Hon. the Lord Dundas, M. W. Pro.-G. M., on the Throne.

R. W. Rt. Hon. the Lord H. John Spencer Churchill, D. G. M.
William W. Prescott, P. S. G. W. and G. T. as S. G. W.
Louis H. Petit, P. J. G. W. . . . as J. G. W.
Simon M'Gillivray, Prov. G. M. for Upper Canada.
V. W. Rev. John Vane, G. Chaplain.
William C. Clarkson, P. G. Treasurer.
William H. White, Edwards Harper. } G. S.
W. Fred. W. Bossy . . S. G. D.
R. T. Crucefix, *M. D.* . J. G. D.
Charles Simpson, P. G. S. as G. S. B.
R. W. Jennings, Asst. Grand Director of Ceremonies.
Sir George Smart, G. Organist.

Together with many other Past Grand Officers, several of the Grand Stewards of the year, and many other Masters, Past Masters, and Wardens of the Craft.

The usual routine of business was entered upon, and the following appointments and elections declared:—

BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.

John Henderson, *President.*
Henry R. Lewis.
Simon M'Gillivray.
Benjamin B. Cabbell.
William Meyrick.
Frederick W. Bossy.
Robert T. Crucefix, *M. D.*
William Shadbolt.
Thomas Moore.
Benjamin Lawrence.
John Masson.

MASTERS.

S. C. Norris. W. M. G. S. L.

Alexander Dobie .	No. 1
J. P. Acklam . . .	8
Robert T. Hall . .	14
George Henekey .	21
F. Daniel . . .	70
Richard Lea Wilson .	113
William Manton .	158
Martin Sangster . .	215
Z. Watkins . . .	318

PAST-MASTERS.

R. H. Giraud, . .	G. S. L.
George P. Philipe .	7
Joseph Lythgoe .	27
Henry T. Archer .	218

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BOARD OF FINANCE.

GRAND OFFICERS.		Alexander Dobie . .	No. 1
John Ramsbottom, *M. P. Pres.*		J. P. Acklam . .	. 8
Henry R. Lewis.		George Henekey . .	. 21
William W. Prescott.		Richard Lea Wilson .	. 113
William Meyrick.		Martin Sangster . .	. 215
Thomas F. Savory.		PAST-MASTERS.	
Thomas Moore.		R. H. Giraud, . .	G.S.L.
Michael M. Zachary.		Joseph Lythgoe . .	. 27
MASTERS.		Robert Thomas Crucefix	. 113
S. C. Norris, W. M.	G. S. L.	Henry T. Archer .	. 218

A gracious message from H. R. H. the M. W. G. M. was delivered by the Rt. W. Brother Lord John Churchill, directing the attention of the Grand Lodge to the eminent services which his Grace the Duke of Leinster, the Grand Master of Ireland, had for many years rendered to the Craft, but more especially upon a recent debate in Parliament, when the most Worshipful Brother, as a Peer of the Realm, so nobly advocated the interests of the Order. His Royal Highness further recommended that a vote of thanks from the Grand Lodge of England should be forthwith presented to his Grace the Duke of Leinster, expressive of the grateful sense entertained of the powerful support which the Order of Freemasonry has received by the fraternal exertions of their most noble Brother. The recommendation was unanimously adopted.*

A motion to the effect that the late Grand Sword Bearer should wear the clothing, and take his seat accordingly, was unanimously carried.

A motion, of which due notice had been given in the committee of Masters, for alteration respecting some of the Grand Appointments, was negatived on a division.

A recommendation from the Lodge of Benevolence, to grant the sum of one hundred pounds to the widow of Brother Goff, deceased, Prov. Grand Master for Hayti, was carried in the affirmative.

GRAND OFFICERS' CLUB.—Lord Dundas presided, and appeared in good health and spirits. His lordship adverted very pointedly to his absence from forgetfulness on a recent division in the House of Lords, and so felicitously inculpated himself, that the Brethren rather congratulated themselves upon the occasion that drew from his lordship many fraternal remarks of considerable importance.

Some of the newly appointed Grand Officers joined the Club, and it being intimated that as the Treasurer's duties had become somewhat onerous, the assistance of a Secretary would be agreeable to him, Brother Jennings, the Assistant Grand Director of the ceremonies volunteered his services, which were thankfully accepted. A satisfactory Report of the Funds was read.

MASTERS AND PAST-MASTERS' CLUB.—Brother Lythgoe in the Chair. A ballot was taken for New Members, and the names of other Brethren proposed. A vote of subscription to the Boys' and Girls' Charities was passed; and after dinner, the Brethren adjourned to the Grand Lodge at the Hall.

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* The vote of thanks has been most splendidly engrossed on vellum, and after having been signed by Lords Dundas, John Churchill, Scarborough, and Suffield, was presented to His Grace, who expressed himself highly gratified by the compliment.

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BOARD OF GENERAL PURPOSES, *May* 24.—This day the labours of the present Board terminated. The subjects that have been brought before its attention during the current year have been many and important, the members generally, and especially the Past-Masters, have been very regular in their attendance. Lord John Churchill especially deserved the compliment he received, by the unanimous vote of thanks from the Board, for the very zealous manner in which he had presided over it during the past year.

GRAND STEWARD'S LODGE, *Feb.* 17.—The arrangements of the late centenary having concluded, and the installation of the W. M. Bro S. C. Norris having been performed, Brother Dr. Crucefix proposed a resolution, which was unanimously carried, "That the cordial and grateful thanks of the Grand Stewards' Lodge are due to the late W. M. Brother Giraud, for the strict attention he has paid during the two past years to the interests of the Lodge, and for the very satisfactory manner in which he presided at its centenary; and that such vote of thanks should be handsomely transcribed, and presented to the worthy Brother."

March.—THE PUBLIC NIGHT.—The attendance of the fraternity was very numerous, and the working of the Lodge in every respect most gratifying.

May.—A memorial was directed to be prepared, soliciting the M.W.G.M. to grant permission to the members of the Lodge to wear the medal with alterations in commemoration of the centenary, with which memorial we understand his Royal Highness has very graciously complied.

GRAND MASTER'S LODGE.—The meeting of this Lodge teems with the warmest hospitality: its character, both as to members and Masonic reputation, stands deservedly high. At the last meeting in May, it was resolved to present Brother Richard H. Giraud, P.M. and Treasurer, with a very handsome jewel, expressive of the regard which the Brethren entertained for him, and of the esteem in which he was held.

It appears that in our last number we apportioned to a most excellent member the credit of presenting some elegant china to the Lodge. The article in question should have stated that Brother Edwards was the liberal donor. The information came from a member of the Lodge, who, through us, requests to apologize for the mistake, and who also hints, in a very delicate manner, that, as the mistake arose from want of sufficient Masonic information on the *tracing* board, perhaps the Brethren will excuse him.

LODGE OF ANTIQUITY, No. 2.—In addition to many subscriptions in aid of the Girls' School, from various members, we have the pleasure to announce the liberal donation of Fifty Guineas from the W.D. Master of the Lodge, Brother Birnie.

LODGE OF FRIENDSHIP, No. 6.—The Ambassador from the King of Oude to this country was initiated into Masonry in the Lodge of Friendship, at the Thatched House Tavern, on Thursday, the 14th of April. His introduction into Masonry may have arisen from the present or late King of Oude having been made a Mason several years ago, as appears

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by the plate lately in the Grand Secretary's office, but which has been removed into the Grand Master's rooms.

As the Moolvee (we think he is called) could not speak English, nor understood but a very few words, Brother Meeza Ibrahim, the Persian professor at Haylebury College, was sent for by the Duke of Sussex to interpret to him; and the Duke sent his valuable copy of the Koran to be used on the occasion: a member of the Lodge, Bro. Perkins, had also provided his. The Duke's is a very beautiful book, and is, no doubt, very valuable; but Brother Perkins's is a very splendid one, of the folio size, and beautifully embellished: both were on vellum. The Duke's was of course used.

As an instance of the great respect paid by Mahomedans to the Koran, directly the Moolvee placed his hand on it he bent his head, and saluted it with his lips respectfully but fervently.

He went through the ceremony exceedingly well, paying very great attention, and evidently concurring with those portions where both the conscience and the honour are pledged; and, after the ceremony was completed, he expressed himself much pleased, and under great obligation for the initiation.

He appears to be about 45 years of age, with very pleasing and intelligent features; is very stout, and about 5ft. 8in. in height.

The Moolvee was passed in May, and in June raised to the degree of Master Mason. We were forcibly struck with the impressive manner in which he observed the sacred ceremony: not a part seemed to escape his serious contemplation. Indeed the deportment of the Rev. Brother Fallowfield, the Master of the Lodge, was most characteristic, and his voice so especially harmonizes with the Masonic solemnities, that we were not surprised at his having so firmly fixed the attention of the distinguished candidate. The Lodge of Friendship, we are delighted to find, is pursuing its career of utility in a manner even to itself unprecedented. Many noblemen and other *élite du monde* have been initiated lately. Its subscribing members, we believe, are nearly one hundred.

Old Union Lodge, No. 54.—It is not generally known that this Lodge celebrated its centenary last year; and in compliment to the Brethren, who have evinced a very laudable spirit, in the discipline, courtesy, and reputation, which tends to cement them together, as well as to set an example to others, the Grand Master has permitted the centenary members to wear a jewel.

The medal represents Apollo directing the chariot, and is surrounded with the emblems of the Zodiac: on the reverse is the permission to wear it.

The Burlington Lodge, No. 113.—As is the custom in many Lodges, the Burlington also closed for the season in May. The visitors were very numerous, embracing many distinguished members of the Order; among them Brother Henderson, P.G.D., and Brother Eales White, Prov. J.G.W. for Somerset.

A portion of the lectures was admirably worked by the W.M. and Bro. Bayley. Indeed, if we mistake not, Brother Bayley gives promise of superior attainments. Assured we are that, if he shall find time, he will distance many who justly rank high in Masonic reputation. This Lodge has adopted the cause of the aged Mason with a promptitude and

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liberality which it is our duty to acknowledge. During the evening, some very pleasing addresses were offered, and that of Brother Henderson was very warmly welcomed.

St. Paul's Lodge.—A very appropriate medal has been presented to Brother Leonard Chandler, P.M. and Treasurer. We know not what words have been inscribed thereon; but we can, from 35 years' intimate knowledge of Brother Chandler, congratulate the Lodge in having among them one whose end and aim is "charity."

Ionic Lodge, No. 275.—This Lodge, the warrant of which was, until lately, in action at Charlton in Kent, but which, by the secession of its members, had become nearly dormant, has been removed to London, under the auspices of some late members of the "Burlington," who seem determined to emulate their parent Lodge. We cordially wish them success, and hope the example of the Lodge in which they first imbibed the precepts of Masonry may prove the means of a noble rivalry. The Ionic has given an earnest of its early discipline by having associated a Lodge of Instruction, which is held weekly at the George and Vulture, in Cornhill.

A member of the Lodge requests us to bring the subject of the Freemasons' Asylum before the Brethren: we so far comply, and leave the cause itself to their kindest consideration.

Knights Templars. Chapter of Observance.—The proceedings of this Encampment have been most admirably conducted by Mr. Hall, the E. Commander. The solemnities have in particular been observed with the propriety they demand, and in the recent ceremony of the Rosicrucian, we were deeply impressed by the manner in which it was performed.

Cross of Christ Encampment.—This Encampment is a powerful rival in discipline to the preceding, while in numbers and in the character of its members it is attaining an eminence that will soon place it upon a par, if it does not take the lead of any other. On the 17th instant seven candidates were installed. The bye-laws, as newly revised, were read for the first time. The intelligence of the happy result of the operation on the eyes of His Royal Highness the M. E. C. was received with the most lively interest, and an address of congratulation to him unanimously passed, which was referred to the council to prepare and present forthwith.

Monument to Bro. Henry O'Brien.—The memory of our departed friend and Brother, Henry O'Brien, whose career in Freemasonry has so speedily terminated, is hallowed in the pleasing vocation of a sister in the Order, with an earnestness that woman only can feel, and with an effect resistless when she really takes up a cause. Mrs. J. S. Wood (a Freemason's widow) has enlisted her friends in the laudable object of raising a monument to perpetuate the name of Henry O'Brien. We, who knew him well, who watched with intentness the almost bursting emotion with which he dwelt on the happiness he received in Masonic pursuits, and the means it would afford him to prosecute his great views in regard to the universal science, can bear witness to the propriety and kindness of our patroness (if we may be allowed so to acknowledge Mrs. Wood), and we request most earnestly of the Fraternity to support the noble purport of her wishes, alike so honourable to herself as a lady, and to the Craft, which thus derives a moral aid through the kindness of

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"woman," who, however, excluded from the Lodge, takes the foremost rank in its proudest sentiment—"Honour to the dead."

We call the attention of our readers to an announcement facing our "leader" in the Number for last December, and append the following list of subscribers to the memorial, to which we hope to add the names of other of our friends who may be disposed to follow Mrs. Wood's example.

	£	s.	d.
Col. the Hon. Leicester Stanhope, *C. B.*	1	1	0
The Hon. Mrs. Leicester Stanhope	1	1	0
Mrs. J. S. Wood, the projector of the monument	1	1	0
Miss M. Cossley Hall	1	1	0
Mrs. Anne Bromley Rose	1	0	0
George Kirkpatrick, of "Hollydale Lodge," Esq.	1	0	0
Leigh Cliffe, Esq., the poet	0	10	6
W. J. A. Abington, Esq., Barrister-at-law and poet	1	1	0
J. Toulmin Smith, Esq., Barrister-at-law	0	10	6
H. Patrick, Esq.	1	1	0
W. D. A., an Irish lady	0	10	0
B. E. D., an English lady	0	10	6
George Jones, Esq., the American tragedian	1	1	0
C. H. W., Esq., Barrister-at-law	1	1	0
E. P. and T. M.	1	1	0
J. Miller, Esq., author of the Memoirs of his brother, Gen. Miller	1	0	0
Martin Tucker Smith, Esq.	1	1	0
Senhora Francisca Pazos, of Lisbon, authoress of "Ofelia," a novel in the English language	1	1	0
Don Vincente Ballivian, of Upper Peru, an author	1	0	0
M. E. Conan, Esq., Barrister-at-law	1	0	0
C. P. Roney, Esq.	1	1	0
Miss Amelia Pearson	1	1	0
Augusta, wife of Major Bryan, of Ireland	1	0	0
Bank of England Lodge of Freemasons	1	1	0
Freemasons' Quarterly Review	1	1	0
Dr. Crucefix	1	1	0

Our box remains open for receipt of subscriptions.

MASONIC CHIT CHAT.

It appears that the Order of Malta is not yet extinct, since, on the 16th ult., the Lieutenant of the Grand Master, Bailiff Candida, administered the oaths of Chastity and Poverty to a new knight, in the church of Francis, at Rome.

Secret Orders.—A paragraph in the last *Intelligencer* amused me much, though the wit is as old as the times of Joe Miller. It is headed "Peter Priestly;" respecting whom I once gave to poor Hone a *really original* and *true* anecdote, thinking it too good a thing to sink into oblivion. A sister, or daughter, or some relation of the doctor, was a remarkably curious lady; amongst other things, she panted for a know-

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ledge of "the Freemasons' Secret," and once concealed herself behind the wainscotting or tapestry of the room where they assembled; and, having a small convenient peep-hole, she was enabled to gratify herself to the heart's content. But, alas! some unlucky rumble, or rustle, alarmed the jealousy of this "secret order" so much, that they explored the place whence it proceeded, and, dragging forth the humourous lady, they made a Mason of her on the spot. Strange to relate, she kept the secret inviolably to the last moment of her life. She is supposed to be the only woman, since the days of Eve, that ever did so. I assure you that this is no fictitious tale, and for its truth I durst appeal to no less a personage than my worthy and very learned friend, the Rev. M. J. N——r, who knew the lady, and (being a Mason himself) was enabled to ascertain the fact.—*Leeds Intelligencer, April* 2.

The members of the late Board of Grand Stewards dined together at the Crown and Sceptre, Greenwich, on Wednesday, the 8th of this month, and wound up their acounts; they presented their president, treasurer, and secretary with a Masonic jewel, as a token of their respect.

We are informed that several Lodges have this year declined to hold a summer feast, or water frolic, in order to attend at the forthcoming festival on the 22d July, in support of the contemplated Aged Masons' Asylum.

British Auxiliary Legion.—(On dit). Some Brethren serving in Spain are desirous to be associated by a warrant from England, with which request, however, we hear it has been considered prudent not to comply at the present moment.

The original portrait of his R. H. the Grand Master, taken from life, at Kensington Palace, by Bro. Hobday, in the year 1816, is now in the possession of Dr. Crucefix. The artist painted a half-length portrait from it for the Royal Sussex Lodge of Hospitality at Bristol, which is greatly prized by the members.

Brother Dobie, W. M. of No. 1, G. M. L., has presented the Lodge with a beautiful set of working tools for the three degrees, enclosed in a handsome case.

Lord Suffield, the present Junior Grand Warden, was initiated in the Apollo Lodge, Oxford.

The young Persian princes, Zade Murza, and his brother, sons of the King of Persia, were initiated into Freemasonry in the Lodge of Friendship, No. 6, on the 16th of this month.

The Grand Masters' Lodge held a Lodge of Emergency at the Crown and Sceptre, on Monday the 20th, at which the medal was presented to Bro. Giraud, and an address to the M. W. the Grand Master, on his restoration to sight, unanimously agreed to.

MASONIC BAPTISM.

On the 6th of March, 1836, was baptized at Bradshaw Chapel, by the Rev. Birkett Dawson, B. D., Provincial Grand Chaplain for the eastern division of Lancashire, and P. M. of the Anchor and Hope Lodge, No. 44, Bolton-le-Moors, Nehemiah Blunt, sixth son of Matthew Blunt, member of the aforesaid Lodge.

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The sponsors were Brother David Barber, Provincial Grand I. G., and Secretary to the above Lodge; Brother Matthew Blunt; and Mrs. Mary Thorp, consort of Brother William Thorp, of the Legs of Man Inn, at which the above Lodge is held.

The child was invested with a handsome Masonic apron, made for the occasion, together with other valuable emblems of the Royal Order, the whole of which were presented to the young Nehemiah by the godfather and godmother, as a *memento* of the sacred and solemn rite, the ceremonial performance of which, from the peculiar circumstances attending it, was very impressive.

In felicitating the young Nehemiah, and also his brother Ezra, who is about two years his senior, upon being thus early brought to the notice of the Masonic public, we beg to express a fervent hope, that they may live to reward their parents and friends, by affectionate and virtuous conduct, such as becomes all men, but is especially to be expected from the science of the Royal Order, whose duty it is to exercise the noblest affections of the heart; and when, at a future day, they may peruse this memorial, may some kindred spirit teach them why they were called Ezra and Nehemiah.

Masonic Obituary.

April.—Brother THOMAS BIRD was initiated in 1814, in the Palladean Lodge, No. 141, Hereford, for which county he was also clerk of the peace. He was appointed Provincial Grand Master for Herefordshire in 1831, and continued a subscribing member to the time of his decease.

May.—Brother RICHARD CARPENTER, P. M., 87; the particulars of his Masonic career will be found detailed at some length in another part of this number.

Brother CHARLES DOYNE SILLERY, late of the Bank of England, and poet laureate of St. David's Lodge, Edinburgh. He was the son of the late Captain Sillery, of the H. E. I. C. S. He was the author of the "Royal Mariner," and other poetical works, which, if they could not stand the severe test of criticism, prove that he had a warm imagination and a feeling heart; kindness and benevolence were his prominent qualities.

15.—Brother JOHN GURR, ætat 78, at St. Margaret's, Rochester. Our lamented Brother's Masonic career was marked by philanthropy; with the means to act in charity, he practised his profession by heart. Active and zealous, during fifty years of a Masonic service, he has left behind him the untainted character of a good man and an excellent Mason. Bro. Gurr was Prov. Grand Treasurer for the county of Kent for forty years, and a member of the Royal Kent Lodge of Antiquity, No. 20. His remains were followed to the grave by a great number of friends, many of them of the first rank in society. As a private individual he was highly esteemed, and as a banker, at Chatham, he possessed the unbounded confidence of the town and neighbourhood.

Brother JOHN SCULTHORPE, aged 65. The deceased Brother was registered in No. 12, 9th Oct., 1804; joined 212 in 1805; joined 194 in 1817; joined late 349 in 1819; joined 87 in 1824; and afterwards joined 33, of which he was a member at the time of his death.

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Bro. Sculthorpe was relieved in October, 1835, with 10*l.* by the Board of Benevolence.

He was a printer by trade; died possessed of some property, which was taken at his decease by the parish, and brought at the hammer 70*l.*

It was his custom, in consequence of an asthmatical complaint, to rest himself on the stairs, and while in this situation fell forward and died, probably owing to a sudden fit.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

Constant FAITH and holy HOPE shall die,
One lost in certainty, and one in joy;
Whilst thou, more happy pow'r, fair CHARITY,
Triumphant Sister, greatest of the three,
Thy office and thy nature still the same,
Lasting thy lamp, and unconsumed thy flame,
Shalt still survive——
Shalt stand before the host of Heaven confess'd,
For ever blessing and for ever bless'd.

PRIOR.

O! open the door, some pity to show,
Keen blows the northern wind;
The glen is white with the drifted snow,
And the path is hard to find.

WALTER SCOTT.

"As candour and integrtity with a warm zeal, uninfluenced by interest and unbiassed by favour, will ever support a good cause, many of my opponents (pardon the expression) were soon convinced, by arguments, of their error, and not only applauded my measures, but cheerfully concurred in their execution, while others secretly approved what their former declared opinions forbade them publicly to adopt.

* * * * * * * * * * * *

"As such a scheme is now in agitation, every zealous friend to the cause ought to exert his influence on the occasion, and not let it fall to the ground for want of support. Though the sums we have received are as yet inconsiderable, if we persevere in the spirit of our laudable design, there is little doubt but we shall happily succeed in our greatest expectations."—*Brother Preston's Illustrations of Masonry*, 1772.

How applicable to the present circumstances are the prophetic words of Brother Preston; they are a legacy of real profit written in words of truth; and although they referred, at the time they were written, to the expected structure which has since been erected for "the dispatch of public business," they may well be adapted, at the present moment, to the contemplated Asylum which so many Brethren pant to raise, as a more sacred edifice, to be consecrated to humanity, and dedicated to Him who, if He chasteneth some by adversity, He also blesseth others with plenty, in order to illustrate and make clear evidence of the first and best impulse of the human heart—"CHARITY."

We have a proud satisfaction in laying before our readers the following details of the meetings that have been recently held.

May 6th.—The Sub-committee met, and entered generally into the affairs of the proposed Institution, and prepared a Report to be laid before a general meeting of the subscribers, to be convened for the 30th of that month.

May 30th.—A numerous meeting of the subscribers was held at Radley's Hotel this evening, at which the Report of the Sub-committee was read; upon which it was resolved that such Report be received and entered upon the minutes.

It was reported by the Chairman that the provinces had very generally expressed their warm satisfaction in the proceedings of the subscribers. He also reported that Brother Smith, the lessee of the Norwich theatrical circuit, had offered some suggestions in the most liberal manner, which he did not doubt might prove highly advantageous to the object in view; upon which it was resolved that the thanks of this meeting be offered to

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Brother Smith, and that the Committee be empowered to open a correspondence with him, in pursuance of his kind suggestions.

Brother Rowe handed in his resignation as Collector, which was accepted.

It was resolved that five provisional Trustees be appointed; whereon the following Brethren were accordingly declared to be elected:—

Brother	J. C. Bell . . .	108
"	George Henekey .	21
"	Joseph Partridge .	113
"	Henry Rowe . .	22
"	Zachariah Watkins	329

It was resolved, that the collections in the hands of various friends should be immediately paid to the Treasurer for the purpose of investment in the names of the Trustees.

Several small sums were handed in from the "Spencerian Collection," and among them was exhibited an act of kind sympathy on the part of a "Lady," so strikingly charitable as to call forth the unanimous adoption of the following resolution.

"That this meeting receive with the most lively satisfaction the announcement made by the Chairman, Dr. Crucefix, of the benevolent exertions of a Lady, by whom a sum of nearly eight pounds has been collected IN PENCE, on the 'Spencerian Collection:' and they beg this Lady, through Dr. Crucefix, to accept their warm and respectful thanks for her kind and efficient services*."

Resolved, that the Collector for the time being be required to give security to the amount of 200*l.*

Resolved, that a Festival do take place during the summer, in aid of this cause, and that the Brethren who have kindly volunteered to act as stewards upon the occasion, be empowered to decide upon the time and place when and where the same shall be holden, and generally to conduct the proceedings.

June 15th.—The Stewards assembled this evening to form themselves into a Board, to elect their officers, and carry into execution the resolutions of the 30th May, as far as they related to the Festival. The following were elected to their respective offices.

Brother	J. C. Bell, . .	*President.*
"	J. Bigg, . . .	*Vice-President.*
"	G. Henekey, .	*Treasurer.*
"	H. Rowe, . .	*Hon. Secretary.*

The first subject which engrossed the attention of the Board was the happy restoration of their paternal ruler, His Royal Highness the Duke of Sussex, and they unanimously adopted the following resolution, which has been duly presented through the medium of Lord John Churchill, the Deputy Grand Master.

"To His Royal Highness the Duke of Sussex, Most Worshipful Grand Master of Masons.

"May it please your Royal Highness,

"We rejoice that the Great Architect has restored your Royal Highness to the blessings of 'LIGHT.' Sympathy for sufferings patiently borne, may be permitted to yield to joy; and in presuming to address our venerated Grand Master, we acknowledge that our high respect for

* This complimentary mark of attention the lady has duly acknowledged.

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his Masonic character has a powerful rival in our affectionate attachment to his person.

"We anticipate in your restoration a speedy return to the bosom of the Grand Lodge; and for ourselves we cannot but express our lively gratification, that, associated as we are at this auspicious moment, as a Board of Stewards to celebrate the first attempt to float upon the stream of Masonic Benevolence, another 'ark of the covenant,' wherein the 'aged Mason' may find a refuge in his distress, our stewardship is irradiated by the happy coincidence of your Royal Highness's restoration.

"May your valuable life be prolonged in the enjoyment of future health and happiness.

"Signed on behalf of the Board of Stewards for the approaching Festival in aid of the funds now collecting for the contemplated Asylum for the aged and decayed Freemason. (By the officers of the Board.)"

It was finally arranged that the Festival should take place on the 22nd of July, at the West India Arms Tavern, Blackwall, at four for five o'clock, and that gentlemen not of the fraternity be respectfully invited to attend. Other arrangements were made, which it is not necessary to enter upon.

BOARD OF STEWARDS.

Brother Joseph Copeland Bell,	P.M.	No. 108	*President.*
" John Bigg . .	W.M.	109	*Vice Pres.*
" George Henekey,	W.M.	21	*Treasurer.*
" Henry Rowe, .	W.M.	196	*Hon. Sec.*

Br. John Dunbar,	S.W.	No. 4	Br. J. Hodgkinson,	J.W.	No. 113
" J. P. Acklam,	W.M.	8	" D. Cullington,	*Sec.*	113
" W. Sansum,	P.M.	22	" W. Bolus,	P.M.	227
" R. T. Crucefix,	P.M.	49	" W. Rule	J.D.	227
" G. Radley,	S.W.	49	" L. Chandler,	P.M.	119
" F. Buckingham,	P.M.	54	" S. B. Wilson,	S.D.	225
" M. O. Wray,	W.M.	72	" Z. Watkins,	W.M.	318
" W. Brooks,	P.M.	72	" W. L. Wright,	S.D.	329
" W. T. Smith,	J.D.	72			

The provisional Trustees having now been appointed, we can have no hesitation in giving the following list.

Provisional Trustees.

Mr. J. C. Bell, Austin Friars.
" G. Henekey, St. John's Wood.
" Joseph Partridge, Myddleton Street.
" Henry Rowe, Tower Street.
" Z. Watkins, Regent Street.

Bankers.

Messrs. Prescott, Grote, Prescott, and Grote, Threadneedle Street.

Treasurer.

Dr. Crucefix, Lancaster Place.

Secretaries.

Mr. W. Farnfield and Mr. E. Pitt, Great Queen Street.

Collector.

Mr. J. Begbie, Cartwright Street, Minories.

By all of whom subscriptions and donations will be most thankfully received.

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PARLIAMENTARY ANALYSIS.

HOUSE OF LORDS.

CONSTABULARY FORCE (IRELAND) BILL.

May 6th.—The house having gone into Committee on this bill,

The DUKE of LEINSTER (Grand Master of Freemasons in Ireland).—I beg to move, in accordance with a clause which has been introduced in all former bills, when reference is made to secret or political societies, a clause to this effect: "*That Freemasons be exempted from taking the oath that they do not belong to any secret society.*"

The EARL of WINCHILSEA objected to the introduction of the words "secret societies" altogether. But if the words were to be adopted, he did not see why any exception should be made in favour of a particular society.

VISCOUNT MELBOURNE.—An exception of Freemasons has been made in all former acts. In the year 1794, when certain seditious societies were put down, great apprehensions were entertained of the Freemasons; but it was decided that that body was not a political society. I think they have an equal right to the same exception in this bill which they have had in all others.

The EARL of HADDINGTON said, that if there was a general bill to put down all secret societies, he would support it, but he did not see that the present clause was necessary in the bill before them: he did not think that there ought to be any temptation to the constabulary to engage in political discussions, and he thought the clause unnecessary. The society of Freemasons was undoubtedly a secret, though not at present a political one: he thought, however, that the matter in question was not of very great importance.

The EARL of RODEN said, that although the Freemasons' Lodges were not political societies at present, they might, at any future period, become so, and so prove a very dangerous body, over which the government would have no control; he thought, therefore, that there would be great danger in admitting the proposition of the noble duke, and he should take the sense of the house upon it.

The MARQUESS of LONDONDERRY.—I think the people of Ireland, who have belonged to other societies, will be much aggrieved if the special exception in favour of the Freemasons be adopted by your lordships.

The DUKE of RICHMOND said, that many of those who belonged to the Freemasons' society, and had been subscribers to its funds, had been entitled to benefits; for instance, having their children educated at the schools supported by the society: he thought it unreasonable that they should be called upon to surrender those advantages when they retired. A strong case existed for the proposed exception, unless it could be satisfactorily proved that Freemasons' lodges are converted into political societies.

The EARL of RADNOR had not much respect for the Craft, and therefore felt no anxiety as to the amendment, but there was one ground upon which he thought it would be hard to prevent a Freemason from being admitted into the constabulary body, namely, that, if he was rightly informed, a man who had once become a Freemason, could never by any possibility withdraw himself from that body, whereas with

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Orange lodges and other secret societies this was not the case. He begged to ask his noble friend if this was the fact.

The DUKE of LEINSTER.—Yes, it is.

The EARL of ROSSLYN.—The clause as it stands, goes to turn out of the Irish Police all who are now Freemasons, which is a great hardship, when they have discharged their duties properly, and entertained no suspicion that their being Freemasons was to be made a ground of objection for retaining them.

LORD ELLENBOROUGH proposed to introduce an amendment upon the clause of the noble duke, with a view to extend the exemption only to such Freemasons as now actually belonged to the constabulary force, but not to any future appointments.

The DUKE of LEINSTER said, that belonging, as he did, to the society of Freemasons, which was undoubtedly a secret one, he was not at liberty to enter into any particulars in respect to them, but was understood to assure the house that there was nothing of a political tendency in the proceedings of Freemasons' societies.

The MARQUESS of SALISBURY.—I trust your lordships will consent to exempt Freemasons under this bill. I can bear testimony to the propriety of their conduct upon all occasions.

The EARL of WINCHILSEA said he hoped his noble friend would take the sense of the house upon his amendment, if the noble duke opposite was not prepared to agree to it, and stated that he had read reports of political speeches delivered at a Freemasons' Lodge.

VISCOUNT STRANGFORD said it was perfectly impossible that any speech delivered at a Freemasons' Lodge could have been reported.

The MARQUESS of LONDONDERRY stated that there was a great difference between secret societies in England and secret societies in Ireland, and they should legislate with respect to the peculiar conditions of the country to which the bill applied. He wished that no distinction should be made with respect to secret societies. He would advise the noble viscount to take the bill as it stood: he would suggest to his majesty's government to take the instalment that was given to them, and rest satisfied.

The EARL of WINCHILSEA, in reply to what had been said of the impossibility of having speeches delivered at Freemasons' Lodges reported, stated that he had often read reports of speeches delivered on such occasions by an illustrious duke (the Duke of Sussex), who was the Grand Master of the Freemasons of England.

The EARL of RIPON said, that of the two propositions, he should rather prefer the clause as it stood, because if it were admitted that there was no danger in permitting Freemasons to remain in the constabulary who happened to be there already, he could not see that any objection could be urged against admitting others of the same body.

The house then divided upon the proposed clause.

For the clause, as moved by the Duke of Leinster .	44
Against it	41
Majority	—3

May 11th.—The order of the day for the third reading of this bill having been moved by Viscount Duncannon,

LORD ELLENBOROUGH said, that with a view to prevent the necessity for retaining the proviso with respect to Freemasons, which was moved the other evening by the noble duke opposite, he should propose that the form of the oath to be taken by constables be altered to the following effect, namely: "I swear that I do not now belong, and that I will not

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at any time during which I shall be in the constabulary force, belong to any political societies whatever, nor to any secret society, excepting that of Freemasons."

The DUKE of LEINSTER said he had no objection to the proposal of the noble lord.

The amendment was then agreed to, and the proviso omitted.

One or two verbal amendments were then made in some of the clauses, after which the bill was read a third time and passed.

HOUSE OF COMMONS.

DISCUSSION ON THE IRISH CONSTABULARY BILL WITH THE LORDS' AMENDMENT.

May 17th.—LORD MORPETH having moved the adoption of the bill, with the amendment made by the upper house of Parliament.

After a few words from Col. Perceval, the house proceeded to the consideration of the amendments. On the Speaker proceeding to read the amendments in clause 16,

COL. PERCEVAL moved that the exemption made by the House of Lords in favour of Freemason societies should be extended to Friendly Brother societies. If the fact of a society's being neither public nor exclusive was a good ground for the exemption of the one, it was equally so for that of the other, and therefore the noble lord could offer no opposition to his proposition.

LORD MORPETH said he was not sufficiently acquainted with the rules and regulations of the Friendly Brother societies to justify his consenting to the hurriedly made motion of the hon. and gallant gentleman. If he was to be guided by the impression of the moment, he would be inclined to say that the societies in question were far from being non-exclusive and non-political.

MR. D. JACKSON said, that unless the noble lord at once consented to the amendment of his hon. and gallant friend, he should move that the house at once adjourn. The noble lord would then have time enough to ascertain the rules and regulations of the societies in question. (Cries of "Oh, Oh!")

MR. FITZSTEPHEN French hoped the noble lord would resist the motion. In Ireland the Friendly Brothers societies were looked upon as both exclusive and political.

COL. PERCEVAL could assure the noble lord that his impression was altogether erroneous. There were many Catholics belonging to the Friendly Brothers societies, and their sole object was the promotion of social good fellowship: he was himself a Friendly Brother as well as a Freemason.

MR. O'LOGHLEN thought the course taken by the hon. and learned gentleman opposite was most unfair (hear!) To call upon the noble lord to consent to the amendment or submit to an adjournment, was but having recourse to the persuasive eloquence of a highwayman, who requests the favour of a purse with a pistol at his victim's head. In Ireland the Friendly Brothers were termed "the Mitigated Orangemen," and as soon might the government be called upon to exempt the ribbonmen, as these societies.

MR. W. S. O'BRIEN hoped the noble lord would not consent to the amendment; and if the business of the house was thereby impeded, the responsibility must fall on the shoulders of those who were its cause.

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Lord Cole.—Then on my shoulders let the responsibility fall. I move that the house be counted.

The house was accordingly counted, and but 31 members being found in attendance, an adjournment took place at within a quarter to one o'clock.

May 18th.—On the question that the Lords' amendments on this bill be adopted,

Lord Cole moved that the word "Freemasons" be expunged, which being negatived, he then moved that the words "Friendly Brothers" be inserted.

The house divided upon this, when there appeared

For the motion . .	12
Against it . . .	30
Majority . .	—18

The bill, as amended by the Lords (with the clause in favour of Freemasons), was then agreed to, and the house adjourned at one o'clock.

EXCISE LICENCES (IRELAND) BILL.

June 14th.—On the motion of Lord Morpeth, the house went into committee on the Excise Licences (Ireland) Bill.

In the 7th clause, which applies the provisions of this bill to all societies in which oaths are administered, Lord Morpeth said that he should introduce an amendment hereafter in order to except "Freemasons" from the operation of the bill.

Col. Perceval hoped the noble lord would also except the Friendly Brothers; if not, he should move an amendment to that effect.

The other clauses were agreed to, and the house resumed.

The other orders of the day were then disposed of, and the house adjourned at two o'clock.

Form of the Oath, and the proposed Exemption in favour of Freemasons.

"Clause XVII. And be it enacted, That no Person appointed under this Act to be an Inspector-General, Deputy Inspector-General, County Inspector, or Sub-Inspector, Receiver, Magistrate, Paymaster, Clerk, Chief or other Constable or Sub-Constable, shall be, except as is hereinbefore provided, capable of holding the said Office, or of acting in any way therein, until he shall take and subscribe the Oath here following; (that is to say)

"'I A. B. do swear, That I will well and truly serve our Sovereign Lord the King, in the Office of Inspector-General, Deputy Inspector-General, County Inspector, *or* Sub-Inspector, Receiver, Paymaster, Clerk, Magistrate, Chief Constable *or* Head Constable, [*or* Constable *or* Sub-Constable, *as the Case may be*,] without Favour or Affection, Malice or Ill-will; that I will see and cause His Majesty's Peace to be kept and preserved; and that I will prevent to the best of my power all Offences against the same; and that while I shall continue to hold the said Office I will, to the best of my Skill and Knowledge, discharge all the Duties thereof, in the Execution of Warrants and otherwise, faithfully according to Law; and that I do not now belong, and that I will not, while I shall hold the said Office, join, subscribe, or belong to any political or secret Society whatsoever. So help me GOD.'

And the said Oath shall be administered, either at General or Petty Sessions or otherwise, by any Two Magistrates, and shall in all Cases be

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subscribed by the Person taking the same; and the said Oath shall be administered by any Two Magistrates, either in Open Sessions or otherwise; and such Magistrates shall forthwith give to the Person taking the same a Certificate thereof under his hand, such Certificate to be forwarded to the Chief Secretary of the Lord Lieutenant, or the Under Secretary, or to such person as he may appoint.

"XVIII. And whereas certain Societies have been long accustomed to be holden in the United Kingdom under the Denomination of Freemasons, the Meetings whereof have been in a great measure directed to charitable Purposes; be it therefore enacted, That nothing in this Act shall apply to Persons belonging to such Society or Lodge holden under the said Denomination, and in conformity to the Rules prevailing among the said Societies of Freemasons." [This last clause has been expunged, but the substance of it is retained in Lord Ellenborough's amendment. —See page 202.

PROVINCIAL.

HERTS, *May* 5.—"The Hertford Lodge held their last meeting for the season at the Shire Hall: they met as early as two o'clock, in consequence of having a considerable quantity of Masonic business to transact, after which the Brethren, to the number of about fifty, sat down to a splendid banquet in the Assembly Room. Brother Sworder, W.M., took the chair, and was supported by Brothers J. M. Carter (Mayor of Hertford), Sutton, Stratton, Byron, J. Lawrence, and several other Brethren of distinction. Nothing could exceed the delightful harmony and joyous convivial feeling which prevailed throughout the evening, to which the delightful singing of Brothers Fitzwilliam, Jolly, Chubb, Mears, and others, contributed in an essential degree. The Lodge was unanimous in its expressions of respect and attachment to Brother Sworder, W.M., his health being proposed and received with as loud testimonials of regard as were ever heard on a similar occasion, and which was fully merited by the excellent and efficient manner in which he has discharged the onerous duties of master during the year; indeed the excellent and impressive manner in which he performed the ceremonies was a subject of general panegyric, and the ability and good taste which he displayed in presiding at the banquet, have won for him the respect and attachment of all the Brethren present."

WATFORD, April 30.—The Watford Lodge has erected a splendid Hall by subscription, for the use of the Lodge, which will be opened in the course of this month with grand Masonic ceremonies. It is expected that the opening of this Hall will be attended by a large concourse of Brethren.

June 8.—CONSECRATION OF THE SALISBURY LODGE 630, FALCON INN, WALTHAM CROSS.—A warrant of constitution having been issued by the Grand Master of England, empowering the following Brethren to form themselves into a Lodge of Freemasons, under the title of the "Salisbury Lodge," they assembled to-day, viz. Brothers Wm. Lloyd Thomas, Francis Crewe, Geo. Peter Philipe, John Miller, Wm. Carr, Richard Mott, J. L. Lucena, Charles Smith, Henry Bowles, Joseph Strick.

The three former being named respectively as the Master and Wardens. The warrant is dated 31st March, 1836, and is signed by H.R.H. the M.W. Grand Master, and Lord H. I. S. Churchill, as D.G.M. The

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R.W. the Provincial Grand Master, the Marquess of Salisbury, attended by his Past Provincial Deputy Grand Master, Brother Davies, and many visiting Brethren were present; among them the following:

Brother E. Harper, G.S.; Dr. Crucefix, J.G.D.; Charles Hawley, Grand Steward; Brothers Acklam, Hawley, and Key, of the Grand Steward's Lodge, and Brother H. Rowe, Past Grand Steward; G. R. Rowe, W.M. 18; E. Daniel, W.M. 70; W. R. Kemp, W.M. 229; Thos. Smith, No. 1.; Grimstone, 7; Spencer, 329.

About three o'clock the Past Deputy Provincial Grand Master, Brother Davies, took the Chair, and, having read the Warrant of Constitution, he offered up a prayer to the Throne of Grace, beseeching protection for the Order, and favour for the Lodge. He then duly installed Brother William Lloyd Thomas, as Master of the Lodge, who then initiated four Brethren into the mysteries, among whom was a clergyman of the Church of England, who, on the appointment of officers, received the chaplain's collar. Brothers Crewe and Philipe, as the Wardens, by coming forward in support of an infant Lodge, evince a becoming spirit, and give earnest of its future strength. Few Masons are better qualified to impart instruction—none are better acquainted with the proper courtesies to be observed.

The Provincial Grand Master was received on his entrance with high Masonic honours, and occasionally made suggestions respecting the by-laws, and on other matters.

The Lodge being closed, the Brethren adjourned to the banquet, at which Brother Thomas presided, supported on his right hand by the Noble Marquess.

After the King's health had been given, and received with loyal and fraternal respect, the health of the Queen, as the patroness of the Girls' School, was appropriately premised by the Chairman, as a toast not very usual in Masonry; but the present meeting being rather of a public nature, he thought the breach of strict rule might with propriety be agreeably permitted.

The health of H.R.H. the Duke of Sussex was received with great enthusiasm.

Lord Dundas, as Pro.-Grand Master, and Lord John Churchill, were separately given, and received with the most cordial approbation.

The next toast was to the health of the most honorable the Marquess of Salisbury, the Prov. G.M. of the province,—"who," observed Brother Lloyd, "is amongst us the boast and the pride of Freemasonry. He has espoused, with other nobles of the land, its interests in time of difficulty, and, on a recent occasion, our Provincial chief boldly stated, in the House of Peers, his opinion of the Order, and he backed that opinion by his moral support." (*Loud cheers rewarded the sentiment.*)

The noble Marquess, in reply, stated how much he was flattered by the manner in which the toast had been received: "I have endeavoured, as far as in my power, to promote Freemasonry, but regret I have not been enabled to perform my duty in the province as I could wish; but it is gratifying to my feelings, and flattering to my official character, to know that Masonry is advancing in the county. Another new Lodge has this day been started: may it prosper, and extend the usefulness of our Craft; and may I never disgrace the province which so nobly supports our principles! An omission in a recent Bill permitted me the happy opportunity of giving my support, as a Peer of Parliament—in surety that the absence of politics is the proof of the inestimable value of the Order."

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The master's health was next proposed by the noble lord, as the founder of the Lodge, and as a brother to whom the province was greatly indebted for the zeal so unwearicdly shown: he could not propose the toast in the terms it merited, so great were the personal obligations he had himself received from Brother Thomas.

Brother Thomas, after the cheering subsided, acknowledged that he was overcome by the manner in which his health had been received. The kindness shown to him inspired him with hope, but left him without the confidence to reply in adequate language. He loved the Craft, and felt pride in being the first Master of the Lodge. The four brothers now for the first time introduced are an earnest that the Salisbury Lodge will flourish, and I hope, when I shall resign the chair, they will have made considerable advancement in our Science.

The officers of the Grand Lodge, past and present, were then proposed, and welcomed with lively demonstrations of regard.

Brother Harper returned thanks in a very neat address.

The Past Deputy Provincial Master's health (Brother Davies) was next brought before the notice of the company, and prefaced by some very happy observations.

The distinguished Brother rose, and from his eloquent reply we extract the following:—"I hardly know how to express myself regarding the proceedings of this day. The Prov. G. M. appointed me to conduct the consecration of the Lodge; and I hope, if the proceedings have not met the expectation of those who witnessed my endeavours, that at least they will acquit me of any deviation from the established rules of the Order. I am in your hands, and willing to be judged by so kind an auditory. Seven years since there was not a lodge in Hertfordshire, and indeed we possess no authentic records of any Lodge having existed in the county before that period; and now there are no less than five working lodges. We need not go far to learn the cause of this spread of harmony in the county: it is to the auspicious fact of the determination of the Marquess of Salisbury to support it; and if in other counties the same zeal was displayed, the same success would result. This Lodge is most especially favorable to Masonic pursuits; it stands on the confines of two counties, and may therefore become doubly instrumental in advancing the interchange of sociality. The new Members as yet can hardly be supposed to understand the value of the Order, but as we continue our association, the more, I hope, we shall regard each other. I, like the Worshipful Master, am a lover of the Craft, and feel a pride in having initiated him; and believe through his care the Salisbury Lodge will become distinguished in the Order."

The visiting members were then noticed, and the compliments acknowledged by Brother Acklam and Brother Grimstone.

Brother Dr. Crucefix, the J.G.D., then, by permission of the W.M., proposed a toast; and, having obtained the attention of the company, he drew a lively picture of the blessings which the Order diffused over the thousands who professed its tenets, and stated through them what advantages society at large might draw from a bright example. He dwelt upon the pleasing circumstance of a minister of religion having that day joined the Holy Standard of Masonry, and he adjured him very forcibly to examine with such careful strictness as became his vocation, and that proudly would Freemasonry bear the test.

Our limits prevent us giving a lengthened account of the Doctor's address, which was listened to with considerable attention. He concluded by proposing success and prosperity to the Salisbury Lodge, of which the

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visitors then present might be considered as the sponsors, and ended his address by an appropriate quotation from a part of the Masonic ritual: "Brethren, may your children's children long celebrate with joy and thanksgiving the transactions of the auspicious solemnity you have this day witnessed; and may the tenets of our glorious profession be transmitted through your Lodge, pure and unsullied, from generation to generation."

The Wardens, Brothers Crewe and Philipe, were then proposed as a toast, which was received with a very marked and lively acclamation, and suitably replied to by Brother Crewe.

Many other sentiments were successively given, and at length the evening closed upon a day's proceedings which will be remembered by many as commemorative of the highest gratification which order, good will, and pleasure can produce.

The noble marquess was not among the first to break up the party: he seemed to enjoy the pleasure which his presence ensured. The excellent singing of Brothers Chubb, Foster, and Purday gave a zest to the social enjoyment, which was heightened by the kindness of Brother Crewe, who, among other songs, gave "Alice Gray" with even more than his usual effect.

The hospitality of the Lodge found an excellent supporter in the host, who, from his strenuous exertions to carry his orders into effect, was determined that the Falcon should be really considered as the first inn on the London side of Waltham Cross.

Dover, *May* 30.—Kent Provincial Grand Lodge and Festival.—The Honourable W. Twiselton Fiennes, Prov. Grand Master for the county, having appointed a Provincial Grand Lodge to be holden at Dover on the 30th of May, the Brethren of the Lodge of Peace and Harmony, No. 235, in that town, entered with becoming spirit and success upon the necessary arrangements. The attendance of Brethren who participated in the business of the day was not very numerous, inasmuch as several of the Lodges in the eastern part of Kent are dormant, as those of Canterbury, Folkestone, Deal, and Faversham; and the distance of the west Kent Lodges of Gravesend, Chatham, and Dartford, is so considerable, as to have precluded many of the members from paying their respects on this occasion to the Prov. Grand Master and the Prov. Grand Lodge. The Dover and the Hythe Lodges, however, met numerously, and the Ramsgate Lodge contributed its full quota; there were deputations from most of the other Lodges in the county, and some Brethren of a London Lodge recently removed from Charlton.

The Worshipful the Mayor of Dover, Edward Thompson, Esq., having kindly granted to the Brethren the use of the New Town Hall, and the adjacent rooms, which compose the ancient edifice of *Maison Dieu*, the Dover Lodge was opened therein about half past eleven o'clock, by the W. M., Brother Moses. The spacious hall had been tastefully fitted up for the occasion, and the appearance of the Lodge when engaged in its duties was particularly striking and imposing. The Prov. Grand Lodge was opened in an adjoining municipal room, by the Right Worshipful Brother A. Windeyer, Esq., of Rochester, Deputy P. G. M., having for his Senior Grand Warden, Brother P. Monypenny, Esq., of Hythe, P. G. J. W., and as Junior Grand Warden, Brother Jones, of Rochester.

At a quarter before noon the Prov. Grand Lodge was announced, and received in due form; and having saluted and been saluted accord-

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ing to ancient usage, the R. W. D. P. G. M. directed the Brethren to prepare for attendance upon the worship of the Great Architect of the Universe. Brother Jefferies, Grand Director of Ceremonies, then arranged the procession in proper order.

The procession was continued to the new Church of the Holy Trinity, the whole way being lined with spectators, the windows, and every place affording a view, were also filled with persons of respectability. On arrival at the church the procession opened to the right and left, to admit the passage of the Prov. Grand Lodge, who were followed into the sacred edifice by the Lodges in inverted order. The service of the day was read in a very impressive manner by the Rev. Brother Edwin Biron, of Hythe; in the course of which the Psalms 100 and 133 were excellently sung by the choir, accompanied by the musicians. The sermon was preached by the Rev. Brother D. Jones, of Deptford, Prov. Grand Chaplain, from the very appropriate text, Rom. xiv. 7, "None of us liveth to himself." In applying the text, the reverend gentleman was enabled to explain and enlarge upon the practice of the moral and social virtues cultivated amongst Freemasons, to allude to the great antiquity of speculative Freemasonry; to the charitable institutions supported exclusively by the Fraternity; the countenance afforded by and the attendance at the Lodges of the most exalted and eminent personages in the kingdom; the value of Masonic secrets; and to the beneficial effects arising from a dissemination over the universe of the excellent precepts inculcated in their Lodges. A collection for the poor of the town was as usual made on the occasion at the door of the church. The church was very full, the fair sex preponderating greatly.

The procession returned by the same route to the New Town Hall, and the business of the Provincial Meeting was resumed. An exposition of the state of Freemasonry in the province, altogether satisfactory, was made by the P. G. Secretary, and a tribute to the memory of departed Brethren was eloquently paid by the P. G. Orator; after which the Prov. Grand Lodge was closed with solemn prayer, and adjourned.

The Brethren, to the number of about one hundred, afterwards dined together at the Royal Oak Inn. On the health of the M. W. G. Master, the Duke of Sussex, being proposed with Masonic honours, the tables were furnished with four dozen of wine by direction of the Prov. Grand Master, who was unavoidably absent, owing to a pre-engagement. Masonic toasts and songs followed, and at half-past eight the Brethren separated, highly delighted with the pleasures of the day.

We observed in the clothing of the Brethren a deviation from the uniformity which heretofore prevailed at former Provincial Meetings. It seemed to us that here all were permitted to display the various orders to which they had attained, and were not restricted to the three degrees of Craft Masonry sanctioned by the Grand Lodge of England. The Hythe Lodge was an exception, being uniformly and correctly clothed as Masters, without adventitious insignias. From the apparent number of R. A. Masons, we hope soon to find that a Chapter is revived in this district, either at Dover, Canterbury, or Hythe.

COLCHESTER.—*Ceremonial of laying the First Stone of St. Botolph's Church, Wednesday, May 11th*, 1836.—"Sir and Brother,—In order to redeem the pledge I made when I last saw you, I hasten to devote myself to the pleasureable duty of forwarding for insertion in the next number of your Review, a brief sketch of the interesting proceedings which took place on Wednesday last, on the gratifying occasion of

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laying the first stone of St. Botolph's church, in this town. Most sincerely, sir, do I wish this duty had devolved upon some other member of the 'Angel Lodge' I could name, whose time is not so fully occupied as my own, and whose attainments in Masonic knowledge make him far more capable than myself of giving you that information, which is at all times appreciated by the Brethren of our 'mystic Order;' but, should you think the following imperfect notice of the proceedings, calculated in the least degree to contribute to the gratification of the Craft, I shall feel pleased at having thus obtruded myself upon the attention of your readers; and shall, probably, on some future occasion, venture to lay before you a further statement of the bright and cheering prospects which are now dawning upon us, and the success which has attended our Masonic labours in this place, not only by the great accession of new members, but by the zealous, cordial, and intimate union of the Brethren to uphold and promote the best interests of our ancient mysteries. I shall, however, content myself for the present, by forwarding you the following summary of the ceremonial:—

The committee, to whom had been entrusted the arrangements of this ceremonial, entered upon their work with so much judgment, and succeeded in forming plans so well calculated to excite an interest in the public mind, that several days before the time fixed upon for the occasion, it became evident that there would not only be a numerous assemblage of the Brethren from the neighbouring Lodges, but that Colchester would, if the weather proved favourable for the procession, be visited by a large concourse of spectators from the most distant parts of this and the adjoining county. Happily for us, the morning dawned propitiously, the sun shone forth with more than usual splendour, the heavens presented a canopy of azure blue—light blue our order! At an early hour parties on foot, and in vehicles of every description, were seen wending their way to the centre of attraction, while the Brethren met at the Lodge room; and, having received instructions from the Worshipful Master, as to the manner of conducting the ceremony, the Lodge was opened in due form, when the members of the various Lodges proceeded to the castle, in order to join the committee of management, and to proceed from thence in Masonic costume to St. Peter's church. The arrangements having been completed, the procession moved from the castle up the High-street, in the order prescribed by Masonic authority.

At this time the scene was of the most lively and gratifying description; the streets through which the procession had to pass were crammed to suffocation, while every window, and balcony, and parapet, and roof, which commanded a view of the scene, was thronged with eager spectators. Free from the violent manifestations which characterize an election display, the ceremony was one of sober and peaceful joy. There were no vociferous greetings on the one hand, nor harsh expressions of dissatisfaction on the other; it was a day devoted to those principles which are so pre-eminently inculcated by our Order, and which must be dear in the recollection of every good and virtuous Mason. The procession having arrived at the church, the Masonic Brethren and the populace were conducted to the several places assigned them without the least confusion. The prayers were read by the Rev. S. CARR, the vicar, in his usual impressive and devotional manner, after which the Rev. JAMES S. M. ANDERSON preached a most eloquent and appropriate discourse from Haggai, chap. i. verses 2, 3, 4.

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"Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

"Then came the word of the LORD by Haggai the prophet, saying,

"Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?"

The Rev. preacher commenced his discourse by observing, that the period in which the prophet Haggai was commissioned to deliver this expostulation and reproof to the great body of the Jewish people, is specified with more than ordinary exactness: "in the second year of Darius," which was seventeen years after the return of the Jews from Babylon. Ezra relates, that after some progress had been made in the work of rebuilding the Lord's house, it was interrupted by Artaxerxes the Usurper, and thus these two parts of sacred writ illustrate and confirm each other. Probably the Jews were discouraged by the interruptions they had met with, and availed themselves of any plausible excuse for their supineness, when they ought to have been active, and zealous, and laborious. The time, the place, the persons, and the circumstances referred to in the text, and its connexion are replete with instruction. The Jews were exposed to the opposition of enemies, and weakened and distracted by feuds and jealousies among themselves; thus weakened and fearful, a great portion of them were slow to fulfil the work, and to restore the solemn services of the sanctuary. Time was, when other thoughts and other purposes dwelt in their bosoms and actuated their pursuits, when the language of David was expressive of their determination (Psalm cxxxii. 3—9). But where was now this holy desire? They were restored to their own land, they had rebuilt their own houses, they had cieled them with cedar, and painted them with vermilion; all appliances and means had been employed to restore and decorate their own houses, to suit their own convenience, and to gratify their own luxury; but in the midst of all this, the temple of the Lord was suffered to remain in ruins—the house of the Lord still lay waste!

By a happy transition, the Rev. preacher passed from the time and circumstances of the Jews at this period, to ourselves. He showed that the second temple was "more glorious" than the first temple, because the Desire of all nations—the true Schekinah—came in person to it; that the Christian church has his spiritual presence, and that each individual Christian may, indeed, be considered a temple of God. The great work of building this spiritual temple was undertaken by the Son of God himself; and when he had finished the work that was given him to do, he committed it to his apostles, who, in their turn, ordained others to assist and to succeed to them. It is no other work than this that we are assembled to accomplish this day; the work which the Church of England, by her regularly-ordained ministry, carries forward, that she may train the king upon the throne, and the peasant in his cottage for happiness and usefulness upon earth, and conduct them through the varied scenes of sorrow and joy here below, to the possession of a better life beyond the grave. These are our designs; to uphold these blessings where gospel ordinances are possessed, and to communicate them where they are not yet enjoyed. By an *Established Church* (said the preacher) these blessings are dispensed, not according to the caprice and fashion of the day, but are based upon the word and ordinances of God. The preacher then went on to insist upon the

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necessity of *providing* religious instruction for men, and not waiting till they seek for it; that men are ignorant of their spiritual necessities, and are *indisposed* to apply for instruction; unconscious of their moral malady, and therefore do not appreciate the healing waters, or the great physician. Regarding, then, a national church as the only legitimate and efficient means of supplying the spiritual necessities of the people, we may well say, "*The harvest truly is great, but the labourers are few.*" A dense mass of ignorance, and vice, and profanity still remains to be penetrated and removed; great and populous districts, which have overgrown the means of regular religious instruction, where the people are as sheep without a shepherd, remain even in this country to be provided for. This is not happily the case in this ancient and interesting town, where the people are much better supplied with the means of religious instruction than in many other places; yet even here is found one large parish, vast in numbers, but poor in substance, where for two hundred years the house of God has lain waste; the hand of the spoiler demolished the temple in which their fathers worshipped, the ruins of which remain, but in the immediate neighbourhood of it is about to arise a spacious and commodious structure, which will be dedicated to the service of God, and where the ignorant will be taught, the vicious reclaimed, the weak sustained, and the great interests of godliness promoted. This great and good cause was indebted mainly for its commencement to the pious and persevering zeal of one individual, who, influenced by love for the place of his nativity, had employed his influence with those who have the power and the disposition to render effective aid under such circumstances." The preacher here paid a well-deserved and most appropriate tribute to the benevolent exertions and generous contributions of the Rev. J. T. Round, towards accomplishing this object, and concluded an energetic and truly eloquent discourse, by exhorting the congregation to co-operate in the good work, and to give the glory to God.

The procession left the church in the same order in which it entered it; and, without the slightest confusion, moved to the site of the new church, where the most admirable arrangements had been made. In front, and on one side of the site of the intended new church, spacious galleries with awnings had been erected, which were crowded with beauty and female loveliness, while the space allotted for the gentlemen forming the procession was filled to an overflow. An elevated platform had been built around the part which was to be occupied by the Stone, which was suspended by proper tackling. On this platform were John Round, Esq., of Danbury Park (who laid the stone), the Archdeacon, the Rev. W. M. Tucker (incumbent), the Architect, (Mr. Mason, of Ipswich,) the Contractor (Mr. Lay), the Master and various officers of the Masonic Lodge, bearing the Bible, emblems, &c. The arms of the Craft, beautifully emblazoned on a banner of light blue silk, were also displayed on the platform, bearing the appropriate motto—*Audi, Vide, Tace.* The scene at this moment was of the most pleasing and animating description, and eminently calculated to inspire the most delightful feelings and reflections. The bright display of beauty and of fashion which met the eye at every part, the various flags that floated proudly in the breeze, and the rich collars, jewels, and other ornaments of our Order, combined to render it one of the most attractive ceremonies in my remembrance. The holy work was then commenced, under the most happy auspices: the 100th psalm was sung by the charity children, the band supporting

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the voices, while the trumpet gave a great and peculiar effect to that solemn and devotional air.

Corn from the Cornucopia, and wine and oil, were then poured on to the bed of the Stone, and the Archdeacon delivered the following words from the 90th Psalm, last verse:—

"The Glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work."

A small glass vessel was given next to Mr. Round, and that gentleman put several pieces of coin into it.

The vessel was then covered, and deposited in a cavity cut in the stone. This having been done, the Architect spread mortar over the stone, and Mr. Round followed his example, as a matter of form. The upper stone was then let down, and Mr. Round applied to it the square and the level, and struck the upper surface three times with a mallet.

The Rev. Mr. Tucker then delivered the following prayer:—

"O Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, accept, we beseech Thee, the prayers that we now desire to offer for the successful advancement of the work that has been entered upon. May the house designed for the celebration of Thy praises be instrumental in promoting Thy glory and the eternal welfare of Thy people! May Thy word be ever preached in it with purity, simplicity, and fervour; and may the blessed influences of Thy Holy Spirit attend upon all the means of grace that shall be used in it. And while the priest's lips keep knowledge, let the law be sought at his mouth; and may the future attendants in this sacred edifice be not merely formal hearers, but doers of the word; living in peace and righteousness, and commending themselves to every man's conscience in the sight of God. And do Thou, O Lord God, graciously hearken unto the supplications of Thy people when they shall pray in this place; hear Thou in heaven, thy dwelling-place; forgive the sins of Thy servants, and teach them the good way wherein they should walk—*Amen.*"

The Archdeacon then gave the Benediction, and "God save the King" was sung in full chorus by the children, and the assembled spectators, accompanied by the band. Nine cheers and one cheer more were given, and thus ended the ceremony of laying the stone.

The inscription on the stone was as follows:—

"The parish of St. Botolph having been without a church for nearly two hundred years, this Stone was laid on Wednesday, the 11th of May, 1836, by John Round, Esq. All Glory be to God."

The procession then returned to the Castle Bailey, where the persons composing it opened their ranks, and Mr. Round having been requested to advance between the lines, the Master presented the trowel used in laying the stone, and requested his acceptance of it. In doing this, Mr. Cliffe addressed Mr. Round, expressive of the high gratification experienced by the Brothers and every other person engaged in the proceedings of the day, from the assistance of that gentleman. The handle of the trowel was of ivory, and the blade of silver, on which was the following inscription:—

"The first stone of St. Botolph's Church, Colchester, was laid on Wednesday, May the 11th, 1836, by John Round, Esq., of Danbury Park."

Mr. Round, who appeared not to have been previously aware of the

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intended presentation, acknowledged the compliment in a speech replete with feeling and good taste. At the conclusion, three cheers were given for Mr. Round, three cheers for the Rev. James Round, and three more for the Master and Brothers of the several Lodges.

All parties spoke in terms of the highest praise of the Town Serjeants, Superintendent, and New Police of the Borough, for the very excellent arrangements made by them to preserve order, which was rendered a difficult task, from the immense numbers of persons lining the streets. At the close of the proceedings, Brother J. P. Osborne directed that the Town Serjeants should be supplied with an excellent dinner at his expense, for their very efficient conduct, of which he expressed himself in terms of high commendation.

THE COLLECTIONS.

The sums contributed towards the building during the day were:—

At the Church . . .	£119	8	0
Masonic Brethren . . .	11	6	0
At the Ground . . .	45	16	0
	£176	10	0

As soon as the Brethren had returned from the ceremony, and the Lodge had been closed in due form, they proceeded to Brother Smith's, at the George Inn, where a sumptuous dinner was provided for the occasion, at which nearly 100 brethren were present. Brother Cliffe, as Worshipful Master, presided, supported on his right by Brother Pattison and Brother Green, and on his left by Brother Osborne and Brother Creek. After the removal of the cloth, and the benediction had been pronounced by the Worshipful Master, Brother Taylor, of the British Union Lodge, Ipswich, gave the national anthem, joined in full chorus by the Brethren present. This was followed by the usual appropriate sentiments, which were given in the peculiar order of the Craft, when Brother Dr. Nunn rose to claim the attention of the company to a toast which needed no apology from him. They had that day had abundant proofs of the superior and gentlemanly manner in which the Masonic part of the ceremonial had been conducted; and, although much praise was due to those Brethren who composed the Committee, yet he hoped he should not be robbing them of their honors, was he to express the great obligation he felt for the able and efficient services rendered by one, whose conduct, on all occasions, since he has been amongst us, loudly calls for some expression of our esteem. He did did not wish to detract from the merits of any individual, nor, on the other hand, did he like to speak in fulsome adulation. To Brother Cliffe, in his official and honorable capacity as Worshipful Master of the Angel Lodge, he felt they were indebted; and he was confident he should have the hearty responses of all present, were he to make him the subject of his toast. He felt it his duty as a Mason to propose the health of Brother Cliffe, Worshipful Master of the Angel Lodge, with the usual honors. (*Received with immense applause.*)

Brother Cliffe rose, evidently labouring under feelings of no ordinary emotion. He commenced by acknowledging the obligations he laboured under, for the very kind and flattering reception he had met with since his connexion with the Lodge, and that it was in vain for him to seek for expressions adequate to the grateful sense he entertained of their kindness and esteem. Brother Cliffe, in a speech of considerable length

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and ability, referred to the progress of Freemasonry in this present enlightened age. The ruins of St. Botolph's Priory, and the imposing ceremony in which he had that day been engaged, gave rise to the parallel between Cromwell and Wren, in which he very forcibly contrasted the effects of narrow-minded bigotry and intolerance, with the enlightened principles of science aided by Freemasonry. He then took a rapid, but faithful, view of Cromwell's bloody and destructive progress through the kingdom—the evidences of which now remain in the many ivy-covered ruins, similar to the beautiful, though melancholy one, of St. Botolph's Priory. He then, in a style of impressive eloquence, brought before the meeting the quiet and unobtrusive course of our Worshipful Grand Master, Sir Christopher Wren, calmly pursuing the paths of science and of Masonry amidst the din of civil war—his own college being at one time the quarters for soldiery. "And, although," said Brother Cliffe, "Cromwell destroyed the architectural beauties of our country, Wren lived to raise those of greater elegance and magnificence." He then endeavoured to show, and successfully too, that *we* had been treading in the steps of our W. G. M. Wren, in assisting in the restoration of a sacred edifice, and had, at the same time, exhibited to the world, that no difference in points of belief had separated us when a good work was to be performed. That many who voluntarily aided by their subscriptions, as well as by their Masonic attendance, could not join in the form of worship that would be adopted when the church was finished. In drawing a parallel between the times of the Commonwealth and the present, Brother Cliffe very happily proved, that although a great change had taken place in the guiding principles of mankind in toleration of each other's opinions, yet *no change had taken place, nor was required, in our Institution;* for the "Charges" delivered by Sir C. Wren breathed the same spirit of universal benevolence and charity as the "Charges" delivered in the Masonic Lodges at the present hour! In his concluding remarks (of which I regret this is but a brief summary) he very forcibly proved that Masonry was *still in advance* of the most enlightened communities; and that not until mankind are ready to admit the fundamental principles of our Order, "that man is accountable to his Creator alone for the manner in which he shall adore him," can perfect civilization ensue! The speech was received with loud and long continued cheering.

Song by Brother Creek—"This is Mason's holiday."

The Master then proposed the health of Brother Nunn as Senior Warden.

Brother Nunn, in a neat and appropriate speech, wherein he displayed his usual tact and ability, acknowledged the compliment paid him, and trusted his health would be spared to see the work they had that day commenced, brought to a happy completion.

Song by Brother Lake of Chelmsford—"The sea!"

The Master rose and proposed the health of Brother Bowler, as Master of the Ceremonies, with thanks to him for his services on this occasion.

Brother Bowler expressed himself so overpowered at the kind manner in which his name had been introduced, that he could not sufficiently thank them for this fraternal mark of their esteem. He thought that the eulogiums which had just been paid to his conduct and services as Master of the Ceremonies, ought more properly to have been applied elsewhere. He was proud to acknowledge that the proceedings of the day had passed off with the greatest pleasantness, but he attributed it

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more to the orderly conduct that had been observed by the Brethren, than to any services on his part. For the present compliment he felt the warmest gratitude, and stated his readiness at all times to promote and extend the principles of Masonry. He was only anxious to make himself useful, and if by any means he had rendered the slightest service on this occasion, he was exceedingly happy; and the knowledge that he had their good opinion and approbation, more than compensated him for his exertions. (*Cheering*).

The Master then gave the health of Brother Partridge, as Junior Warden.

Brother Partridge gratefully and appropriately acknowledged the compliment. He briefly alluded to the basis of Freemasonry, to its benevolent objects, and to the good feeling which resulted from the entire exclusion of religious or political prejudices amongst us, and trusted that the leading principles of the Order, namely, "Brotherly love, relief, and truth," of which he had that day seen a proof in the handsome subscription they had just made for the comfort of a sick and distressed Brother, would be more and more made manifest, till they might be publicly acknowledged as men who were cemented, by the best of ties, and leagued in the universal bond of fraternal union! (*Great cheering*).

"The Master and Brethren of the British Union Lodge at Ipswich, and of the Lodge of Perfect Friendship."

Brother Bullen, in a humorous speech, returned thanks.

"The Master and Members of the Chelmsford Lodge."

Brother Woods, of Ingatestone, in a neat speech, returned thanks for the handsome compliment which had been paid the Members of the Chelmsford Lodge, and for the rapturous manner in which the toast had been received; and trusted, whenever the services, or the attendance, of the Chelmsford Brethren were required, they would evince the same readiness to promote the interests of the Craft as had been exhibited by them on this occasion. For himself, he could speak with certainty, that on no former occasion had he passed a day with feelings of greater delight; and the ceremony and proceedings had made it a day with him long to be remembered in the annals of Freemasonry. (*Cheers*).

"Thus far, my dear sir, have I given you the best description of this memorable day that my recollection will allow me to furnish. True, it is but a faint outline of what might have been recorded had I made my minutes on that occasion; but I trust here will be sufficient to convey to your readers some idea of the proceedings, and to record among the Brethren at a distance the pleasing emotions the day excited. It was a day which will be long remembered in Colchester by those who witnessed it; while to the Mason it must, indeed, have been a day of joy and gladness. To express to you my own feelings on the happy result of this impressive ceremony, would be a task of no ordinary kind; it has left on my mind a stronger conviction (if any such were needed) of the good effects which must flow from the diffusion of Masonic knowledge, whose basis is philanthropy, and whose pillars are erected upon the principles of virtue and of truth! With such convictions, and with such sentiments as these, can it be wondered that I, who am but young in the school of Masonry, should feel excessive joy and rapture at the fraternal regard which was manifested among the Brethren? and that I should cherish the remembrance of that day, with feelings of peculiar delight? Yes, sir, it proved to me a period of deep interest; and the

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gratification I experienced on that day, will make me to number it as a *red letter-day* in my Masonic calendar.

" With every feeling of fraternal regard,
" I am, Sir and Brother,
" *Colchester, May* 12, 1836. " A JUNIOR DEACON."

NORWICH.—*Lodge* 60, *Angel Inn.*—The members of the Lodge celebrated their Centenary on Friday, the 24th of June. The meeting was attended by several visitors, and afforded much gratification to all present. It is to be regretted that the want of support of the Provincial Grand Lodge is severely felt, and we much fear that unless the D. Prov. G. M. can be roused from the apathy in which he has so long remained, that the interests of the Order will be disregarded. Surely the authorities at head quarters will not turn a deaf ear to our situation. In perusing the pages of the Masonic Review, we find other provinces vying with the metropolis in zeal, while we, with nearly twenty Lodges, are in so disgraceful a lethargy.

LINCOLN.—On Thursday, May 12th, the Annual Spring Grand Lodge was holden in the city of Lincoln, by the Rev. G. Oliver, D.D., Deputy Provincial Grand Master, at which were present—Bro. Major Brackenbury, P. G. J. W.; Bro. Turner, G. P. J. W.; Bro. Pashley, G. P. Trea.; Bro. Williamson, P. G. J. D.; Bro. Wilson, P. G., Sec.; Bro. Barton, P. G. Reg.; Bro. Nicholson, P. G. Arch.; Bro. Sanders, P. G. D. C.; with the P. G. Stewards, and a respectable attendance of the Masters, Wardens, Officers, and Brethren of the County Lodges.

The routine business of the meeting having been disposed of, and the books and evidences examined and signed by the D. P. G. M., that Officer delivered to the Brethren in open Lodge, the following charge:—

" I congratulate you on the appearance of regularity and method which are displayed in the books of the several Provincial Lodges. No greater proof need be given, that they are in a healthy and flourishing state; and I shall offer to your notice a few observations, by the use of which that state may be maintained and preserved. The division of time in our Lodges, as you all know, is named technically after the manner of operative Masons. We have some hours specifically devoted to labour, and others to refreshment. Our labours are of the most pleasing description; and they consist in moral disquisitions on the beauty of virtue; and extended illustrations on the various sciences which are included in Freemasonry. These illustrations, both moral and scientific, are embodied in a series of hieroglyphical symbols; many of which are the simple working tools of an operative Mason; but they are invested with a moral meaning, which, in our estimation, renders them jewels of inestimable value. The illustration of these symbols is one of the occupations of Masons when assembled in the tyled recesses of their Lodge. 'The attentive ear receives the sound from the instructive tongue, and the sacred mysteries are safely lodged in the repository of faithful breasts. Tools and implements of architecture, symbols the most expressive, are selected by the Fraternity, to imprint on the memory serious and solemn truths; and thus the excellent tenets of the institution are transmitted, unimpaired, under circumstances precarious, and even adverse, through a succession of ages.'—(Preston.) The knowledge thus communicated and received, constitutes a principal source of our enjoyment. And I would take this opportunity of advising all young Masons to attend sedulously to the Masters' Lectures,

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which not only convey intellectual gratification of the most exalted character, but contribute at the same time to qualify them for the highest offices and distinctions of the Order. In the technical phraseology of Masonry, the anxious Brother must pass through the temple of virtue, before he can arrive at the temple of honour. He must learn obedience before he can be entrusted with command. An ambition to participate in these distinctions, ought to be fostered in every Masonic bosom, as a stimulus to excel in the practice of virtue and science, which is the sole aim and end of Freemasonry. In the usual occupations of the Lodge, the communication of knowledge is mutual. Each Brother has his own prescribed share in the work; and hence superior merit is sure to meet with distinction. In tracing the devious paths of science, or in inculcating the beauty of moral virtue, there runs through the entire system an equal incitement to attain excellence; knowledge is gradually imparted, and the mind proceeds deliberately, step by step, from the Portico to the middle chamber of the Temple; and from thence to the Sanctum Sanctorum. In the first degree, a knowledge of God, and of the moral duties which he requires of his creatures, is systematically inculcated. The second degree gives the zealous aspirant access, by the winding staircase, to the Temple at Jerusalem; inculcates the seven liberal sciences; and leads him forward rapidly to the investigation of those important truths by which mankind, in all ages, have been so greatly benefited; while the third degree introduces the perfectly initiated candidate into the holy of holies, gives him a view of the sacred cherubim and cloud of glory; and prepares his mind for the full blaze of splendour which surrounds him in the Royal Arch. And, as our excellent Brother Preston has so justly observed, 'He who has traced the art in a regular progress from the commencement of the first to the conclusion of the third degree, must have amassed an ample store of knowledge, and will reflect with pleasure on the good effects of his past diligence and attention. By applying the improvements he has made to the general advantage of society, he will secure to himself the approbation of all good men, and the veneration of Masons.' The introduction of a series of tests for each degree, is an excellent improvement on the old system; and tends, at the least, to impress on every initiated Brother, some general idea of the nature and design of Freemasonry, which in former times few gave themselves the trouble to attain. It was enough that they had been initiated, and rendered capable of attending the convivialities of the Order; and they contented themselves with this negative merit, without aspiring to higher gratifications. These tests, however, have excited in the Brethren a spirit of inquiry; and having attained this limited knowledge—having ascended this first step leading to the temple of science, they are induced to emulate further acquisitions.

"Finding that there exists in the order SECRETS, which, like the adyta of the ancient temples, are hidden from vulgar eyes, they exercise their ingenuity in an anxious search after its real mysteries; and soon become acquainted with those solemn truths, which Freemasonry never fails to confer on her active and zealous admirers. Hence it is that the present age abounds in scientific Masons, beyond all former precedent. And this cannot fail to increase the popularity and influence of the Craft, and render it an object of honourable ambition to men, eminent, not only for their literary attainments, but also for rank, virtue, and distinction. Then will it be truly a royal art, not merely because it is patronized and practised by Kings and Princes, but also from the regal supremacy

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which Masons will possess over the rest of mankind. Our occupations are distinguished by the most perfect brotherly love. 'Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.' This quotation from one of those beautiful charges bequeathed to us by our ancient Brethren, will show the universality of our system, denoted curiologically by the *extent* of our Lodges. *We meet on the level.* When the Lodge is opened, the Brethren, whatever be their diversity of rank, are equal; and in the process of working the Lodge, each bears the burthen assigned to him by the Master, in the pursuit of that common object the acquisition of knowledge. 'A King in the Lodge is reminded, that although a crown may adorn the head, or a sceptre the hand, the blood in his veins is derived in the common parent of mankind, and is no better than that of the meanest subject.—The statesman, the senator, and the artist, are there taught that equally with others, they are exposed by nature to infirmity and disease; and that an unforeseen misfortune, or a disordered frame, may impair their faculties and reduce them to a level with the meanest species. This checks pride, and incites courtesy of behaviour—men of inferior talents, or who are not placed by fortune in such exalted stations, are instructed to regard their superiors with peculiar esteem: when they discover them voluntarily divested of the trappings of external grandeur, and condescending, in the badge of innocence and bond of friendship, to trace wisdom and follow virtue, assisted by those who are of a rank beneath them.—Virtue is true nobility—wisdom is the channel by which virtue is directed and conveyed; wisdom and virtue only mark distinction amongst Masons.'—(Old lectures.) As we thus meet on the level, *we also part on the square.* When the Lodge is closed and the jewels put by, each individual resumes his rank in society; and honour is given to whom it is due. And thus we afford a practical illustration of the sublime and divine precept, 'by this shall all men know that you are my disciples, if you love one another.' The hours of refreshment are appropriated to moderate convivialities and social enjoyment, as a relaxation from the severe studies and exertions which occupied the attention during the period of labour. It is however admitted, but with sorrow and regret, that amongst Masons there are still to be found a few individuals who consider the refreshment as the principal object of their initiation; and for this evil there is no remedy, so long as the passions of men are allowed to influence their reason: and carnal delights are suffered to supersede intellectual amusements. Being, however, impressed with these ideas, and forgetting that the toil of Masonry is but 'the feast of reason and the flow of soul;' they entertain an unworthy opinion of the Institution, and by indulging too freely in the allowed refreshments of the Lodge, would, if they were permitted to indulge their propensities, at once disgrace themselves, and bring discredit on the Order; and hence the finest of all human institutions would be degraded below the legitimate standard, and suffer a certain degree of obliquy from the misconduct of an erring Brother. A celebrated writer, *Macnish*, the 'modern Pythagorean' of Blackwood and Fraser, has the following severe censure upon us in his 'Anatomy of Drunkenness.'

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"It is men of this class, (*sanguineous* drunkards) who are the heroes of all drunken companies, the patrons of Masonic lodges, the presidents and getters up of jovial meetings." (p. 50. third edition.) and again at p. 181. "Let the frequenter of drinking clubs, Masonic lodges, and other bacchanalian assemblages, leave off attending those places; and if he must drink, let him do so at home." These are very serious reflections, and if the author's classification of Masonic lodges with drunken companies and bacchanalian assemblages were true, which it is not, the very existence of Freemasonry would have been sealed ages ago, and as a science it would never have reached our times. To avoid all such reflections, however, I would recommend to the Brethren, the practice of those great Masonic virtues, *prudence* and *temperance;* the former depicted in a Lodge by the *blazing star* to indicate that prudence ought to be the guide and herald of our Masonic conduct, the ornament of our actions, and the *square* and *rule* of all the affairs connected with our order. How many Lodges have failed in their usefulness and permanency for want of attention to this brilliant guide? It will preserve the conduct of your Lodges regular, their finances unimpaired; their respectability unimpeached. It will obviate the censure of the world; and while it increases the means of true enjoyment, by augmenting the resources of intellectual gratification, it gradually ameliorates the disposition, and promotes the glorious end for which Freemasonry was designed—the moral perfection of man. Temperance recommends the due government of our disorderly appetites; and while it sanctions the *use* of those moderate indulgences which it has pleased our gracious Creator to provide; it prohibits and strongly condemns the *abuse* of them. It equally forbids a covetous self-denial and a lavish or wasteful expenditure of the means of enjoyment. On the practice of this virtue depends, not only our reputation but our health, our property and prosperity in life; it applies to every individual of the human species, but more particularly to the Free and Accepted Mason, who is bound by ties unknown to other men, to rule and govern his passions, to keep a tongue of good report, and to practise Masonry, which includes a due regulation of the sensual appetites, and particularly the virtues of sobriety and chastity. I have already remarked that it is but too common for the uninitiated to prefer the vague charges against us, that we meet for the sole purpose of convivial enjoyment. This accusation can only be rebutted by our own regular and temperate conduct. If our refreshments be extended to a late hour of the night, our families cannot remain ignorant of it; and the world will sooner or later become acquainted with the humiliating fact,—humiliating because it needs defence, and the best and most triumphant answer to a charge of this nature, is a bold and unequivocal reference to facts. Early hours and temperate habits need no defence; and whatever may have been our avocations in the Lodge, it is equally satisfactory to our own feelings and reflections, and creditable to the Order which we are bound to adorn, that the critical eye of the world may be unable to detect any deviation from the strict line of duty or of virtue. When called to labour, let me recommend you to perform, with indefatigable zeal, the task assigned to you by the Master; and when your labours are ended, and the sun has attained his meridian height, the hours of relaxation should be so spent as not to afford a practical censure on your toil, by proclaiming its utter worthlessness in failing to restrain those habits and propensities which it is its professed aim to ameliorate and assuage. A Lodge of Masons acting up to the principles

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which I have taken the liberty to recommend, cannot fail to be permanent, and respected. It will disseminate amongst mankind a noble idea of our immortal Institution; and while you secure to yourselves a rich succession of intellectual pleasures in this world, you will at the same time be preparing for an admission into the Grand Lodge above, where peace, order, and harmony, eternally preside. The D. P. G. M. then drew the attention of the Grand Lodge to the Masonic Institutions in London, which reflect so much credit on the Fraternity; and earnestly recommended to the Lodges the consideration, that by an annual subscription of the Masons, which they might afford without any sacrifice, they would contribute to give effect to the orphan schools, and the ASYLUM FOR DECAYED FREEMASONS, which have so nobly illustrated that charity and beneficence, which are the crown and ornament of the Masonic profession.

The Brethren dined together at the Lion Hotel.

After dinner the D. P. G. M., with an appropriate introduction, proposed, "The King, the Patron of Masonry;" which was drunk with the honours.

"H. R. H. the Duke of Sussex, G. M.," three times three.

"Lord Dundas, Pro. G. M.," three times three.

"Lord John Churchill, D. G. M.," three times three.

"Lord Durham, Past D. G. M.," three times three.

The D. P. G. M. then called the attention of the Brethren to a toast which he anticipated would be received with enthusiasm. The Brother whose name he was about to mention, was endeared to them by more than common ties. By the judicious exercise of his talents and influence, Freemasonry had made rapid strides in the county of Lincoln; and in giving his feeble testimony to the merits of that distinguished individual, he knew he should strike a chord which would find a responsive echo in every bosom present, "The Right Hon. C. T. D'Eyncourt, Prov. G. M." This toast was received with tremendous cheering, and was drunk with the honours of Masonry.

At this moment the D. P. G. M. was called out of the room, when Major Brackenbury, the Vice-President, rose, and observed, that he was rather taken by surprise by the sudden absence of the D. P. G. M.—He felt at a loss to express in a proper manner, so as to convey a correct idea of his own feelings respecting the individual that he was about to name to them as a toast. He begged, however, to propose the health of Bro. the Rev. Dr. Oliver, which he was sure would be received with every demonstration of pleasure, as from the time and talents which he had devoted to the cause of Masonry, he was entitled to their thanks and gratitude, (*great cheering*).

On his return, the Rev. Doctor made an announcement which produced a considerable sensation of regret amongst the Brethren. After expressing his enthusiastic affection for the Craft, he briefly detailed the most prominent events of his Masonic career. He was initiated in his minority under a dispensation; and very early imbibed a fondness for the Order under the tuition of his father, who was at that time Chaplain of St. Peter's Lodge, in the city of Peterborough; and made considerable progress in a correct knowledge in the rites and ceremonies then in use amongst the Lodges, which was brought into practice in the year 1811, about which time he succeeded in establishing the Apollo Lodge, at Grimsby, of which he continued the Worshipful Master for several successive years; and it is but just to add that during the period of his

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superintendence, it maintained a flourishing state. In 1812 he was invested by Brother, the Rev. W. Peters, Prov. G. M., with the red apron as a P. G. Steward; and in 1816, P. G. M. White conferred upon him the honours of the P. G. Chaplainship. In this capacity he preached, and printed, at so many P. G. meetings, nine sermons—(Which we think have been of some service to Masonry in general, and must have been invaluable in the province at the time they were made public.) Three years ago the present P. G. M. thought proper, without solicitation on his part, to place him in the station he now holds as his deputy. The Reverend Doctor went on to say, "I am free to confess that I had the ambition to aspire to this high office, from the first moment that I occupied the Chair of the Apollo Lodge, as its W. M. It appeared then at an unapproachable distance, but by perseverance and strict attention to Masonic duties for upwards of twenty years, the point was attained. And I assure you that it is an honour which I prize more than any other I may possess; but I entertain so strong a feeling for the welfare of the Lincolnshire Lodges, that personal distinction falls before it; and from a deliberate view of the position which I at present occupy; and impressed with a firm conviction that your Masonic prosperity depends in a great measure on possessing a resident Dep. P. G. M.;—much as I may regret the alternative, my sense of duty to you prompts me to make a sacrifice for the good of Masonry within the Province. As the distance at which I reside makes it inconvenient for you to communicate with me personally on subjects which may render the advice of the P. G. M. or his Deputy essential to your welfare, a sense of propriety has pointed out the necessity of resigning the office which I now hold, into the hands of the P. G. M., who will place it, I have no doubt, before the Grand Lodge in autumn, where it may be of the greatest possible service to the prevalence of Masonry amongst you. In all my intercourse with the Masons of Lincolnshire, I have enjoyed the most sincere gratification; and I hope still to meet you occasionally in the capacity of a private Brother; and I assure you no person will more sincerely rejoice in your future welfare than myself." The D. P. G. M. concluded by proposing,—"Continued prosperity to the Lincolnshire Lodges," which was drunk with the honours.

Major Brackenbury begged to propose the health of a well-known Mason, whose character was every where held in esteem, particularly among Masons, he being distinguished as a sincere friend to the Craft. He proposed the health of Lord Yarborough, P. G. M. for the Isle of Wight.

The D. P. G. M. then proposed the health of Brother Major Brackenbury, whose assistance to him on various occasions had been invaluable. Drunk with the honours of Masonry.

Major Brackenbury, in returning thanks, said he rose under considerable embarrassment. He did not deserve the marked distinction which had characterized the proposal of his health; and he could only attribute it to his sincere devotion to Masonry. He much regretted to hear that it was the intention of the D. P. G. M. to retire from the office, as he felt convinced it would be no easy matter adequately to supply his place. Indeed he could not but express a hope that the Provincial Grand Master would refuse to accept the resignation, for he differed in opinion with the D. P. G. M. in supposing that Masonry would be benefited thereby; and his sincere belief was that it would rather have a tendency to injure the cause of Masonry in this county. Major Brackenbury then proposed Lord Ferrers, P. G. M. for Staffordshire.

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The D. P. G. M. proposed the health of Brother Turner, P. G. J. W., who was really a scientific Mason, and had made Masonry his study, and was deserving the good wishes of every Brother.

Brother Turner returned thanks; he had been placed in the J. W.'s chair much to his surprise and gratification, and hoped that what he had done had been to the interest and prosperity of the Craft.

Brother Pashley observed that yesterday was the anniversary of the girls' school, which was supported in a great measure by contributions from the fees of Lodges. He therefore proposed, "Prosperity to the Royal Freemasons' Charity for female children."

Major Brackenbury said, after what had passed, he should become a subscriber to the above institution.

The health of Brother Nicholson, the P. G. Superintendant of Works, was then drunk with the honours.

Brother Nicholson returned thanks, and observed that his profession had induced him to become a Mason, and that much of his knowledge had been derived from the works of his friend the D. P. G. M.

The D. P. G. M. then proposed the health of Brother Sandars, the P. G. Director of the Ceremonies, who returned thanks.

Brother Pashley, P. G. Treasurer, with the honours.

The Past Provincial Grand Officers.

Brother Cartledge returned thanks.

The D. P. G. M. gave "The hearts that can love one another."

Major Brackenbury gave, "All the World a Lodge, and every man a Brother"

The D. P. G. M. then left the chair amidst immense cheering; when Major Brackenbury took it for a single moment, and proposed as a parting toast, "The D. P. G. M. once more, and God bless him," which was received with cheering; and thus terminated as pleasant a meeting as can be recollected in the annals of Freemasonry in this county.

ASHBY-DE-LA-ZOUCH, *May* 30.—The Masonic festival which took place at Ashby-de-la-Zouch, on the occasion of the opening of the Ivanhoe Lodge, was most numerously and respectably attended. The business of the day consisted of the solemn consecration of the Lodge (which was impressively performed by the Rev. J. H. Macaulay), and the ceremony of the installation of Mr. E. Mammatt, as the First Master, which was ably conducted by James Elverson, Esq., as the representative of the Right Hon. Lord Rancliffe, Provincial Grand Master, after which several gentlemen were admitted, and initiated as members of the fraternity. The whole company, amounting to nearly fifty, partook of an excellent banquet, provided by Mrs. Chamberlain, at the Royal Hotel. The most perfect good humour, and thorough friendly feeling, seemed to pervade every individual; and the party broke up at an early hour, all highly gratified. In the course of the evening, the Rev. J. H. Macaulay displayed his resplendent genius, in a most powerful speech, fraught with classic lore, and radiant with the most vivid eloquence. Mr. E. Mammatt also spoke with deep feeling and earnest energy, not only upon the particular circumstances of the day, but upon the advantages possessed by the institution of Freemasonry, as the means of ameliorating the general state of society. J. Thistleton, Esq., W. E. Burke, Esq., J. Elverson, Esq., Dr. Pigot, and many other distinguished individuals, expressed, in language not to be mistaken, the full accordance of their sentiments with the philanthropic principles of this ancient Society.

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WOLVERHAMPTON.—Masonry progresses in this town with considerable success. The Brethren are about to build a Masonic Hall, for which nearly 1000*l.* is already subscribed! The exertions of Dr. Oliver is the theme of universal admiration, and some fond hopes are entertained that he may be prevailed upon to accept the Mastership of the Lodge recently established here. The Brethren think that the Provincial Grand Lodges should be held in turn in the different towns, and that the honors should be diffused more generally. [Why not apply to Lord Ferrers on the latter point?—ED.]

BATH.—We were lately much gratified to witness a "gathering" of the Lodges of this city, assembled for the purpose of receiving the honor of a fraternal visit from their esteemed P. G. Master. Nothing could exceed the warm and cordial expression of feeling which greeted the Provincial chief on his entering the Lodge room, which was crowded. The Brethren acknowledged the kindness of the visit with full Masonic honors, on the completion of which the mystic business of the Craft commenced, and was conducted with the usual ability of that distinguished Mason, Brother Maddison, the R.W: D.P.G.M. The Prov. G.M. was accompanied by Brothers Maher, Parsons, and other Grand Officers, who have the advantage of being his neighbours as well as Brothers, and who most worthily represented the Lodges of Unanimity and Sincerity, and Perpetual Friendship. On the occasion, several other Lodges of the province tendered their respect, by the presence of some distinguished Brother. The assembly dispersed in fraternal harmony at an early hour, and the Brethren departed, much benefited as well as elated by the purely Masonic delights of the evening.

On the following day, the P.G.M. accepted the invitation from the Lodge of Honor to dine with them at the York House, where a sumptuous Masonic banquet was provided. Brother Muttlebury accomplished the duties of the Chair in a manner truly worthy of himself. The S.W. of the Lodge of Honor ably seconding him as Vice President. The usual loyal and fraternal toasts were given and responded to, and, on the health of the revered Chief of the Craft, H.R.H. the Duke of Sussex, having been received and drunk with the honors of Masonry, the R.W: P.G.M. rose and announced to the Brethren that he had the honor of receiving a letter from Lord J. Churchill, containing the gratifying intelligence to all Masons, that the illustrious sufferer was going on in a manner which greatly answered the anxious solicitude in which the operation for cataract had been held, and to justify strong hope of ultimate success. The expression of gratitude which met this announcement was only equalled by the depth of feeling which possessed the able speaker, while detailing the circumstances; and we are confident that the ardent prayers which then answered the announcement was an earnest only of those which pervaded the whole Craft.

Brother Maher acknowledged the compliment paid to the Lodge of Unanimity and Sincerity in a speech replete with every good feeling characteristic of his general urbanity and kind-heartedness, while Brother Parsons and others were equally eloquent on receiving the gratifying notice of their respective Lodges.

We have been favoured with the following interesting ADDRESS OF CONDOLENCE from the Freemasons in this city to their highly esteemed and beloved Grand Master, Col. Tynte, with his eloquent and pathetic reply; and as they breathe throughout the true spirit of

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that ancient and moral order, at the same time that they strongly evince the affectionate and fraternal regard peculiar to the Craft for their Brother in affliction, we have great pleasure in giving them publicity :—

[COPY.]

To C. K. K. TYNTE, Esq.

"RIGHT WORSHIPFUL PROVINCIAL GRAND MASTER, PROVINCE OF SOMERSET.

"Bath, May 9th, 1836.

"RIGHT WORSHIPFUL SIR,—

"The Worshipful Masters, Officers, and Brethren of the Lodges in this city, always sincerely interested in every thing which may affect your peace or happiness, have heard with a deep concern, commensurate with the fraternal affection they bear you, of the melancholy event which has recently occurred in your family, and would willingly, at the moment they are participating in your grief, offer such condolence as might be consistent and acceptable, under a bereavement, which, a reliance on the goodness, and humble submission to the will of the great Disposer of all human events, can only effectually accomplish.

"A knowledge that these sentiments are deeply impressed on your mind, leads us to hope such a measure of His mercy may be extended to you, as will enable you to bear, with fortitude and resignation, this severe visitation ; and reflection on the exemplary life and exalted virtues of the amiable partner, whom it has pleased the Almighty to release from great suffering, and call to peace and happiness, in the mansions of bliss, prepared for the righteous, in His everlasting kingdom, cannot fail to produce meditations which will be a solace to your heart.

"The prayers of your affectionate Brethren are sincerely offered that this firm foundation of comfort, this rich consolation, may be yours.

"And when it shall please the Supreme Grand Architect of the Universe to summon any of us from this transitory life, may we able to say—our piety, like hers, has been silent in its exercises, and secret in its springs—powerfully influencing our life and conversation, communicating comfort to all around us—that we have imitated her exemplary discharge of all the relative duties of life, by a devotion to God, evinced by a holy resignation to His will—and an entire reliance on His promises.

"May we have lived as she lived, and died as she died—that we may partake, with her, that 'fulness of joy, and those pleasures for evermore, which are at the right hand of God.'

"With the warmest feelings of fraternal regard, we have the honour to subscribe ourselves, and on behalf of all the Members of our respective Lodges.

"Your devoted Brethren,
CHAS. MADDISON, R. W. Dep. P. G. M.
THOMAS HULLEY, W. M. Royal Cumberland Lodge.
JOHN CORNEY, W. M. Royal Sussex Lodge.
AUGUSTUS GRAFTON, W. M. Lodge of Honour."

"Halswell, June, 1836.

"MY DEAR MADDISON,—I have had the honour of receiving an address of condolence from my Brethren of the Lodges at Bath, on the late heavy bereavement with which it has pleased God to visit myself and family—an address full of the most genuine feelings and principles of Freemasonry, as well as of personal friendship and mutual regard.

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"I cannot presume to attempt to follow its classically beautiful style, but in plainer language I beg you officially, as Deputy Provincial Grand Master, to express to the members of the various Lodges, the deep sense I entertain of the sympathy and condolence they so kindly offer me on my severe affliction and irreparable loss.

"Reason and religion teach me to acknowledge (with them) that all the dispensations of Providence are ordained for the wisest and best of purposes, and I bow with humble submission and resignation to the Divine will. But notwithstanding these and similar consolatory reflections, the blow, although long impending and expected, has fallen with dreadful certainty and severity.

"The first consolation that offers itself to me is, that she (whose loss I must ever deplore, whilst life and reason are spared to me) has been released from extreme and incurable sufferings in this world, to reap the reward of her many virtues, and of her exemplary, well-spent, and blameless life; and that her pure departed spirit has found grace and glory in the presence of the God she with unaffected piety adored, and the Saviour upon whose merits and intercession she relied for redemption with unshaken faith.

"The next source of consolation in affliction is the sympathy of friends. Never could it be offered in a more gratifying manner to the afflicted survivor than by paying that honour to the memory of the departed, which has been so elegantly expressed in the Address; but, in acknowledging which, I can find no language of my own adequate to do justice to her merits, or to describe my bereavement.

"I have too often received the sympathy and support of my Brethren at Bath, not to appreciate most fully the sincerity of their sympathy and kind feeling towards me; I beg you, therefore, to offer them my best thanks, with the assurance that this fresh mark of their continued esteem and consideration has made an impression upon my heart and mind which can never be obliterated; and that it is a great source of comfort for me to know that I still retain that friendship with which they have for so many years honoured me, and which it will ever be my study and endeavour to deserve.

"I beg my fraternal and affectionate regards to them; and have the honour to remain their and your most grateful and faithful Friend and Brother,

"C. K. K. Tynte, P. G. M.
"Somerset."

On Monday, the 13th inst., the R. W. P. G. M. paid his respects to the Brethren in Lodge, and was received by the W. M.'s, Officers, and Brethren of the three Lodges, with Masonic honours, in numbers, and with an enthusiasm indicative of fraternal regard not to be mistaken. The R. W. D. P. G. M., Brother Maddison, presided, and delivered, at considerable length, a most able lecture on the origin, progress, and objects of Masonry, with the spiritual applications of the emblems.

Northampton, *May* 26.—*Ceremony of laying the Foundation Stone of the Northampton General Lunatic Asylum.*—This interesting ceremony has at length taken place, much to the gratification of thousands, who, at the time the Northampton General Lunatic Asylum was first proposed, could not have contemplated so great a delay. It was made generally known that it would take place on Thursday last, and that the Brethren of the Pomfret Lodge of Free and Accepted Masons, accompanied by Lodges of the adjoining counties, would attend the ceremony

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in full Masonic orders, in consequence of which there was a vast influx of visitors from all parts of the country. At a little before 9 o'clock in the morning, one of the Birmingham coaches, containing a number of the Brethren of Guy's Lodge, Leamington, arrived at the Ram Inn. It was driven post, by two of the postillions from Mr. Copps', the Royal Hotel, Leamington; and on the coach we observed Colonel Count Casimir Oborski, Major Joseph Swiencicki, N. L. Torre, (Deputy Grand Master, county of Warwick,) Charles Loudon, Esq., M.D., Major Hawkes, Master of Guy's Lodge, A. Hawkes, Esq., and Messrs. W. Watkin, W. Lloyd, J. A. Squiers, W. Adams, and T. Hewett.

At half-past 11 o'clock the Brethren formed a procession at the Ram, and proceeded from thence to all Saints' Church. Among the other Brethren were, the Hon. Arthur Trevor, M.P., T. Brutton, Esq. P.G.T. for Staffordshire, T. Rogers, Esq. of Watford Lodge, and A. Robertson, Esq. M.D. The procession went to church in the regulated order.

The Mayor, C. Freeman, Esq., accompanied by all the members of the Corporation, with the exception of one or two, attended divine service, and entered the church just before the Masonic Brethren. The seats adjoining those belonging to the Corporation, on the north-west side of the church, were occupied by the latter body, who went to the church in their full orders—the whole of the Brethren having their regalia with them. At a quarter before twelve the Rev. W. Wales, the Vicar of All Saints, commenced reading prayers, after which an excellent sermon was preached by the Hon. and Rev. Henry Watson, of Rockingham Castle, from the 4th ch. of St. Mark, and the 9th verse. The church was crowded in every part, and there was, after the service, a collection, the receipts arising from which amounted to exactly 80*l.*, more than double any of the previous annual collections. The plates were held at the inner door by Lady Isham and Miss Wake, who were supported by the Right Hon. the Earl Spencer, the Rev. Sir George Robinson, Bart., and the Hon. Arthur Trevor, M.P. The plates at the outer door were held by Edward Bouverie, Esq., and by one of the Masonic Brethren, Brother Brutton.

After the sermon was concluded, the members of the Corporation, accompanied by the whole of the police force, who were, for the first time, dressed in their regimentals, which are similar to those of the new police of London, proceeded to the George Hotel, where they partook of a cold collation. The Masonic Brethren also went to the George, and upwards of 50 ladies and gentlemen, with Earl Spencer at the head of the table, partook of an excellent cold collation, in the long and splendid dining room.

Shortly before three o'clock the processions were marshalled in front of the George Hotel, and proceeded to walk down to the field, which is upwards of half a mile from Northampton, on the Billing road. The whole of the houses on either side of the line of streets through which the procession moved, presented the most animated appearance, every window being crowded with as many, or more than as many, persons as could conveniently see out of them. Every place, in fact, where there was a possibility of seeing the procession, was occupied.

It was at first intended that the public should pay a shilling each for admission to the ground where the ceremony was to take place, and bills were issued, announcing that tickets might be had at the George Hotel. The moment, however, that the Mayor heard of it, he recommended that the scheme should be abandoned; and, we understand, that

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when Earl Spencer came to town, he positively refused to go unless the exclusive system was done away with. It was well that the scheme was abandoned, for no force could have kept the public out of the field.

Close to the spot where the stone was to be laid, hustings were erected, on which females were admitted, on payment of 2s. each. Many gentlemen offered to pay the same sum, but where refused admittance. Some of them, however, walked a few yards round and got up at the back of the hustings without paying any thing, having, at the same time, a much better place, and being less incommoded than they would have been in front of the hustings.

The arrangements were exceedingly bad, there not being a single policeman on the ground till the procession came there, when the crowd was so dense that, with the small number of our police, it was impossible that they could do any thing. Waggons, too, were placed within 20 or 30 yards of the hustings.—It is computed that there were from 6 to 8000 persons in the field at the time of the ceremony.

We shall now furnish our readers with a minute detail of the proceedings, first, however, giving the names of those gentlemen belonging to the Pomfret Lodge who formed a part of the Masonic procession.

Rough Ashler, carried by an entered apprentice Mason—Mr. Hyde, of the Market Square.

First Light.—These candlesticks were nearly three feet long. The lower part had a rising of a number of steps, at the top of which was the base of a column. The four sides were fronted with looking-glass, and supported a column of the Corinthian order. The first was borne by Mr. Crisp, P. S. W. of New Northampton.

Perfect Ashler, carried by a Master Mason; by Mr. Willox, Architect, of St. Giles's Square, Northampton.

Second Light (or candlestick), was carried by Mr. Rose, of Kettering.

Third Light, by Mr. E. L. Mayor, of the Market Square, Northampton.

Glass Vase, by Mr. Turnbull, P. M. of Northampton.

Brass Plate, carried by Mr. Battershall, of Gold Street, Northampton.

Silver Trowel, on a crimson velvet cushion; by Geo. Cooke, Esq., of Northampton.

Mallet, carried by an operative Mason; by Mr. Masters, P. M., builder, Northampton.

Architect, carrying a plan of the intended building; Mr. Griffiths, P. M., of College Street, Northampton.

Two Deacons, carrying a silver ewer; by Mr. Wm. Emery, P. M., of the Drapery, and — Bryan, Esq., of Gold Street, Northampton.

Director of Ceremonies, with cornucopia; Mr. Christopher Gibson, of the Horse-market, Northampton.

Terrestrial Globe, carried by Mr. Baker, of the Bull Inn, Olney.

Celestial Globe, carried by Mr. Green, P. M., of Gold Street, Northampton.

Book of Constitutions, carried on a crimson velvet cushion; by Mr. Thomas Hands, Secretary, of New Northampton.

Treasurer, with the coins, Mr. Thomas Marshall, P. M. and T., of Gold Street, Northampton.

The Plumb, carried by Mr. Thomas Phipps, J. W., of Bridge Street, Northampton.

The Banner of the Pomfret Lodge.—This was a splendid banner, the

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ground-work being blue. On one side was the motto "*Prudentia, veritas, virtus, et justicia;*" in the middle were the different emblems of the Order, with a Mosaic pavement, and a ladder reaching towards the Heavens, on which were figures representing Faith, Hope, and Charity, rested upon the volume of sacred law. The volume lay open, with a representation of the square and compasses upon its pages. Over the ladder was placed the sun, moon, and stars; the whole being surrounded by an ornamental bordering, which produced a beautiful effect. Those who belong to the "royal art" will very well comprehend the meaning which this banner conveyed. On the other side was the motto "*virtus, honor, et clementia.*" This was also a splendid banner, the ground, as on the other side, being blue. In the centre was a yellow radius, having its centre occupied by a blue triangle, in the middle of which were gilded Hebrew characters, denoting "God, the Grand Geometrician of the Universe." On each side of the radius were five pillars of the Corinthian order, having on their summit two spherical balls, one the celestial and the other the terrestrial globe. The whole stood upon a Mosaic pavement, and was surrounded, as on the other side, by a beautiful flowery border. We understand that it was painted by Mr. Wm. Langley, artist, of Bedford, who is one of the Brethren. It was carried by Mr. Holt.

Stewards with wands, Mr. T. B. Hewlett, P. M., of the Drapery, and Mr. Langley, of Bedford.

The Level, by Thos. Cave Hall, S. W., Esq., of the Drapery.

Chaplain (at present officiating), the Rev. John Little, curate of St. Sepulchre's church, in this town.

Bible, Square, and Compasses, by Mr. Seuton, of Northampton.

Stewards with wands, A. Robertson, Esq., *M. D.,* and Christopher Markham, P. J. W., Esq., of Northampton.

The Square, by Mr. James Marshall, W. M., of Gold Street.

Two Stewards, by two visiting Brothers.

Drawn Sword, by Mr. Kirby, G. T., of Northampton.

The populace having previously taken possession of the approach to the hustings, when the procession arrived, there was the greatest difficulty in effecting a passage for those who formed a part of it. The corporate body ascended the hustings, and the members of the Pomfret Lodge, with their "visiting Brethren," eventually succeeded in obtaining a situation near to the hustings. As soon as the Masons reached the platform, a flourish of trumpets was sounded, and something like quiet having been obtained, a number of coins were placed in the glass vase by Earl Spencer, and the contents were deposited in the cavity under the foundation stone. Over the cavity was placed a copper plate, on which were engraved the following words:—

THE FIRST STONE
OF THIS BUILDING WAS LAID BY THE
RIGHT HONOURABLE EARL SPENCER,
ATTENDED BY THE
POMFRET LODGE OF FREE AND ACCEPTED MASONS,
AND
THE MAYOR AND CORPORATION OF NORTHAMPTON,
MAY 26, 1836.

Earl Spencer then spread a fine cement over the whole of the stone upon which the foundation stone was to rest. The foundation stone,

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which was at this time elevated about a yard from the other, was then lowered about one-third distance, after which there was a flourish of trumpets. The stone was again lowered another third, and there was another flourish, after which the stone was finally dropped, and was succeeded by a longer flourish. The Junior Warden then handed the "plumb-rule" to Earl Spencer, who applied it perpendicularly to two sides of the stone. This ceremony was succeeded by the Senior Warden handing his lordship the "level," which was applied for the purpose of ascertaining whether the stone was placed exactly level; the "square was here handed to his lordship by the Worshipful Master, and that was used for the same purpose. The stone being found properly placed, his lordship took the "mallet" from an operative mason, and struck the stone three times. The following proclamation was then spoken in an audible voice by Mr. J. Marshall, W. M.:—

"In the name of the Great Architect of the Universe, on behalf of the Pomfret Lodge of Ancient Free and Accepted Masons, and by desire of the Right Hon. Earl Spencer, I declare this stone to be properly laid."

After this proclamation had been made, the "cornucopia," which contained a quantity of corn, was handed to Earl Spencer by Mr. Gibson, the director of the ceremonies. His lordship having taken a quantity of the wheat, sprinkled it upon the surface of the foundation stone. Two splendid silver cups, containing wine and oil, were then handed to the noble lord, who poured a portion of each upon the stone, after which there was a flourish of trumpets.

The Rev. J. Little, who was the officiating Chaplain, here read a most impressive and appropriate prayer.

"Let us pray to the great Architect of the Universe, for his especial blessing on this our labour of love.

"O Lord, God of Heaven and Earth, in whom we live, and move, and have our being, and on whom we depend for the continuance of every blessing, both of *mind* and body, give ear, we beseech thee, to the voice of our supplications, and further us with thy help, in this undertaking for the relief of our afflicted Brethren.

"Father of mercies, and God of all comfort, grant that the future inmates of this asylum may be ever precious in thy sight, and evermore hear the prayer of faith offered in *their* behalf, to which of old thou gavest such gracious heed; 'Lord have mercy on them, for they are lunatic and sore vexed,' and whether their malady be the fruit of their iniquity, the just punishment of ungoverned passions and sinful excesses, O shut not up thy tender pity in displeasure, nor let thy wrath lie hard upon them; or whether it be the consequence of worldly privations, of cruel persecutions, or any kind of adversity, or if it be the visitation of thy fatherly love, for some mysterious purpose of thine unsearchable providence, O look in compassion on their sufferings, and sanctify them, to *their* edification and to *ours;* 'break not the bruised reed, nor quench the smoking flax,' but bless the various means that may be used for their recovery. Search out the dark places of their minds, and lift up the light of thy countenance upon them: speak peace to their troubled souls, and may the day-spring from on high arise, and shed over them the light of re-awakened reason, and the power of divine truth, that they may be restored to their homes, to their friends, and to *Thee,* and taste again of joy and gladness.

"And ever, O Lord, as they may here recover their mental powers,

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comfort them after the time that thou hast plagued them, and for the days wherein they may have suffered adversity, that they may tell of all thy marvellous kindness, and show forth the wonders of thy boundless love; increasing the number of the faithful, and walking thenceforth in holiness and righteousness all their days.

"And as it is to thy rich bounty alone, O God, that we who now address thee are indebted for all the talents we possess, and for those intellectual faculties which exalt us above the beasts of the field, make us to remember that *Thou* hast given them to us for the advancement of thine own glory, and grant that we may diligently use them all to promote that noble end; that our light may so shine before men, that they may see the good works which we do in thy name, and know our desire that thou in all things mayest be glorified. Send thy holy spirit, and pour into our hearts, with every other godly grace, that most excellent gift of charity, the very bond of peace and of all virtue; that, loving one another, even as thou hast loved us, we may, each one according to the means with which thou hast blessed him, cheerfully contribute to the good work which we have now begun, and rejoice in being made thine instruments in soothing the sorrows of our fellow creatures.

"Give us, also, we beseech thee, in witnessing the sad spectacle of human misery and degradation which may here be presented to our view, to see and feel how uncertain, how frail, how dependent, our own condition is; that we may avoid every occasion of impairing our faculties by intemperance and folly, and so number our days, that we may apply our hearts unto wisdom, and finally, by thy mercy, be received into that asylum in Heaven, whose foundation stone is the rock of ages, and where disease, and pain, and death, shall be known no more."

After the prayer there was another flourish of trumpets, and thus concluded a ceremony which was, perhaps, one of the most imposing, and, but for the bad management of those connected with the ground, the most interesting of any ceremony which has taken place in Northampton within the memory of its oldest inhabitant.

The procession then returned in the same order as it came on the ground. When it arrived at the eastern end of George Row, the members of the corporation proceeded to the George Hotel, and the Masonic procession, with "drums and trumpets," went across the Market Hill to their Lodge, at the Ram Inn.

The dinner at the Ram, provided by Mr. Cox, its worthy host, consisted of every delicacy of the season, and the wines were of the choicest flavour; but to pass quickly over a subject which it is far more interesting to enjoy than to describe, we shall speak of what took place after the dinner. The cloth having been drawn, many Masonic and appropriate toasts were given with the usual honours. The health of Count Oborski and Major Swiencicki having been drunk with Masonic honours, those gentlemen returned thanks in speeches which have been described to us in most glowing terms. Dr. Loudon and Major Hawkes, W. M., in speeches of great ability, expressed their extreme pleasure at having been present at proceedings of so interesting and animating a nature. The health of Dr. Robertson was proposed by Dr. Loudon.

At nine o'clock in the evening the whole of the Brethren from Leamington started for that place; and the proceedings at the Ram terminated by eleven o'clock.

We cannot conclude without expressing our feelings that but for the

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presence of the Masonic Brethren the business would have been very insignificant, and, comparatively, very uninteresting. They, under the able management of Mr. Gibson, who is the director of the ceremony of the Pomfret Lodge, gave an interest and a novelty in the proceedings which would otherwise have passed off in an exceedingly dull and monotonous manner.

NANTWICH, *May* 23.—*Masonic Festival on laying the Foundation Stone of a new National Sunday School.*—The great moral advantages, apart from the spiritual benefits, which have attended the institution of Sabbath schools in this country, are so obvious, that objections, as to their utility, have been neutralized by the great success which has outstripped the expectations of their most sanguine friends. The better observance of the Sabbath, without the intervention of parliamentary legislation, or Sunday enjoyment preventing societies, has marked their progress in salutary and healthy reformation, and taken from the highways and market places of our country, the swarm of juvenile vagrants who formerly desecrated the Sabbath by their uproarious noise and their mischievous delinquencies. The village pot-house, in great measure, has ceased to re-echo the maudlin jest and the blasphemous ribaldry, which once drew around its unhallowed haunt the youthful aspirants for a drunken, riotous father's successorship; and its deserted precincts give silent testimony to these auxiliary checks to sabbath-dishonouring crimes. The voice of praise, heard in the hymns sung by the sweet voices of children, as it rises to heaven from the village cottage, or arrests the foot of the town passenger in his careless walk, gives testimony to the sabbatizing agency of these nurseries for heaven; and who shall say how greatly these hallowed strains, gleaned from the sabbath-school, have served to arrest the sinful parent in his demoralized course, and charmed him into better life by the angel-visitations of the Spirit attuning those infant lips to praise? How many of our prosperous tradesmen and mechanics, elevated from the humbler walks of life into comfort and respectability, owe their success, in great measure, to the wise counsels and prudence engrafted on their character by the influence of sabbath-education; to say nothing of the domestic comforts it has introduced into thousands of families by abstinence from the tavern or the inn? How often, too, has the gloom of the prison dungeon, and the darker horror of a sin-burthened conscience, derived added darkness, more pungent bitterness, from a survey of the past, when recollections, like accusing spirits, have haunted the memories of their victims, and they have mourned over the sabbath-school, as the passed-by "city of refuge," which once would have opened an effectual door from the avenger in their guilty course, but whose invitations they then fearfully despised? And, has not many a death-bed been irradiated with a light from heaven, while pious rapture, like the vision of Jacob's ladder, has brought ascending and descending angels missioned from the throne of the Eternal, waiting to escort the emancipated spirit, and to bear up the trembling guest above the swellings of Jordan; and ere yet the awful separation of soul and body has ensued, how often have the pious breathings, the admonitory counsels, the rapturous emotions of a pure and hallowed faith, made the chamber of death a Bethel in the praise of Jehovah Jireh, as the redeemed spirit has given its dying attestation to the influence of sabbath school education?

These remarks have been elicited from us, after witnessing the laying of the foundation-stone of a new Sunday-school, at Nantwich, on Mon-

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day last. As friends to education generally, and advocates as we always have been especially for sabbath-school instruction, we never hear of the contemplated erection of a building to be devoted to that praise worthy purpose, without feeling a national pride in the reflection, that another important defence is about being erected for the conservation of our national morals, and an additional trophy gained to the increase of piety in our land. It is, therefore, with feelings of sincere and ardent congratulations to our neighbours at Nantwich on this auspicious occasion, that the day and the event were alike favourable to their enjoyment of the occasion, and consolatory in the transaction of their meritorious festival; and it is now our pleasing duty to lay before our readers an outline of the proceedings on this memorable occasion.

But we must premise a few historical circumstances connected with this school. From some cause or other, to which it is not now necessary more particularly to advert, a school in connexion with the Established Church, which existed ten years ago, was broken up, and the field of infant sabbath tuition was left in possession of the Dissenters alone, notwithstanding whose creditable labours, many were perishing for lack of knowledge. Mr. W. Cobbe and Mr. Thomas Cawley saw and lamented this mental destitution, and resolved to rescue the establishment from the disgrace of abandoning the rising generation, or of not lending a helping hand to accomplish that for which the various other religious societies in the town were so zealously labouring. Their resolves were succeeded by personal exertion, and very soon they were joined by ladies, whose approving smile softened the ruggedness of the duty, and sweetened the toil which must necessarily be attendant on the undertaking. Under these auspices the school prospered; and now we learn are found on the books the names of 380 pupils. But the rooms in which tuition was carried on were found inadequate, and an erection for the purpose was suggested, despairingly; but the zeal of the ladies, which had already done so much,

> "—— laughed at impossibilities,
> And cried it shall be done."

A bazaar was amongst the other expedients for raising the necessary funds, under the direction of Mrs. Robinson of High-street, and several young ladies, the net produce of which was 30*l.* Concerts and charity balls succeeded, and to those were added subscriptions which swelled the amount to 300*l.* A suitable site was then sought, and Admiral Tollemache, with his customary liberality, freely gave a plot of land situated but a few yards from the church; the Marquis of Cholmondeley also liberally permitted bricks to be made on the barony adjoining the town, which effected a saving of about 20*l.*, to which he added a donation of 10*l.* towards the expenses of the building, and promised an annual subscription of 5*l.* towards its maintenance and support. The Lords of the Treasury and the National School Society have also promised 300*l.* on certain conditions, and thus nearly the whole sum required has been obtained. We must not omit to remark, that in connexion with this school a sick club has been established, to which the children contribute 1*d.* or 2*d.* per week, as most convenient, and receive, in case of sickness, 1*s.* 6*d.* or 3*s.* per week, according to the amount of their contribution. They have also a burial fund and a saving bank, which have been found of great utility. The necessary preliminaries having been adjusted, the day was fixed for the laying of the foundation-stone, and the Masonic

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Brethren of the Nantwich or King's Friends Lodge, of which Mr. Cobbe and Mr. Cawley are members, were emulous to take a part in the day's proceedings; and it was ultimately arranged that the Deputy Provincial Grand Master, John Finchett Maddock, Esq., be solicited to perform the ceremony, to which, with his usual urbanity, he readily assented. The other Lodges of the county were also invited to join the procession. Monday last was the anxiously expected day on which the ceremonial was appointed to take place, and as

"The silent hours stole on,
And flaky darkness broke within the east."

Many were found in active preparation for the imposing spectacle. Nature herself contributed to the joyous scence: for she was beauty to the eye, and music to the ear, and fragrance to the smell; and thus nature and art were joined to add magnificence to the inspiriting festival. At nine o'clock, the members of the respective County Lodges assembled in Mr. Parker's school-room, and after the performance of their mystic rites, a procession was formed in the following order:—

A Band of Music.
High Constables. Constables with their staves.
The Ladies and Gentlemen of the Commitee, two abreast.
The Scholars of the National Sunday School.
Girls and Boys, two abreast, very neatly attired, with their Teachers.
The Boys of the Blue School, with their Teacher.
Gentlemen and Inhabitants of the town, two abreast.
Amateur Band, playing a Masonic air.
Visiting Brethren and King's Friends Lodge of Freemasons, in the following order:
Two Tylers with drawn swords.
The Northwick Lodge, No. 620. The Cestrian Lodge, No. 615.
The Over Lodge, 581. The Sandbach Lodge, 479.
The Nantwich Lodge, 370.

In the Masonic procession were the various officers of the Lodges, decorated with their paraphernalia. Amongst whom were the Knights Templars; Brethren of the Royal Arch; Architect, with the plan and mallet; Grand Provincial Deacons; Grand Provincial Secretary, with the Book of Constitution on a cushion; Provincial Grand Treasurer; Provincial Grand Chaplain; Provincial Grand Warden, with the level; Provincial Grand Junior Warden, with the plumb; Volume of the Sacred Law, Square, and Compasses, on a crimson velvet cushion; Provincial Grand Sword Bearer; Right Worshipful the Deputy Provincial Grand Master, with golden square and trowel; Brethren of the Provincial Lodge; Provincial Grand Tyler, with drawn sword.

"Silent they moved, a well-appointed throng.
Chief urging chief, man driving man along."

The procession moved in this order through the Welsh Row, Swine Market, and Beam Street, to the site of the intended building, where the procession was arranged within an inclosed space, the Masons forming a right angle near the corner stone, and the assembled multitude sang the following ode, appointed for the occasion.

To heaven's High Architect all praise,
All praise, all gratitude be given,
Who deign'd the human soul to raise,
By mystic secrets sprung from heaven.
CHORUS.
Sound aloud the great Jehovah's praise,
To him the dome, the temple raise.

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The corner stone, which was 14 cwt., bearing the inscription, "This stone was laid for a National Church Sunday School, May 23, 1836," was then lowered to within a short distance from its destined station, the D. P. G. M. applied the square, the plumb, and the level, to ascertain its correction and adaption; many modern and ancient coins were deposited in a cavity beneath it by the Treasurer, the cement was prepared, the stone was adjusted, and the Chaplain implored the divine benediction on their labours. The voice of praise was again raised, the multitude joining in singing the hundreth psalm, after which Brother W. L. Wilbraham, of the Cestrian Lodge, delivered an oration from a popular Masonic author.

The National Anthem was then sung, and the procession was again formed, and proceeded from the ground in the order in which it arrived to the parish Church, near which it halted and opened right and left, each Masonic Brother elevating his white wand until the D.P.G.M. had passed through followed by his officers. At the church door they were met by the Committee of Management, and were conducted to their respective seats in the east gallery, and the floor cloth was suspended in front of the seat occupied by the D.P.G.M., Mr. Mingay performing a grand Masonic Voluntary. The Rev. D. Hill read prayers, and the P.G. Chaplain, the Rev. W. Ford, Rector of Lawton, preached an impressive sermon from the 28th chapter of St. Matthew, 19th and 20th verses. At the conclusion of the services a collection was made in aid of the funds for the erection and maintenance of the New School, and, considering the previous liberality of the inhabitants of Nantwich, the very handsome sum of 15*l.* 15*s.* 0*d.* was collected. The Scholars of the School were afterwards regaled with tea and buns, for which an ample subscription had been made by the Misses Deans and other ladies who have taken a deep interest in the school, in a convenient place kindly prepared by Mr. Copestick, of the Lamb Inn, on premises belonging to Mr. Ellison. The Masons, who were the great attraction in the procession, retired to their Lodge at the Lamb Inn, where a dinner was provided for them, which, we should not hesitate to say, would be worthy of the kind landlady of the Lamb's former self, had we not heard the expressive commendation which has been bestowed upon her for the splendid repast. The great source of regret with us is, that, not having been initiated into the mysteries of the "Craft," we were cruelly excluded from the banquet, and compelled to chew the bitter cud of disappointment elsewhere; and while the "Brenthren" sang

> Honour to Masons the Craft daily brings;
> We're brothers of princes and fellows of kings,

We were obliged to content ourselves with more humble fellowship. We have, however, obtained an outline of their proceedings from one of our friends of the Cestrian Lodge, who informs us that about 90 of the Brethren sat down to the repast. The Provincial Grand Chaplain implored the Divine blessing, and after the cloth had been drawn, the following toasts were given from the throne by the R.W: D.P.G.M.:— Our Brother, the King, Grand Patron of Masonry, with honours. The Duke of Sussex, G.M. of England, and better health. Grand honours. Lord Combermere, P.G.M. of this province, with honours. Song by Brother Whittle, of the Cestrian Lodge, "We shall never see his like again." The D.P.G.M. J. Finchett Maddock, Esq. (by the W.M. of the King's Friend's Lodge) with honours. The D.P.G.M. returned

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thanks in a very animated Masonic speech, which elicited bursts of applause from the Brethren. The Pro.-G.M. of England, and Lord H. John Spencer Churchill, with honours. The P.G. Chaplain of Cheshire, the Rev. W. Ford, of Lawton, with honours. The grand anthem was then sung by Brother S. Brown, of the Cestrian Lodge. The Master and Brethren of the Cestrian Lodge, 615, with honours, after which Brother W. L. Wilbraham, the talented Master, delivered an elegant Masonic address.

The Master and Brethren of the Combermere Lodge of Love and Harmony, Over, 581, with honours.—Song by Brother Thomas Walker, of the Cestrian Lodge, "The Maid of Judah." The Master and Brethren of the Lodge of Sincerity, 620 Northwich, with honours. The P.G. Chaplain then obtained permission to give the Rev. R. H. Gretton, Rector of Nantwich, and he paid the Rev. Gentleman a high eulogium for the kind manner in which he had granted the use of his pulpit on the occasion. Brother Dr. Twemlow, with honours, after which the veteran Mason returned thanks and sang a song. Brother Lord Viscount Combermere, as the Cheshire Hero, by the R.W: D.P.G.M. with grand honours, the band playing the Conquering Hero. Song, "The entered Apprentice," by Brother Brown. Brother Copestick, and many thanks for his excellent dinner. Many other toasts were given in the course of the evening, and the Brethren separated about eight o'clock, highly pleased with the proceedings of the day.

Newcastle on-Tyne.—On Monday the 9th May, a Provincial Grand Lodge was held by William Loraine, Esq., Deputy Provincial Grand Master for Northumberland, and other Provincial Grand Officers, at the Lodge Room, in the White Swan Inn, North Shields, for the purpose of constituting St. George's Lodge of Freemasons, under a warrant recently granted by the Grand Lodge of England, on which occasion the following Brethren were appointed and installed Officers of the New Lodge:—Richard Medcalf, Esq., W. M., William Revely, S. W., James Lindsay, J. W., John Robinson, Treasurer, Wm. Smith, Secretary, John Garthorn, Esq., S. D., Robert Shield, J. D., Henry Stamford, I. G., and —— Sanderson, Tyler. After the ceremonies were concluded, the Brethren partook of an excellent dinner provided by Brother Revely, and spent the remainder of the day with great conviviality and harmory.

TO THE EDITOR.

"Sir and Brother,—I think it will afford our Brethren in Newcastle-on-Tyne great gratification to be informed, through the medium of the Review, that Brother Thomas Watt, of the Unity Lodge, No. 82, who has been under the able instruction of Brother George Aarons, will arrive in a few months in Newcastle, and will be most happy to give instruction (to those Brethren that may require it) in the Ceremonies of Freemasonry. I am, Sir, yours truly,

A BROTHER."

Wakefield, May.—The Provincial Grand Lodge of Freemasons, for the West Riding, was held in the Music Saloon, Wakefield, the Right Hon. the Earl of Mexbrough, P.G.M. in the chair; the attendance of the Brethren was not so numerous as at the last meeting. The Lodge was opened at half-past ten o'clock, in due form and with solemn prayer; the

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business of the Lodge was then transacted, and it was finally closed with solemn prayer, and adjourned until again summoned. At half-past four o'clock, between ninety and one hundred of the Brethren sat down to dinner. The following is a list of the Toasts and Glees—The King, our Royal Grand Patron (*Immence cheering*). "God save the King." Our Royal Grand Master the Duke of Sussex (*Great cheers*). The Queen and the rest of the Royal Family.—Glee—"Here's a health to our own British Queen." The Deputy Grand Master of England, Lord John Churchill. Rt. Hon. Lord Durham. Glee—"Hail smiling morn." The P. G. C. then proposed the health of our Noble Chairman the Rt. Hon. the Earl of Mexbrough (*vehement cheering*). The Noble Earl in rising to return thanks said,—Brethren, first let me drink all your good healths, and then allow me to offer you my sincere and heartfelt thanks for the honour you have conferred upon me—not only on this occasion, but upon every other when I have had the honour of presiding over you; I cannot express the delight and satisfaction I this day feel in beholding so numerous an assemblage of the Brethren, congregated together for so good a purpose, and having such an excellent cause in hand. I beg to assure you that I always experience great pleasure in meeting you, and this is the reason why the P. G. Lodge is held at this time of the year instead of October (the usual time), inasmuch as at that time it would have been impossible for me to have attended; and I assure you that I should indeed, deeply regret that a P. G. Lodge for the West Riding should be held and I not able to come. In conclusion, his lordship begged to introduce two of his sons (the Hon. Philip Yorke Savile, and the Hon. Charles Stuart Savile) to the Brethren (*cheers*); he trusted that they would be an honour to the Craft. The Noble Earl finished his speech by wishing long life to the Brethren (*great applause*). Glee—"Foresters sound the cheerful horn." The D. P. G. M. The Officers of the P. G. Lodge (*cheers*). Brother Heseltine as S. G. Warden, returned thanks on behalf of himself and his brother officers. The P. G. C. Glee—"Here in cool grot." Brother Heseltine then sung "Rise and blow thy trupet Fame." The Countess of Mexbrough (*tremendous cheering*). His Lordship returned thanks. The Hon. P. Y. Savile returned his hearty thanks for the kind manner in which the Brethren had been pleased to receive the mention of his name, he could not express to them how much he now felt; he was but a young man and a young Mason, yet he would not yield even to the oldest Brother then present, in a desire to promote the general interest and welfare of the Craft (*cheers*). He rejoiced to find that they had received him in the kind manner they had done, as it assured him of the great respect they entertained for his father, he found that the sunshine of their approbation extended so far as even to shadow his sons (*great cheering*). He begged in return to drink all their healths (*cheers*). The Hon. C. S. Savile briefly returned thanks. Glee—"Wine gives the lover vigour." Song, Lord Mexbrough—"When I was a little boy." The Stewards and many thanks to them for their great attention (*cheers*). Brother J. Blackburn on behalf of the Stewards returned thanks. Song by Brother Smedley—"Jolly Topers." Brother Bradley's song—"One bumper more." The friends of Masonry from the rising to the setting of the sun. Glee—"Life's a bumper." Brother Lord Viscount Pollington. The Earl of Mexbrough returned thanks. The Vice Presidents. Brother Wigney returned thanks. Song, Lord Mexbrough—"Flow thou regal purple stream."

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Toast—May no Mason ever forget his solemn obligation to respect, assist, and support his Brother. Song, Brother E. Taylor—"Let us be merry." The Rev. Brother Casson and the Lodge of Integrity, Morley. The Rev. Brother returned thanks, and gave Sweethearts and Wives. Song, Lord Mexbrough—"Willie brew'd a peck o' malt." Lady Sarah Savile. His Lordship returned his sincere thanks. Song, Lord Mexbrough—"The farm yard." At half-past nine his Lordship, together with his two sons, retired. The hilarity of the evening was kept up until half-past ten, at which time all the Brethren had departed, highly delighted. We are happy to say that his Lordship appeared in excellent health and spirits, and contributed very largely (as indeed he is always wont) to the pleasures of the day. The acting P. G. Stewards for the day, were Brother John Neill, Brother Charles Clapham, and Brother S. T. W. Gawthorp.

DURHAM.—Granby Lodge, 146. The Provincial Officers for 1836, are Brothers Mills, W. M.; George Wilkinson, S. W.; A. Wilkinson (Durham), J. W.; Rev. T. Shepperdon, Chaplain. The Subscribing Members are about seventy.

The Lodge meets the first Monday at six, P.M., from Michaelmas to Lady-day, and at seven, from Lady-day to Michaelmas. On the third Wednesday during the winter months, the Lodge meets for the reception of Master Masons only. The increasing prosperity of this Lodge is a proof that the Master-spirit is actively engaged in supporting Masonic discipline.

Mr. James Spark, with the consent of the Brethren of the Phœnix Hall Lodge of Freemasons at Sunderland, has given one sovereign towards the relief of the widows and fatherless children belonging to the Whitburn Fishermen, who were drowned off the latter place about a fortnight ago. The Honourable Lady Williamson, of Whitburn Hall, Mr. Alderman Spoor, of Whitburn House, and the Rev. T. Baker, rector of the same parish, are amongst the benevolent persons who are contributing in divers ways towards providing for the above numerous and destitute families.

PRESTON.—*Laying the Foundation of St. Mary's Church.*—May 2nd being the day appointed for laying the foundation of the new church, near the house of correction, to be called St. Mary's, and some pains having been taken to give publicity to the happy event, expectations were raised, and as the result proved, well founded, that a very considerable display of good feeling would be manifested towards the undertaking. Hopes had been entertained that the distinguished honour of laying the first stone of the intended new church would have fallen to the duty of that upright and most worthy man, Sir T. D. Hesketh, Bart.; a domestic affliction, however, in the death of a near relative, prevented the realization of those hopes. The pleasing duty of commencing the good work was then cheerfully accepted by the highly respected vicar of Preston; and if recent experience might assist its better performance, the Rev. gentleman possessed that advantage, for by his great and praiseworthy exertions, aided by the liberality of his more immediate friends, and the public partially, he has now had the enviable satisfaction, within the last twelve months, of performing a like duty on three similar occasions: at Christ Church, near Bow Lane; at the new church in Ashton; and at St. Mary's. The weather was most delightfully propitious, and from its being known that a large

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party of Masonic Brethren, and numbers of the respectable inhabitants purposed to assist in the procession, a great degree of interest in the celebration was evident throughout the town a considerable time before the hour announced for starting. The Brethren, who had come from all the neighbouring towns in the county, among whom were the P. G. C. and several other provincial officers, assembled for clothing in the Lodge-room of the Lodge of Unanimity, at the King's Arms Inn, and were met there by Brethren of the respective Lodges in Preston. A portion of the band attached to the 3rd Lancashire Militia was also in attendance at the same place, and when the order was given by Brother Fallowfield, D. P. G. M.: C. W. P. L., for the Brethren to form, immediate attention was paid, and the procession, then exclusively of Masons, nearly one hundred in number, headed by the music, and the splendid flag belonging to the Lodge of Unanimity proudly floating in the breeze, richly emblazoned with the royal arms of England, and on the reverse the arms of Brothers Le Gendre Starkie, Esq., P. G. M.; the Rev. Gilmour Robinson, P. G. C.; Sir T. D. Hesketh, Bart., P. G. W. of England; Charles Swainson, Esq., jun., P. G. S.; and J. Fallowfield, Esq., P. G. D. C., moved into Church Street, down the Old Shambles, through the Market-place, up Cheapside to Church Street, and when its extreme rear had passed the Town Hall, the Blue Coat scholars, the mayor, and other members of the corporate body; the clergy, among whom we observed the Rev. R. Carus Wilson, *M. A.*, vicar of Preston; the Rev. R. Harris, *B. D.* minister of St. George's; the Rev. T. Clark, *M. A.*, curate of Preston; the Rev. B. J. Vernon, *M. A.*, minister of St. Peter's; the Rev. J. Rigg, *M. A.*, minister of St. Paul's; the Rev. Joshua Paley, *M. A.*, minister of Pemberton church; the Rev. John Clay, *B. D.*, chaplain of the House of Correction; the Rev. W. Hartley, minister of Balderston; the Rev. R. Moore, *M. A.*, minister of Lund; the Rev. R. Grainger, minister of Grimsargh; the Rev. G. N. Smith, *M. A.*, master of the Preston Grammar School; and the Rev. Gilmour Robinson, P. G. C., minister of Tockholes; and these were followed by a very large party of the gentry and other inhabitants of Preston. In this order the procession moved down Church Street, to the site of the church, attended by a vast concourse, the parish bells ringing merry peals, and both sides of the streets, and all the windows along the line of procession were thronged with crowds of admiring spectators. On arriving at the site, the ground had been already taken up by a number of ladies, and a great crowd of other persons, by which some inconvenience was experienced by persons who came in the procession, inasmuch as it rendered it an impossibility for many to get near the place in which the stone was to be laid, and consequently prevented them from seeing the peculiar ceremony for the day, or hearing the beautiful prayer and the excellent address delivered by the Rev. gentleman; this latter misfortune, however, we hope to be in some measure able to repair by the report which follows. The customary preparations had been made for lowering the stone; the small glass jar containing the silver and copper coins of the realm, a Preston paper, and a Preston almanack, were in readiness to be deposited in the cavity for its reception, and all other things in a state which would prevent delay: the Rev. the vicar then called upon the assembled multitude to join with him in invoking the blessings of Almighty God on their present undertaking, and he poured forth their united supplication in a sublimely beautiful and appropriate prayer.

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The Rev. gentleman then said that the small jar about to be deposited in the cavity made in the stone, contained the silver and copper coins of the realm, a Preston paper, and a Preston almanack, after which he read the plate, which was as follows:—

"The foundation stone of St. Mary's Church was laid on the 2nd day of May, in the year of our Lord 1836, and in the 6th year of the reign of His Majesty King William the Fourth, by the Rev. Roger Carus Wilson, vicar; John Catterall, John Clayton, wardens; John Dewhurst, John Gardiner, Bach and Young, G. and W. Taylor, James Pye, contractors; John Latham, clerk of the works."

The jar was then deposited, the plate put upon it, and the usual method of covering it having been done, and the cement spread over the imbeded stone, the important stone was lowered from an elevation of about four feet, and then the vicar descended to perform the ceremony of using his silver trowel, and giving the *three knocks* with the *mall*, and having regained his standing place, he requested that the old hundredth Psalm might be sung—"All people that on earth do dwell"—the Rev. gentleman himself leading and a very great proportion of the persons present joining both in heart and voice. This being ended, he proceeded to address the assembly nearly as follows:—

"My beloved brethren, having already upon two former occasions within the year had the happiness of addressing you upon a similar subject to that which now engages your attention, I am sure you will not expect that I should indulge in many remarks, neither do I wish inconveniently to detain you. Yet the circumstance that we have been called upon to perform this pleasing duty no less than three times in twelve months, calls for thanksgiving to God, and the expression of our gratitude to the numerous friends who have contributed their money to these important works. The necessity for the exertions that are now making by the Christian world, must have long been as apparent to reflecting minds, as it has for some years been most oppressive to my spirits. Holding, as I have long done, the responsible, the awfully responsible situation of a minister of the gospel, I could not behold the multitudes that had not a temple for the worship of God without great pain, and an anxious desire to mitigate the evil. Much, certainly, has of late been done, and is now doing, to remedy this state of things; but until lately I have reflected with regret, that with a population of fifty thousand souls in the town of Preston, in all the churches there was provision for the accommodation of only one thousand poor persons. I thank God that we have made some progress in our efforts towards amelioration, and that we have been enabled to meet and to begin a work, which I hope will soon be brought to a happy conclusion. The state of those which have before been commenced, warrants an opinion that this will be the case, and affords matter for cordial rejoicing and thanksgiving to the God of all grace. Here I trust the gospel of peace will be proclaimed for years to come, here I trust the broken heart will be healed, and the poor especially will have the gospel preached to them. Here, I trust, that the ministrations of our holy church will continue to impart comfort and consolation to numbers yet unborn. From the bounty of many generous individuals, we have made a most auspicious beginning, and I trust their contributions will be continued till our great work is completed. I must conclude with offering my most cordial thanks to those who have assisted the object in view, and also to the numerous and highly respectable company who have honoured

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us with their attendance and countenance; and now, if you please, we will join in singing 'God save the King!'"

The national anthem having been sung by the company, the vicar said he could not allow them to separate until he had offered a merited tribute of respect to the loyal and respectable body of Freemasons who had assisted on this occasion, and who had come forward three times within the year to attend a similar ceremony, with a promptitude that did them very great credit. Having thanked them, he proposed that three cheers should be given for the king.

Three hearty cheers having been given, the procession again formed, and returning to Church Street, the Masonic Brethren passed down the Old Shambles, through the Market-place, and so back to the King's Arms, by which movement the following part of the procession was enabled to regain the Town Hall, and thus all confusion was avoided. So far, then, as perambulating formed a part of the business of the day, it was now terminated. There were, however, other engagements of an interesting nature, viz. dinner parties at several of the inns, but the one that we are enabled chiefly to notice is the Masonic Brethren's dinner at the King's Arms.

The general reader of this paper will remember, that in the advertisement announcing the celebration of Monday last, it was stated that the Masonic Brethren of the County Lodges were invited to assist; and their imposing appearance in the procession would show how well disposed they were to countenance any *design* by which the *Great Architect* of the *Universe* may be glorified, and their fellow-men benefited. The hour fixed for the dinner was three o'clock, and at that time about fifty of the Brethren sat down in the large room in which Lodge 130 holds its meetings. A party of Brethren also dined in another room at the same inn, the Lodge-room not being sufficiently large to permit the whole being in one party. In the large room were two tables extending the whole length from *east* to *west*, at one of which Brother Rev. Gilmour Robinson, P. G. C., presided, ably supported by Brother Fallowfield, D. P. G. M: C. W. P. L.; at the other Brother Bach, P. M., and also ably supported by Brother Crane, W. M., of Lodge 130.

The dinner was good and substantial; and after being disposed of, the Chairman, Brother Robinson, rose and said, he felt that every Brother present already anticipated the toast he was about to propose, for which reason he would not delay them from giving the hearty expression of their good will. He then gave "The King."

After the warmest demonstration of respect and loyalty had been evinced in draining the bumper and cheering the toast, the national anthem was sung by the whole of the Brethren standing.

The Chairman then soon after rose and said that he had another toast to propose, which he felt assured would be drunk in a company of Masons not less cordially or sincerely than the one they had before so warmly applauded—it was "The Queen;" and, he added, may the wife and daughter of every Mason imitate her bright and virtuous example. The toast was drunk with great applause.

The Chairman rose and said, that as some of the Brethren would desire to return early, he would make the introductions to the toasts he might have to propose, as brief as possible. He would therefore merely say, that as it would be known to the Brethren generally, that the health of the G. M. was but very indifferent at present, and this had rendered it impossible to give the attention to the Order which he desired, he

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would propose "The Duke of Sussex, our G. M.;" and, he would add, "may better health attend him."

This health was drunk with *Masonic honours,* and those two words are a volume on cordiality and sincerity.

Song, Brother Crane—"The old English Gentleman," which he sung with great taste and excellent feeling.

The Chairman said his next toast would call forth another display of generous feeling; he need not make a preamble to render it in appearance the more worthy, for like every thing sterling and good, the names of such men are, when "unadorned, adorned the most." He gave "The P. G. M. Brother Le Gendre Starkie." Drank with full Masonic honours.

The Chairman next said as they had so handsomely remembered the P. G. M. of the W. P., he would propose the health of "Brother Meyric, G. T. of England, and P. G. M. of the E. P." Drank with Masonic honours. Brother Bowman, P. G. D. of the eastern province, returned thanks.

The Chairman next said it must have often given the greatest satisfaction to many of the Brethren present, to witness the unabated zeal of Brother Fallowfield in the cause of Masonry; it was to him, therefore, a high gratification to propose his health. He begged then to give it with the provincial distinctions belonging to it, that had been so deservedly given to him—"Brother Fallowfield, D. P. G. M. C. W. P. L. Drunk with Masonic honours.

Brother Fallowfield rose, and said that he felt very grateful for the manner in which the Chairman had proposed his health, and also to the Brethren, for the handsome way in which they had drank it. He had, ever since he became a Mason, been devotedly attached to its sublime mysteries, and as the Chairman had truly said, his zeal and attachment to it were in all their first freshness. It had been a delightful gratification to him to see the *beauty, order,* and *regularity,* that had distinguished every thing connected with the day's proceedings, and he doubted not that the like feelings of admiration had been felt by all who had witnessed them. Brother Fallowfield then again thanked the Brethren, and having obtained permission to give a toast, he proposed "The W. P. G. C., Brother Gilmour Robinson," which was responded to with the full honours of Masonry.

The Chairman thanked the Brethren for the compliment they had just paid him, and could he have been vain enough to expect it, he might have probably prepared some more becoming form of acknowledgment than that which his feelings would now only allow him to offer. He had been a Mason for twelve years, and he could say what all present would heartily believe and agree, that the more he saw and heard of Masonry, the more he loved it. His father and grandfather were Masons, and he trusted that he should continue as faithful to the Order as their excellent examples had proved them to be. He was sorry to say that many arduous duties in which he had been latterly engaged, had prevented him from giving that attention to Masonry which he desired to do, but he trusted shortly to have more leisure, when he should be again enabled to resume his studies in the art. He then particularly recommended that all meetings should be used as schools for the acquirement of the science, and instanced the advantages which would be conferred by the Brethren giving lectures connected with their respective pursuits.

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Song by Brother Barber, of Lodge 441—"In our Lodge when our W. M. we see."

The Chairman next gave—"The contractors of St. Mary's church," which was drunk with honours.

Brother P. M. Bach returned thanks for himself and his brother contractors.

After this acknowledgment had been made the Chairman left the room amidst loud cheering.

Brother Fallowfield was then called to the chair, and after briefly expressing his thanks, gave "W. M. Brother Crane and the Lodge of Unanimity."

Brother Crane returned thanks.

Brother Park was called upon for a song, and he gave, in a very pleasing style, "The lovely creation was once all enshrouded."

The Chairman then gave the healths of the two E. A.'s, Brothers Ackroyd and Bulman, which was acknowledged in an excellent speech by the former.

The following toasts were afterwards given, but our limits will not permit us to record the different acknowledgments:—"Brother Park," "Brother Wilkie," "The Brethren of the Wigan Lodge, 207," "The Garstang Lodge of Economy, 584, and thanks to the Brethren for their attendance at the procession."

Brother Smart sang, with great taste, "Ere Genius of Britain."

The meeting separated at about seven o'clock, on the *compass*, as they had met on the *level*.

Hereford.—The Brethren of the Palladian Lodge celebrated the festival of St. John the Baptist, at the Bowling Green, Hereford, on Friday, the 24th of June instant, when the attendance of Brethren, in proper Masonic clothing, was numerous and respectable.

Pembroke, *June*, 1836.—No lodge under dispensation of the Grand Lodge of England, was ever better conducted than the one in this neighbourhood, the Loyal Welch Lodge, No. 525. It is now about ten years since Mr. Thomas, surgeon, and a few Brother Masons, petitioned for a Warrant of Constitution, which was granted them, and they at once commenced the duties of a Lodge. Regularly since then have their meetings been continued; and, thanks to the zealous adherence to the rules of economy of their Treasurer, Brother Bowen, their funds have ever been sufficient to meet all the demands on their finances. He will not permit one shilling to be spent for useless purposes. If every Lodge followed this example, Masonry would be in a much more flourishing state than it is at present throughout the kingdom. Brother Dridge is W.M. this year. Lately the exchequer of the Lodge has been in such a flourishing state that a new regalia has been provided. Most of the members have been able to render some manual assistance in this way; For instance, the W.M. painted a floor-cloth; Brother Atwood grained the ark columns, candlesticks, &c.; Brothers Tremaine and Cook built a new ark; and others, like one of old, "did what they could." The Brethren intend doing the customary honours to St. John's day next, in dining together at their Lodge-room, to which end they have invited the Brethren of the neighbourhood to attend. Brother Young, P.M., having lately visited some of the neighbouring English Lodges, has considerably enlightened the Brethren on the processes observed at different Lodges in working.

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DEVONSHIRE.—At Exeter a Lodge of Instruction has been established, under the sanction of the Lodge of St. John the Baptist, No. 46, and St. George's Lodge, No. 129. The members held their first meeting on the 4th of January last, and placed in the Chair the Rev. John Huyshe, P.M. of the Apollo Lodge, Oxford, and who is also a member of No. 129 and No. 280, and P.J.G.W. of Devon. With the invaluable assistance of this accomplished and zealous Brother, the Lodge of Instruction has gone on with increasing advantage to the members, and with an obvious effect on the style of working in both the Mother Lodges. The meetings are, as they ought to be, entirely for labour; and the subscriptions are calculated on the lowest possible scale of expense; so that no Brother of this neighbourhood can in future plead want of opportunity for instruction as an excuse for the absence of Masonic zeal.

Institutions of this nature are essential to the well-being of the Order in the provinces, where Lodges are few and far between, and the Brother desirous of improvement must be content with the opportunities afforded by the periodical meetings of his own Lodge; or, in order to obtain further instruction, he is compelled to incur considerable expense, and subject himself to much inconvenience, in attending the assemblies of the more distant Lodges. Under such discouraging circumstances, a high meed of praise is due, both to individuals and to Lodges, who, not unmindful of their duty nor lax in its performance, preserve their discipline untainted by innovation, and their practice undegenerate through negligence or inattention. With these views, it is to be hoped the Lodge of Instruction will not lack support. It requires but the attendance of the Brethren, to ensure its beneficial influence on the Masonic respectability and efficiency of the Lodges within its sphere.

On Wednesday the 27th of April the Brethren of St. George's Lodge, No. 129, celebrated their annual festival, which, for the convenience of the clerical members, had been postponed from St. George's day, which fell on a Saturday. It is the custom of this Lodge to instal their Master elect, and to nominate the officers, on their festival day. On the present occasion the Senior Warden of the preceding year, Brother W. Denis Moore, P.G. Sec., was presented for installation, as the W.M. for the year ensuing, to the Past-Master, the Rev. Wm. Carwithen, *D.D.*, Deputy P.G.M. of Devon, who performed that beautiful ceremony in a striking and most impressive manner. After the installation was complete, the W.M. appointed Brother Kellow John Pye* S.W., Brother the Rev. William Henry Carwithen, son of the D.P.G.M., and himself a most promising Mason, J.W, and Brothers Hubert Mason, and the Rev. Charles Rodwell Roper, Deacons, shortly addressing each officer on the peculiar duties of his station. A Masonic banquet concluded the the evening, which was replete with the brotherly enjoyment so peculiar to the meetings of the Craft. Many Brethren of Tiverton, with their usual courtesy, had promised their attendance on the occasion; but the melancholy domestic affliction of one of their most distinguished members deprived the Brethren of St. George's Lodge of the anticipated enjoyment of their society.

Brother the Rev. William Carwithen, D.D.—The Rev. Wm. Car-

* Brother Pye was a distinguished pupil of the Royal Academy of Music, and in 1834 obtained the Gresham Prize Medal. The composition for which this distinction was awarded is an anthem of five parts, and sufficiently entitles him to take his station with the first musicians of the day.

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withen, P. M. of St. George's Lodge, and D.P.G.M. of Devon, for the last 16 years the most energetic promoter of the interests of the Craft within this province, on quitting the chair of St. George's Lodge, retires to a well-merited clerical preferment—not, however, to such a distance as will deprive the Brethren of his valuable advice, and occasional assistance. Brother Carwithen was initiated in this Lodge on the 6th of January, 1820, at a time when a few zealous Brothers had just succeeded in rescuing the Lodge from threatened annihilation—a fate which would seem to have been well deserved by the misconduct of its previous leaders. But, though saved from the whirlpool of destruction which menaced her, a pilot was still wanting to guide the vessel through the many dangers with which she was yet surrounded: the steady hand and the firm heart were found in him, who, from that period, has never left his post while duty required his exertions. Shortly after his initiation Brother Carwithen was appointed J.W., and in the following year he was installed W.M., an office which he has continued to fill, as often as the Constitutions will allow, down to the present time, winning to himself golden opinions from all Masons, and with a marked and most important influence on the general condition of Masonry within the province.

At the first meeting of the Provincial Grand Lodge, on the 18th March, 1820, Brother Carwithen was appointed Provincial Grand Chaplain; and he filled that office till the year 1824, when he was invested with the appropriate past rank. On the retirement of Sir George Warwick Bampfylde (now the Right Honorable Lord Poltimore) Brother Carwithen was appointed Deputy Provincial Grand Master, and still holds that office, exercising its important avocations with the same regularity and strict attention which are so conspicuous in his discharge of every duty, Masonic or otherwise, which he undertakes. One remarkable proof of this devoted attention deserves observation: from the period of his first initiation into Masonry, there does not appear a single occasion on which he has been absent from the duties of his private Lodge; and the same remark equally applies to the meetings of the Provincial Grand Lodge, though the latter have been occasionally held at nearly fifty miles distance from his residence; and through all this constant attendance on the meetings of the Craft, no Brother has ever been present on those occasions, whose admiration and respect for the Order has not been increased by witnessing the demeanour of this its distinguished Member.

Amongst other peculiar and important benefits conferred by the Rev. Brother on his Lodge, is the establishment of a fund arising from sums paid by Brethren, after having been contributing members during a given number of years, by way of redemption of their future annual subscriptions. These sums, together with an addition from the general Lodge funds, are properly invested, and the interest applied in payment of the dues to the Grand and Provincial Lodges, in respect of these life subscribers; and the capital cannot be disturbed or applied to any other purpose than the purchase of land, or for building a Masonic Hall. This Fund was established in the year 1823; and it is obvious that, by a perseverance in the system, the Lodge must eventually be rendered perfectly independent of exterior aid.

It may readily be supposed that conduct so truly Masonic would not be allowed to rest with merely verbal approbation; two occasions have afforded proofs, though certainly inadequate, of the deep-rooted es-

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teem of the Brethren. On the 24th June, 1823, a handsome silver cup was presented to the Rev. Doctor by the members of St. George's Lodge, as a slight token of their respect; and more recently a full-length and admirably executed portrait of Brother Carwithen, wearing the jewel of the H.R.A., has been added to the ornaments of his Lodge-room. For many a year his name has been associated with all that is Masonic; and he carries with him, to his retirement, the affectionate esteem and hearty good wishes of the long list of Brethren, who look upon him as their father in the Craft.

South Molton.—The Brethren who established a Lodge in this town, opened Friday 14th, 1835, under a warrant from the Grand Master of England, H. R. H. the Duke of Sussex, in the exercise of that zeal which characterises the Order, they have attempted to emulate the laudable example set by their Tiverton Brethren, in the building of a Lodge on a similar principle; the foundation stone of which was laid April 18th, 1836.

Winchester.—The Lodge of Economy, No. 90, in pursuance of an invitation given them by the Royal Gloucester Lodge, No. 152, Southampton, visited them on the 14th of April last, and the visited returned the compliment on the 20th instant, on which occasion, the highest degree of which Craft Masonry is capable, was conferred on a Brother.

The impressiveness of the ceremony, and the manner of its performance, conveyed the most perspicuous interpretation of the divine foundation of its principles, and the most salutary lesson to those of the Order, of the perils to which our existence is liable, and a becoming example of fortitude in the hour of trial. To our Masonic Brethren this will appear sufficiently explicit.

After the ceremony a supper was provided, to which about forty sat down; Dr. Harris, W. M. Presiding. The cloth being removed, and the usual toasts given:—The W. M. said, he rose with much pleasure to propose the health of one in whom Masonry recognised a reverend and industrious advocate: it was peculiarly gratifying on all occasions to find ministers of religion assisting in the rites, and proclaiming from the pulpit the uses and praises of Masonry. He therefore proposed the health of the P. G. C. the Rev. C. J. D. Isdell.

The P. G. C. in returning thanks, observed that had he at any period during the forty years he had been a Mason discovered any thing in the principles of Masonry contrary to religious doctrine, he would have at once have abandoned it. But when he found that those principles were the streams flowing from that vast and holy fount of divine knowledge, the Bible, his long experience had more closely attached him to it; as long, therefore, as he lived he would continue the same warm admirer and advocate.

The W. M. then proposed the health of the W.M., C. E. Deacon, Esq., and the Officers and Brethren of the Royal Gloucester Lodge, and thanks to them for this visit.

Brother Deacon in acknowledging the compliment, said that he felt happy in the opportunity afforded him of expressing his sentiments, connected with the occasion which had on that evening assembled them together. It was gratifying to him to witness and participate in that interchange of social feeling of which the visiting of Lodges furnished them the opportunity. It was a valuable means of disseminating Masonic knowledge among the Brethren, by admitting them to an insight to the different modes of proceeding, and presenting the opportunity of improving

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and correcting each other, thus establishing throughout the province one generally understood principle of working. It was also valuable as it conduced to an intimate acquaintance among the Brotherhood, and by stimulating them to the exercise of that divine principle of the Order, Brotherly love.

After many appropriate speeches and songs, the Brethren retired highly delighted with the evening's entertainment.

CHRISTCHURCH, *May* 16.—The ceremony of laying the corner-stone of a new Masonic Hall, according to the customary form, took place. A Provincial Grand Lodge of emergency was held on the occasion at the Town Hall, at which Brother Sir John Milbank, Bart., the Deputy P. G. M. for the county, presided, attended by the different Lodges of the Province, and many visiting Brethren. A procession being formed, the distinguished badges of each Lodge, as well as those of the Provincial Lodge, added to the superb and costly regalia appertaining to the Order, and the splendid decorations of the Brethren, presented an appearance unique and attractive. The whole then, accompanied by a complete and excellent brass band from Poole, with their new instruments proceeded to the church, where an excellent sermon was delivered by the Rev. Brother Isdell, P. G. Chaplain, which was listened to by the most numerous congregation ever assembled in that immense fabric, attracted thither by the novelty of the proceeding, and the popularity of the preacher. The Lodge then repaired to the site of the intended building, and bedded the stone in due Masonic form, which event was announced by a discharge of cannon from Castle Hill. The Brethren, after their dismissal, re-assembled at the Hotel, where Brother Humby, the Grand Purveyor, gave substantial proof of his attention to the coporeal wants of the Brethren, upwards of ninety of whom partook of a most excellent dinner.

NORWICH, *June* 24.—The Union Lodge, No. 60, assembled very numerously at the Angel Inn, to celebrate the centenary of the dispensation of their Lodge. The interest of the meeting was enhanced from the circumstance of their warrant bearing the very same date (June 24th) in 1736, on which the present celebration occurred.

The general business of the Lodge having been completed in the most satisfactory manner, the Brethren adjourned to the banquet, at which Capt. Money, W.M., presided, Brother Boardman officiating as Deputy Chairman.

After *Non Nobis Domine*, the Chairman gave "The King and the Craft." "The Grand Master, H.R.H. the Duke of Sussex, with our hearty congratulations on his recovery." "Mr. Coke, Provincial Grand Master of Norfolk." He next proposed the health of the Right Hon. Lord Suffield, as Deputy Provincial Grand Master. The announcement of the appointment of this promising young nobleman was hailed with enthusiastic delight. The Brethren seemed to be revived as if from a trance, in which for so many years their energies had been suffered to slumber.

Brother Wicks, having obtained permission to address the meeting, said he had great pleasure in drinking to the health of the noble lord, and requested the indulgence of the Brethren for a few minutes, whilst he gave utterance to feelings which the toast had created. It was a subject of the deepest regret to himself, who was not a Mason by profesion only, but an ardent admirer of the great principles which it

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inculcates—tending, as it does, to cement and adorn our intercourse with society by every moral and social virtue, to utter sentiments which might tend to convey any dissatisfaction. He felt, however, that he was only expressing the opinion of all present, as well as of a great majority of absent brethren, at the want of Provincial Lodges, and especially of that countenance and support which a Provincial Grand Master should bring forward in aid of our cause.

The advanced age which our veteran Brother and Provincial Ruler, Mr. Coke, had attained, might be pleaded in extenuation of his retirement from active service; yet it was most seriously to be lamented that not even once since his inauguration to the Provincial Throne, had he condescended to meet the Brethren in Grand Lodge; and his example, he (Mr. Wicks) could not but observe had been for some years too closely imitated by his late Deputy. It was, therefore, with unfeigned satisfaction that he heard of the recent appointment of an active and youthful Brother, who would, no doubt, rally them from a state of apathy, into a spirit of Masonic discipline, and regain for the Province their former character but for this hope, he should have felt called upon to take the advice of Grand Lodge, upon the subject of their situation.

After the visiting Brethren had been drank to, Brother Adams of the North Walsham Lodge returned thanks in a very neat and pointed manner. He alluded in a very feeling manner to his advanced age (75), and concluded his address with some very elegant remaks upon Masonry.

The Chairman next proposed the health of Brother Smith, and prosperity to the Norwich Theatre, at the same time expressing his regret that the Theatrical Benefit Fund had not, from some unknown cause, been patronized for the last two seasons, but he trusted that the Masons of Norfolk would come forward in aid of so excellent an object. Brother Smith expressed his thanks very warmly and gratefully.

The Chairman's health was given by acclamation; and the day's proceedings terminated at "high twelve," much to the satisfaction of every one present.

SCOTLAND.

EDINBURGH, *May* 23.—It cannot be doubted, and must be hailed with sincere gratification by every true lover of the Craft, that Freemasonry in this quarter has been making daily and rapid progress for some time past. Political rancour and disputes, some thirty years ago or more, had well nigh totally extinguished its very essence, from the baneful effects of which it had hardly recovered, upon the accession of the present substitute Grand Master a few years ago. From thence may be justly dated the dawn of a revival in the Order—

Nascitur novus ordo—redeunt Saturnia regna.

The anticipated, we may say, assured succession to the Masonic sceptre, of the present distinguished Grand Master Depute, forms a further earnest that the Order will advance still nearer to perfection. The zeal, devotion, and talent evinced by the right honourable Brother, the Lord Ramsay, on every occasion where his Masonic duty has called them forth, are the grounds on which the Craft build their hopes and

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prospects. In his situation of First Principal of a Royal Arch Chapter in particular, has he displayed that energy and zeal which, in a leader, has such effect; for not content with being present, like some, at merely convivial meetings, his lordship has made himself perfectly master of the whole official duties appertaining to a Principal; and has even several times come from his residence in the country, upwards of twenty miles distant, expressly to officiate at the exaltation of candidates. This we call doing work in earnest.

We are not fond, in private Lodges, of any one presiding for a protracted period. It is generally admitted that a change every two years is expedient. But we are not sure but that the reverse holds good in a great public body, like the assembly of the Grand Lodge. Look at the beneficial effects of the continued reign of the illustrious Grand Master of England. We only hint to our Scottish Brethren, that when they get a chief who *can* and *will* do his duty, they should keep him.

The Canongate Kilwinning Royal Arch Chapter has been formally consecrated with the usual ceremony. The Earl of Buchan officiated as M. E. Principal of the Supreme Grand Royal Arch Chapter.

April 25.—The Knights Templars of the Canongate Kilwinning Priory attended the assembly on the evening of Thursday, the 14th of April, in full costume, fancy dresses were admitted, and several distinguished ladies patronized the assembly on this occasion. As this was the last assembly for the season, it was attended, as expected, by all the rank and fashion in town. The appearance of the Templars in their regalia was splendid and imposing.

On the evening of Saturday, the 30th of April, the M. N. the Prior and Officers of the Canongate Kilwinning Priory of Knights Templars patronized the Theatre Royal, Edinburgh. The boxes were filled with a brilliant assemblage of beauty and fashion, amongst whom several ladies, connected with the Knights, wore the red cross and collar of the Order, a compliment no doubt felt and appreciated by the gallant cavaliers.

A report, hardly bruited at first but daily gathering importance, is in course of circulation, that the Templars, who in the earliest times of the Order were adopted as guards or guardians by King David the First of Scotland, are about to take measures humbly to petition her majesty, the queen, to permit and appoint them to be her royal bodyguard for Scotland, the Royal Archers (not the Royal Arch) having already monopolised that honourable office round the person of the king.

It is proposed to invest the surplus funds of the Priory in the purchase of those Temple superiorities, of which the ancient Templars were the original lords.

At last quarterly communication of the Grand Lodge of Masons, a motion was brought forward, recommending a junction with the Royal Arch Chapter, which at present are not even recognized by the Grand Lodge of Scotland. After some observations from Sir Thomas Dick Lauder, the chairman, and others, a committee was appointed to inquire and report thereupon. The Templars ought to have been inluded. The discussion of this subject, in an assembly where the majority are not members of the Royal Arch degree, is one of some delicacy and difficulty. Upon the whole, if *all* the higher orders, or degrees, were placed exactly upon the same footing here as they are in England, relative to the rest, we think the former would only be receiving common justice. Ought not all grand officers to be Royal Arch and Templars?

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The 30th of November this year will be the centenary of the installation of the first Grand Master of the Grand Lodge of Scotland, on the resignation by William St. Clair of all his hereditary rights as Grand Master of the Scottish Masons.

IRELAND.

DUBLIN.—*Masonic Festival, Monday, May* 2.—A ball and supper was given at the Rotundo Great Rooms, Rutland Square, by the Brethren of Masonic Lodge, No. 50, to nearly seven hundred persons, including all the *haut ton,* and a large proportion of the musical merit, amateur and professional, then in the metropolis. From the first announcement of this *fête,* "every body that can be called any body" was anxious to obtain a ticket, and well indeed was public expectation realized, the *toute ensemble* being on a scale of richness, which might have appeared too gorgeous, had it not been relieved by the elegance of the embellishments, and the *salles a danser* presenting "a blaze of beauty," a galaxy of sparkling eyes, on which even that snow-ball saint, Senanus, could scarcely have gazed without emotion.

The entire arrangements were placed under the especial *surveillance* of Bro. G. I. Baldwin, together with the Officers of the Lodge, the Stewards, and a Committee, consisting of Past-Masters Colles, Fitton, Tenison, T. Wright, and Bro. Coppinger, who most zealously and efficiently lent their valuable co-operation. At an early hour, the streets leading from Dublin Castle to Cavendish Row were patroled by troops of the mounted police and seventh dragoon guards, and at half-past eight o'clock the ball rooms opened, when the officers, &c. were in attendance. The stewards taking charge of the doors and porticos in the following order:

From half-past eight o'clock,
P. M. Baldwin,
" Fitton,
" Welsh,
" Wright,
Bro. Coppinger,

Who were relieved at ten o'clock by,
P. M. Colles,
" Tenison,
Bro. W. Green,
" Ball,
" T. Jennings,
" A. K. Ogle,

Who were relieved at eleven o'clock by,
P. M. Hazlett,
Bro. Harris,
" R. Jennings,
" Keck,
" Doyle,
" R. C. Walker;

Who were relieved at twelve o'clock by,
P. M. Boyce,
Bro. Steele,
" Greene,
" Nixon,
" J. C. Walker,
" Swift.

On this occasion the members of the several degrees of Masonic Knighthood wore the collars of their respective Orders, and the majority of the Brethren were dressed in the peculiar and pleasing uniform *originally* adopted by Lodge FIFTY, namely, naval blue coats, lined in the skirts and breasts with light blue tabbinet, and richly gilt buttons of the Lodge, to which was added white or blue vests, interwoven with gold or silver, over which were appended squares, medals, crosses, &c. The ladies were attired in the richest brocades and silks, and some of them, to do all honour to the occasion, were adorned with valuable Masonic jewels. The floors of the dancing rooms were chalked with de-

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vices of the bee-hive, the compass, plumb, &c., and the pillars and walls ornamented with sweet smelling shrubs, evergreens, and exotics, The bands of the 12th and 51st regiments were stationed in the galleries. and played during the intervals of dancing, so that music, either military or otherwise, did not cease during the night.

The company, on alighting from their carriages, were met by the stewards, and passed on by the inner guards to the senior warden, Bro. Hercules Ellis, and in a most courteous and affable manner presented by him to the W. M. Michael O'Shaughnessy, Esq. (barrister at law), who received them in the concert room, which was brilliantly illuminated, and decorated with the banners of the Knights of the Red Cross, M. M. M., the Hospitallers, Templars, and Malta, and the four Provincial Grand Masters of Ireland, the Earl of Shannon, the Marquess of Sligo, the Archdeacon of Down, and the Marquess of Donegal, each bearing some appropriate and allegorical device and motto. "The throne" of his grace the G. M. of Ireland, richly carved in Irish oak, and lined with crimson velvet, was placed for the W. M., and on each side the gilt chairs of the Prince Masons Chapter, for the Lord Lieutenant and the Countess of Mulgrave.

In the saloons adjoining the ball rooms, refreshments, consisting of ices, jellies, tea, coffee, orange and lemonade, were served during the evening.

At ten o'clock, the sound of bugle announced the arrival of the D. G. M., Wm. White, Esq.; and a few minutes afterwards he made his *entrée*; on which he was received with a Masonic salute, and the most respectful demonstrations of attention and attachment—the band playing "A Free and an Accepted Mason."

About eleven o'clock, "God save the King" was struck up, when his Excellency the Lord Lieutenant and suite, entered the ball-room, escorted by the W. M. and Stewards, who, not departing from the rota usual on such occasions, had gone to the outer porch to meet him. As nothing had been omitted which could add to the cordiality and etiquette of his reception, the Brethren rose *en masse* to welcome, with every token of deferential respect, their distinguished guest, and the representative of royalty.

Soon after, under the direction of Messrs. Barnett and Williams, *les maitres de ceremonie*, dancing commenced in both rooms, Kelly's bands opening with the Masonic quadrilles; waltzes and gallopades being kept up until one o'clock, when the W. M. accompanied by the Earl of Mulgrave, &c. led the way to the banquetting room, or rotunda, which, being lighted up with a handsome chandelier in the centre, assisted by coloured wax tapers and stained glass lamps, disposed in candelabra and girondoles, and hung round with the banners of the Prince Masons, Knights of Heredom—Duke of Leinster; W. White, D. G. M.; Lord Forbes, S. G. W.; the Earl of Kingston, P. G. W.; Sir W. Hort, G. S.; Sir Coghill Coghill, J. G. W.; Sir W. Grace, P. M. C., &c., on which were emblazoned their escutcheons and mottos, presented a most dazzling and *recherché* appearance.

The decorations were by Signor Peverelli, and Mitchell the restaurateur of Grafton street, provided the supper and wines, which consisted of the richest and rarest delicacies, with champagne, hock, sherry, sauterne, &c. Round the room were tables placed on an elevation, with eight more ranged the whole breadth of this spacious apartment; and one across, at the head of which, attended by his Deacons, Brothers M'Nally and

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Stritch, the W. M. presided. A better chairman could not have been selected, Brother O'Shaughnessy being eminently gifted with those qualities of judgment, eloquence, and courtesy, so essential to the proper discharge of the duties of his arduous station. On his right hand sat the Lord Lieutenant, and on his left the D. G. M.; as croupiers, in the western and southern extremities presided the Wardens, Brothers Ellis and O'Connor. The foot of the other tables were, of course, occupied by Past Masters.

When supper was over the Master proposed "William the Fourth, Patron of Masonry." Salute, three times eleven. "God save the king," with the Masonic words, sang by Brothers Sapio (Lodge 50), Hill, and Rainsford.

"His Royal Highness the Duke of Sussex and the Marquess of Douglas, Grand Masters of England and Scotland, and our Brethren all over the world." Salute—song and chorus—"To Masonry your voices raise."

The next toast was—"The Duke of Leinster, our own G. M." Salute, eleven on the third—"Should auld acquaintance be forgot."

The W. M. next proposed the "Health of the Lord Lieutenant of Ireland, their illustrious guest, and said that on other occasions, although Lord Lieutenants accepted their invitations, they were prevented from attending by intervening and unforeseen circumstances. But, sure he was, that the value of the honour was not diminished because it was postponed until they received it from the hands of so distinguished a personage as him, with whose presence they were that evening honoured. After passing a high eulogium on his excellency for the proved distinction he had acquired in the republic of letters, and in ameliorating the condition of the human race in foreign climes, the W. M. said that it would be equally the duty and the pride of the Brotherhood to exhibit to the world by their future, as they had by their past conduct, how anxious they were to continue worthy of so high an honour, by the practice of those virtues upon which their Order was based—"peace, love, and harmony," and by the extension of which, the happiness of mankind would be advanced (*hear, hear*). And he might with truth say, that if there was any country on the globe (and he spoke only hypothetically) in which the proportions of the social edifice had not been yet harmoniously adjusted; if there was any in which the conflicting elements of society had not yet subsided into a calm and unruffled repose, of what inestimable value was such an Institution as theirs; receiving and inviting within its temple all, of every colour, of clime, of creed, and of politics, to hear there inculcated, and see practised the doctrines of brotherly forbearance and Christian peace. Such being the principles of their Order, he was sure that he did not arrogate too much in claiming for it the character of an auxiliary to all our Rulers, in the promotion of that which he believed to be the end and object of all, "Good will, kind feeling, and peace amongst all classes" (*great applause*). He therefore proposed the health of "His Excellency, the Lord Lieutenant." (*musical cheers*).

Glee—"Strike the Harp of Epic Song," by Brothers Herbert, Wilkinson, and Signor Sapio.

The Lord Lieutenant returned thanks, and proposed "Prosperity to Ireland."

Air—"St. Patrick's day."

"The D. G. Master, and the other Grand Officers" followed.

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Glee—"Hail sons of light."

Brother White, in very happy terms returned thanks, and concluded by proposing "Sir Edward Blakeney and the Army serving in Ireland."

Air—"The British Grenadiers."

The Major General having expressed his acknowledgments. The W. M. then proposed the "Right Honourable the Lord Mayor, High Sheriffs, and prosperity to the City of Dublin."

Air—"The roast beef of Old England."

Alderman West briefly returned thanks, expressing at the same time the happiness he felt at being present on so brilliant an occasion.

The W. M. then rose, and in the most just and complimentary language proposed "the Countess of Mulgrave, our sisters, and the ladies who have kindly honoured us with their company this evening." Drunk with enthusiasm and musical cheers.

Glee—"Here's a health to all good lasses." By Sapio, Bedford, and Hover.

His Excellency the Lord Lieutenant rose, and said—"Worshipful sir, I presume the ladies expect that I shall return thanks on their behalf, inasmuch as the health of the Countess of Mulgrave is associated with theirs, a compliment her ladyship will duly appreciate, when I communicate to her how the toast has been announced and received. I assure you W. M. that the Countess delayed me nearly up to the eleventh hour, in full and fond expectation that she should have been enabled to partake of this delightful entertainment, but unfortunately her indisposition was such as to preclude all possibility of the enjoyment; her regret, however, at being absent, can only be counterpoised by my delight at being present (*applause*). W. M. I fancy the ladies know just as much as I do about the *secrets and dangerous* portion of Freemasonry (*great laughter*); but I am equally certain they will concur with me in saying, that if *this* be the practice, it is exceedingly pleasant, and that they will not object to a repetition (*cheers*). You, W. M. have given some exposition on the advantages arising from Masonry, with which I must coincide; and truly, this is the manner in which I should (and from my heart I say it) desire to see Irishmen spend their leisure hours in the pleasures of mutual and rational enjoyment (*applause.*) The R. W. D. G. Master has informed us that Freemasons have nought to do with his Satanic Majesty, and that they are not practitioners in the secret operations of necromancy (*laughter*); but I must truly say, that Masons must be gifted with the power of enchantment, for a more fairy scene than the present I have never witnessed, and one which must have been produced by something more than the mysteries of the black art. And now, ladies and gentlemen, it comes to my turn to demand a bumper toast to "The healths of our hospitable entertainers, the W. M. and Brethren of Lodge Fifty."

The Charter song and chorus by Brother Rainsford, T. R., and auxiliaries.

"Hail to our Lodge, may *fifty* be,
'Mong Masons cheered with three times three."

t being now three o'clock, his Excellency rose, and in a most cordial manner took leave. The W. M. and Stewards accompanying him, first to the Ball-rooms, and afterwards to his carriage; and the gentlemen leading their partners to the Dancing-rooms, where

"All went merry as a marriage bell,"

until after five o'clock, when the company separated, their happy looks

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and mutual smiles sufficiently attesting that all wishes and anticipations had been realized. Thus terminated a most dazzling and interesting epoch in the history of Freemasonry. The expense of which was *exclusively* borne by the Brethren of No. 50, a branch of the Ancient Institution, which for the hospitality and hilarity of its meetings, the talent and respectability of its members, and their munificent and courteous disposition, *has no superior* in the metropolis of the "Emerald Isle."

The musical department was under the direction of Brother Wm. S. Conran (L. 50), who presided at the piano-forte, and performed the various symphonies and accompaniments with execution and effect.

It is impossible for us to enumerate the entire of the company present, but we annex a considerable portion of the names:—

His Ex. the Lord Lieutenant, the D. G. M. of Ireland, The Lord Mayor, Aldermen West and Perrin, Brother the Baron de Walbech, M. G. Sir Edward Blackeney, K. C. B. (Commander of the Forces.)

Honourables J. W. McDonald, Captain Phipps (Comptroller of the Household), Captain Stanley, A. D. C., Captain Liddell A. D. C., Captain Boyle, A. D. C.

Sirs, Colonel Sir T. Dowman, K. C. H., Colonel Sir Guy Campbell, K. C. B., Sir R. Douglass, Sir P. Bellew, Lord Lieutenant of Louth, Sir R. Baker, &c.

The Solicitor General and Mr. Serjeant Greene.

Colonels, Brothers Dutton, Ince, King, and Warre, Knight, Smith Gordon, Ball, Cuyler, King, Yorke, Cambell, and Dalton.

Majors, Brothers Cuffe, Grote, Hawky, Faussett, Willins, and White. (T. Major).

Reverends, Brothers Kelly (C. to L. 50), Flyn, G.C., Gorges, D'Arcy, Irvine, Gilbert, Chamly, and Osborne, R. H. Wall, Pakenham, and Carmichael.

Chevaliers, Brothers Bradish, Giraud, and Adamo.

Captains, Brothers O'Brien, Burgoyne, Whitaker, Humphry, Jones, and Stritch, Arthur Paget, A. D. C., Butler, Barron, Wynyard, A. D. C., Hoey, Macnamara, A. D. C., Wall, (High Sheriff,) Saunders, Williams, A. D. C., Cross, Smith, and Bernal, A. D. C.

Barristers, Brothers R. C. Walker, C. Coppinger, Bracken, Recorder of Kilkenny, Henry Grattan Curran, J. C. Walker, T. Welsh, Ellis, Tenison, W. Green, Ogle, O'Gorman Mahon, Ball, Nixon, T. Jennings, Barry, and T. Harris, R. L. Shiel, *K. C.* and *M. P.*, Ball, *K. C.* and *M. P.*, Brewster, *K. C.*, Gibson, Assistant Barrister, King's county, Fogarty, Assistant Barrister of Antrim, R. Smith, Croke, McCarthy, Besnard, Lyle, Dix, O'Meagher, Murphy, and Close.

Doctors, Brothers Campbell, Pounden, Smith, Gason, Home (Queen's bays), Morgan, Murphy, and Brophy (State dentist), White, P.R.C.S., Leeson, Fleming, Dobie, Stokes, Stapleton, Walker, Ryan, and Young.

Messieures Leeson, (Chamberlain); Drummond, W. Sec.; Putland; Brothers T. Wright, W. H. Wright, Green, J. P., King, Greene, Keck, W. H. G. Colles, Seneschal of Malahide; Boyce, Sen. and Jun., Perrier, Latouche, Powel, Veevers, H. S. elect, Lidwell, Gloster, O Connor, McNally Walkers, Swift, McKee, Hines, Sch. T. C. D., Scully, Kinsella, Fitton, Steele, Baldwin, Hazlett, Barry, Seneschal of Cohir; J. White, Young. McDonald, J. P., Ball, Roe, Moore, Hope, Thompson, McGrath, P. Power, Calcraft, L. T. R., and E. Batchelor, &c., Clarke, Butler, Annesley, Corry, Beresford, Bowles, Gelstone, Roose, Macklin, O'Brien, White, Mortimer, Ivie, Lee, Perry, Brabazon, Wharton,

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Fetherstone, Thomas, Iles, Orpen, O'Riely, Hughes, Burgoyne, and Butler, 41st Regiment.

The Baroness Talbot; Ladies Blakeney, Campbell and Baker.

Mesdames Putland, Brewster, Paget, Richards, Wynyard, T. Welsh, D'Arcy Irvine, Leeson, R. C. Walker, Perrin, Perry, Clarke, Kelly, Tenison, O'Gorman Mahon, Ellis, O'Connor, Warne, King, Hudson, J. C. and J. H. Walker, T. Wright, Keck, Wall, Malony, O'Shea, Gibson, Browne, Smith, Osborne, Moore, Grace, Burgoyne, Willis, Fletcher, White, Wright, Harding, Tench, Hazlett, Ball, Fleming, Murray, Baldwin, Powel, Williams, Calcraft, Buller, Pigeon, Butler, Wilson, Bott, Morgan, Carmichael, H. and Ed. Batchelor, R. L. Shiel, Wingfield, Pakenham, &c.

Misses Richards, Ellis (2), Clarke, Blakeney, White (3), Williams, M'Namara, Dix, Walker, Mahon, Evans, Gordon, Ivie (2), Montgomery, Gibson (3), Wilson, Macklin, St. Leger, Hamerton, Stapleton (2), Grattan, M'Kenzie, Lindsey (2), Townsend, Coppinger (2), Reid, Thornton (2), Lentaine, Culloden (2), Phepoe, Dowman, Horne, Cullew, Bagwell, Huddart, Campbell, Kelly, Saunders, Steele, Rogers (2), Elvidge, Tench, Leanard, Hudon, Pakenham, Hughes, Ormsby, Bagwell, Bruen, Rowen, &c.

May 10th.—This afternoon, the Knights of the Kilwinning Encampment of Templars assembled. After Companions W. H. Wright, L. 50, and M'Kay and Charters of No. 2, had been installed, and the new officers invested and proclaimed, the Knights, in military order, proceeded to the banquet, which was well supplied, the wines being in first rate order. Amongst those present were Mr. Blacker, J. P., Mr. Alderman Hoyte, Lt.-Col. King, Mr. Tenison, and *nine* members of the Prince Masons Chapter. After a Latin grace by the Grand Prior, the customary toasts were given by Brother Joseph White, who filled the M. E. G. M. stall, with a courteous bearing. The choir chaunted in excellent tune, and the rational enjoyments of the evening were enhanced by the exertions of the Grand Register and Keeper of the Archives, Brother R. G. Ogle, and strengthened by the endearing ties of fraternal affection.

Sunday, May 15th.—The annual sermon in aid of the funds of the Freemasons' Female Orphan School was preached in St. Mark's Church by the Archdeacon of Down, P. G. M. The morning service was read by the Rev. Smythe Whitelaw Fox, G. C., and the lessons and communion by the Rev. T. Flynn, G. C. The civic authorities were in attendance, and about one-third of the Brethren present wore aprons, but neither the procession to the church, nor the general appearance of the body, were what had been expected. We are of opinion that either the Masonic clothing should be universally adopted on such occasions, or the thing dispensed with altogether. The collectors were Mr. Sheriff Wall, Brs. the Hon. Rich. Westenra, D.L., Mr. Alderman Abbott, D.L., Capt. Lloyd, D. L., Sir Rich. Baker, and John Boyce, Esq. It was gratifying on this occasion to see persons of all religious denominations and political distinctions pressing forward in support of this most excellent charity, which tends so much to the amelioration of the wants of a valuable and interesting portion of the community, thereby proving that however men may differ, they will, if the spirit of Masonry once fix itself in the heart, associate together to perform those great duties taught us by our Lord and Master, namely, "feeding the hungry and clothing the naked."

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May 14, LODGE 50.—The W.M. Brother O'Shaughnessy presided, supported on the right by the Rev. Geo. Kelly, C., and the Rev. J. A., Birmingham, C. of No. 4; and on the left by the Hon. C. B. Phipps (Brother to the Lord Lieutenant), and Lieut.-Col. Warre, the newly admitted Brethren.

P. M. Tenison moved the admission of Brother R. T. Crucefix, M.D. as an honorary member, taking that occasion to speak of his high Masonic character.

Brother Baldwin warmly seconded the proposition, and other Brethren having testified their respect for Doctor Crucefix, his name was enrolled among the members of the Lodge, by their unanimous sanction.

Brother Tenison next called the attention of the meeting to the excellent manner in which that instructive and entertaining periodical, the "Freemasons' Quarterly Review," was conducted. Several of the members expressed their admiration of that work.

At a meeting of the Brethren of Freemason Lodge No. 4, on Tuesday last, the following resolution was passed with acclamation:—"Resolved unanimously, that the warmest and most unqualified thanks of Freemason Lodge, No. 4, be presented to his Grace the Duke of Leinster, our Right Worshipful Grand Master, for his manly, talented, and successful exertions in the House of Lords, in upholding the rights of the Order of Freemasons in Ireland." Lodge No. 50 passed a similar resolution at their meeting yesterday.

Masonic Lodge No. 6 held their meeting for June on the 1st instant, at the Masonic Hall, Commercial Buildings, when the Hon. Richard Westenra, the Rev. Wm. Burnell, chaplain in the Honourable the East India Company's service, and Chas. Corry Overend, Esq., were admitted members of that most united and respectable Lodge.

The Brethren sat down to dinner at seven o'clock, the Worshipful, Master, Brother Sanders, in the chair. Brother Dudgeon, S.W., acted as Vice President.

The brotherly feeling and united affection of this truly benevolent society was never more fully exemplified than on this occasion: the Brethren, actuated by the true principles of the mystic tie, vied with each other in creating happiness around them.

The thanks of the Brethren of the Lodge were given to his Grace the Duke of Leinster, Grand Master, for the Masonic zeal he displayed in protecting the interests of the Craft on a late attempt being made in the House of Lords to suppress Masonic societies.

The visiting Brethren of several of the Dublin Lodges added much to the harmony and conviviality of the evening.

GRAND MASONIC LODGE.—FESTIVAL OF ST. JOHN.—The members of the most ancient and Honourable society of Free and Accepted Masons in Ireland are requested to take notice that the celebration of the festival of Saint John will be held at the Lodge Rooms, Commercial Buildings, College-green, on Friday, the 24th day of June, 1836, on which occasion the Right Worshipful the Deputy Grand Master will preside.

The Grand Lodge will be opened according to ancient form, at the hour of Five o'clock, when the salutation of the Grand Officers and other usual business will be immediately proceeded on. Dinner on the table at Six. Such of the Brethren as intend to dine are requested to leave their names at the Bar.

By order.
JOHN FOWLER, D.G.S.

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At an Extraordinary General Meeting of the Grand Lodge, 21st June, 1836,

The Right Worshipful the Deputy Grand Master on the Throne,

Resolved: That Masonic Processions, though innocent and harmless in themselves, may, under particular circumstances, be imprudent and highly injurious to the general interests of the Order.

Resolved: That at a moment when all public processions are either prohibited by the law or discountenanced by the constituted authorities, with which it is equally the desire and the principle of Freemasons to be in accordance and obedience, it is the opinion of the Grand Lodge, after mature deliberation, that the accustomed processions on the approaching festival of St. John should be discontinued; and the Grand Lodge therefore require the Brethren of all Masonic Lodges, as they value the interest of Freemasonry, to forbear from all such processions.

Resolved: That if any Masonic Lodge should violate its duty by disobedience of the foregoing command, it shall be visited with the highest punishment the Grand Lodge can inflict.

Resolved: That the foregoing resolutions be communicated to the several Grand Masters and Masters of all the Masonic Lodges in Ireland.

The D.G.M. having left the Throne, and same being taken by P.D.G.M. Norman, it was

Resolved: That the marked and unanimous thanks of the G.L. of Ireland are due, and hereby given, to the Right Worshipful William White, Esq., D.G. Master of Ireland, for the anxiety he has always evinced for the interests of the Order; but more particularly for the zeal and promptitude he has displayed on the present important occasion.

By Order.

JOHN FOWLER, D.G.S.

DUBLIN, *June* 15.—THEATRE ROYAL. The entertainments of this evening were commenced by the Masonic fraternity of this city in aid of the funds for the relief of the reduced members of the Order. The preparations on the stage were very splendid, where the Brethren, in full dress and Masonic insignia, appeared to perform the imposing and ancient ceremony of "salute." It was unnecessary to impress on the Freemasons of Dublin the *duty* of attending. To their contributions and exertions is almost exclusively due the pleasure of rescuing from the grasp of misery and want their aged and infirm Brethren, most of whom were formerly possessed of dwellings in which many comforts and blessings were enjoyed by its inmates, but who now feel "a blight upon them more bitter than the October winds." The numbers and the respectability of the audience lead us to hope that the money-takers had no sinecure. Brother Calcraft spoke an address, and Brother Power frolicked right well as Dennis Brulgruddery, and Paddy O'Rafferty, in the comedy of John Bull and the afterpiece of the Irishman in Naples. The national anthem was sung, and the entire *corps dramatique* seemed to participate in the spirits which encouraged their exertions.

NEWRY.—The regular meeting of that respectable Lodge, No. 10, took place on Wednesday evening, the 11th of May, on which occasion the W. M.'s chair was filled with correctness and gentlemanly effect by Brother Frances Ogle. After the usual sentiments had been drunk with honours, the W. M. proposed "the health of Brother A. K. Ogle, Barrister-at-law, and prosperity to Lodge No. 50." (*Applause and musical Masonic cheers.*) The flattering manner in which this toast

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was prefaced, was further enhanced by the members commissioning Brother A. K. Ogle to present to Lodge 50 one dozen numbers of the sermon on Freemasonry, preached in St. Mary's Church, Newry, on St. John's day, by the Archdeacon Mant. Brother Ogle, in a speech of impressiveness and ability, returned suitable thanks.

LIMERICK, May 18.—Freemasonry is advancing with steady success in this province. Many of our brethren visit Dublin for the express purpose of deriving instruction from that veteran in the Craft, Brother Baldwin, which they impart to us as readily as we receive gratefully. Among our recent additions, four officers of the King's Hussars were admitted Brothers of the ancient honorable Craft of Free and Accepted Masons, in this garrison, within the last week.

FOREIGN.

QUEBEC.—The want of Provincial Grand Lodges is most severely felt by those Brethren who are anxious to promote Freemasonry in this part of the world; and again, those who are lukewarm in the cause plead, that as the provincial rulers set so indifferent an example, it is not necessary for them to bestir themselves. We envy the British Masons the advantages they possess, and the opportunity they have of manifesting the valued privileges of the Order. An active provincial ruler would soon fan the embers, and rekindle the spirit which, however dormant, is not extinct; but without the due effect of a public authority, the subordinate Lodges can hardly be expected to work well.

INDIA.

We have to acknowledge some correspondence.

A. R. Bro. Larking, in England, is the Prov. Grand Master, and will receive any communications respecting India.

P. M. Bengal.—If our Brother will address the Board of General Purposes, his request is *certain* of being attended to.

BENGAL HURKARU.—We appreciate the compliment paid us by the very copious extracts from our pages, and trust that in future the editor will use us unsparingly: his selections show much taste and discrimination. The "Mystery of Death," and the "Vision of Lanah," are written by Brethren of high reputation.

It becomes our pleasing duty to announce to the Fraternity in India, that our Brother, Major R. C. Macdonald, of the 49th regiment, N. I., has left England to join his regiment at Neemutch, in the Presidency of Agra, in Bengal. The major is the bearer of a warrant to establish a Lodge at that place, by command of his Royal Highness the Duke of Sussex, the M. W. G. M.

It is not too much to say, that the major has been unceasing in his desire to acquire Masonic knowledge, in which he has been assisted by some leading Brethren of London, who have had equal pride and pleasure in imparting to him their stores of Masonic information. He has in the province of Somerset obtained the good will of several Lodges by

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his attention to duty; has been exalted to the Royal Arch; installed a Knight Templar; and has received the Rosicrucian degree. He is also a member of the Grand Master's Lodge, No. 1.

We hope that we do not overrate the prospective career of our Brother when we state, that our anticipation of his success is very sanguine, and that we look for his correspondence with lively interest.

CALCUTTA.—*True Friendship*, No. 3.—The Editor of the Freemasons' Quarterly Review is requested to state, that this Lodge is pursuing a very regular course, that its members are on the increase, and that by the same ship which conveys this note, the dues are remitted to the Grand Lodge in England.

The Masonic Procession, Dec. 26.—Yesterday being the Freemasons' Patron Saint's day, a number of them, forming a company, assembled in the Fort, at the Lodge of Humility with Fortitude, and at about ten o'clock marched to that most beautiful church of St. Peter's, accompanied by a band, playing "Come let us prepare, we Brothers that are," and having attended divine service, they retired two by two in an even line, the band playing a different air. On this occasion an appropriate and edifying discourse was delivered by the venerable Archdeacon Dealtry, his text being taken from the 25th chap. of St. Matthew, verses 34 to 40. The admired preacher dwelt upon the blessedness of those who exercised Christian benevolence—showed that benevolence consisted in the motives which actuate it, and the lowliness of mind necessary in all who are actuated by such motives; and, after a full explanation of the passage whence his text was taken, which relates to the criterion by which man will be judged at the consummation of all things, and the happy effects of a pure and holy love flowing from Christian principles, he addressed himself to the association, though as declared by him a stranger to it, on the duty of exercising such benevolence, and earnestly exhorted the members thereof as to a respectable body of professed Christians, to piety, and profound humility coupled with fortitude in the midst of an evil and perverse generation, whether through good or evil report, that they may be partakers of the blessedness reserved for the righteous.—*Calcutta Courier, Dec.* 27.

DELHI.—*Testimony to Mr. Colvin.*—A building is to be erected near the Fort by the Brethren of Lodge "Independance with Philanthropy," as a testimonial of their esteem for their last Master, Mr. Colvin. Of the claims of this gentleman to the affection of those with whom he has so long been associated as a Brother, we cannot be supposed to have any knowledge; but we do know that no individual in India is more deserving of public esteem. In a number of this paper, published some months ago, honourable mention was made of several gentlemen whose virtues live to this day in the memory of those who enjoyed their friendship, or were relieved by their benefactors. We felt regret at the time that no notice was taken of the "noblest of them all." Were it not that we might give Mr. Colvin offence, we would relate hundreds of instances of his munificent charity, and we would expatiate with delight on the other virtues which shine so conspicuously in his character, were they not fully felt by all who know him. We would have recommended a general subscription in aid of the proposed building, but as Masons are an exclusive set, on their own heads be the sin of perpetrating any thing unworthy of the object they have in view.—*Central Free Press, Dec.* 26.

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St. John's Day.—To-morrow week will be St. John's Day, but as the Masonic Brethren do not hold their festivities on a Sunday, the celebration of their Patron Saint's anniversary has been postponed till the following Monday. One of the Fraternity has favoured us with the following appointments, for the ensuing year, in the Allahabad Lodge Independence with Philanthropy:—

Brother H. G. Gouland . . .	W. Master,
Brothers Colvin, Chisholm, and Hoff.	Past Masters,
Brother Macdonald	Senior Warden,
" Fraser	Junior Warden,
" Jones	Senior Deacon,
" Conlan	Junior Deacon,
" Hervey	Treasurer,
" Berill	Inner Guard,
" M'Donough . . .	Secretary,
" Davis	Tyler.

Permanent Committee—Brothers Colvin, Hoff, Chisholm, Fraser, Macdonald, and the Secretary and Treasurer, *ex-officio.—Central Free Press, Dec.* 19.

APPENDIX.

MASONIC EXCURSION TO THE NORE.

Wednesday, the 22d, was the 12th anniversary of this excursion, which has for its object the benefit of the Masonic Boys' Charity. At eight o'clock in the morning we found ourselves on board the Albion steamer, commanded by Captain Nash, in which situation we also found about 260 Masonic Brethren, accompanied by their wives, daughters, sisters, and, in the care of many interesting groups, large baskets of provisions. The morning commenced rather inauspiciously, having been ushered in amidst a varied succession of Scottish mists and downright showers; but, like a beautiful woman smiling through her tears, the noon-tide broke through cloud and haze; the band on the quarter-deck struck up a merry theme; the hitherto half-disappointed and half-desponding inmates of the cabins ascended to enjoy the cheering prospect; the mutual congratulation and the merry laugh rang round; and "all went smoothly as a marriage bell," until we arrived past the Nore light; and then (ye "little fishes," what a treat *arrived* for *you!*) came the *pains* which too often alloy the *pleasures* of an aquatic excursion. Most gentle and most hasty reader, thou hast heard of the "mutiny of the Nore;" "do'st know" any thing touching an *intestine* mutiny ycleped "sea-sickness?" If perchance thou do'st not, so much the better for thyself; and better still if you be a Mason that thou never shalt, for it is a *secret* we defy thee to *keep*. *Au reste*, we went round the Nore-light, up the Medway to Gillingham-reach, and home again through the fleet. We sat down to one of the most comfortable, as far as the solids and liquids were concerned, one of the most substantial, and, as far as the attention of the conductors of the affair were cognizable, one of the best-arranged banquets we ever sat down to on board ship amongst two or three hundred of his Majesty's sub-

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jects. "We" (of the fourth estate) had especial seats reserved to us amongst the committee, as a matter of course. The wine was positively good, especially the champagne, which was handed round in Brother Coe's silver tankard, the gift of the committee of the excursion to that excellent and kind-hearted Mason, to whose exertions its success, as its originator, is to be mainly attributed.

After the Brethren had partaken of an elegant cold collation, Brother Lythgoe took the chair as President of the day, supported by many influential members of the Craft, among whom we noticed Brother David Jones, Prov. Grand Chaplain for the county of Kent, together with a numerous band of stewards.

The Chairman, in a very feeling address, introduced to the notice of the meeting the health of Brother Thomas Moore, P.I.G.D., the Treasurer of this institution, alluding to the late domestic calamity which had befallen him, and stating that that circumstance alone had been the cause of his absence on the occasion. The address of Brother Lythgoe was listened to with marked attention, and was received with that enthusiasm it so richly merited.

The health of Brother Coe was the next which the Chairman proposed. and in so doing stated that, out of the 5000*l.* in the funds of this Institution, nearly 1000*l.* had accrued from the unceasing exertions displayed by this worthy Brother to promote the interests of this Institution generally, but this annual excursion in particular. Brother Coe's health was drunk with great applause.

Brother Coe returned thanks, with that earnestness and honesty of purpose which is his peculiar characteristic. He might lose his faculties one by one, but he trusted he should never lose a heart sincerely devoted to the welfare of this Institution.

The health of the Chairman was then proposed by Brother Coe, which was acknowledged, in a neat and elegant reply, by Brother Lythgoe.

Song, "The Donnybrook Recruit," by Brother Bryant.

Brother Wray's health was then given, as Hon. Master of the Ceremonies, with many thanks for his zeal and exertions.

Brother Wray returned thanks.

Song, "The Election." by Mr. Jones.

The health of Brother Barnes, Hon. Secretary for this excursion.

Brother Barnes suitably acknowledged the compliment.

After a day spent in the utmost hilarity, harmony, and good fellowship, to which the presence of our fair friends contributed not a little, the Albion arrived at London Bridge about half-past eight o'clock. Dancing was kept up with great spirit during the day; and with the exertions of so many friends to promote the happiness of all, it is of course needless to say that their endeavours were crowned with complete success.

[Our reporter has, it will be seen, availed himself pretty largely of the columns of the "Public Ledger," that has opened so many accounts to the credit of our Order. We have refrained from inserting many *critical* remarks, because it is our intention, at some future time, to call the attention of the Nore committee to the necessity there is of varying the general arrangements of this very interesting excursion; and more especially by persuading the "principal actor" in the busy scene to enjoy the "*otium cum dignitate*" to which his past services so eminently entitle him.—Ed.]

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MISCELLANEOUS.

The Great Solar Eclipse, May 15.—This sublime phenomenon, the anticipation of which has excited so much attention, was viewed under the most favourable auspices. At an early hour the people were on the *qui vive* leaving the metropolis in the steamers and coaches for Gravesend, Woolwich, Greenwich, Hampstead, Norwood, and other places, where the eclipse could be viewed with better effect than through the murky atmosphere of London. Greenwich was crowded and immense numbers thronged the Park, where the Greenwich pensioners gathered considerable sums by allowing the visitants the use of their glasses. The eclipse commenced at eight minutes forty-eight seconds before two o'clock in the afternoon, and the course of the moon over the sun's disc was clearly traced. At the time of the greatest obscuration the eclipse could be viewed by the naked eye without pain. The gloom at the time towards the south-east was very striking, but the darkness was not so great as many persons had been led to expect. As the dark circle continued moving over the face of the sun, gradually leaving it, the light increased, and the fowls and birds, which might be seen about three o'clock betaking themselves to their houses, marvelling at the astonishingly early coming on of the gray twilight, resumed their cheerfulness and chirupping, and soon after half-past four o'clock the moon had finally passed over the great luminary. Altogether the weather was as favourable and the air as clear for viewing the eclipse as was ever remembered on any former occasion.

Marriage of the Queen of Portugal, Lisbon, April 9.—The long-expected husband arrived here yesterday, and the marriage of the youthful bride and bridegroom was celebrated to-day in the cathedral with pomp and ceremony. It was hoped the Prince would have timed his departure from Portsmouth so as to reach Lisbon on the 4th, the Queen's birth-day; not only her Majesty, but the people's expectations were strained for so happy an omen, but the winds, and the steam, and the waves were indifferent to our feelings, and he was so long delayed that many began to apprehend that he had changed his mind. On that day Donna Maria the Second attained her seventeenth year. Her sadness was only temporary, and we who knew the amiable source of it, and how soon it would be removed, gave her credit for the softness of her feelings, and endeavoured by cheers and *vivas* to convince her that where the Queen was, no King was necessary to fill the throne.

Marriage of the Prince of Capua.—His Royal Highness Prince Charles Ferdinand of the Two Sicilies was united on Monday morning, May 23, at St George's Church, according to the rights of the Protestant Church, to Miss Penelope Smyth, now Princess Charles of the two Sicilies and Capua. The ceremony was performed by the very Rev. the Dean of Carlisle, the rector of the parish. This is the fourth celebration: the first at Rome, by Cardinal Weld; the second at Madrid; and the third at Gretna Green.

The Drama, &c.—Unfortunately, a very few words will suffice to speak of this department of English Literature. *Ion*, a Tragedy by Serjeant Talfourd, has, to be sure, been produced with a success sufficient to convince even the most sceptical, of the existence of a dramatic

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taste, if that taste were properly catered for. The play is on the pure Greek model; abounding with passages of fine eloquence and sweet poetry. It has a truly classical air and character; which, by the way, will not surprise those who know the profound Greek studies of the learned author. Macready's *Ion* was a fine piece of acting, but wanted the *physical* recommendations of the lofty Greek youth. Miss Tree's *Clemanthe* was tenderness itself.

At Drury Lane "the unrivalled Malibran" has appeared in Balfe's new Opera called *The Maid of Artois;* a piece founded by Mr. Bunn, on the Abbe Provost's *Mandre Lescant.* The music displays the learning rather than the genius of the composer. For the literature of the thing, it is bad beyond the powers of belief. The successful singing and acting of Malibran have, however, carried it successfully through.

At the Haymarket, Mr. Morris has arrayed his female dancers to good houses. And at the English Opera, light Vaudevilles and sketchy Farces, with a touch of the dramatic, have met with tolerable patronage.

Strand.—A hope is now afforded us that the tide of fortune has at last flowed towards that part of the Strand where the theatre to which it has given a name is situate. The season commenced under the management of Mr. W. J. Hammond, a comedian of considerable pretensions, and Mr. Jerrold, the dramatist—and tragedian! But of this anon. Mr. Hammond is a lively, bustling, off-hand actor, and as a comic singer without a superior in London. "The Painter of Ghent" is a little one-act tragedy, a piece into which the author (Mr. Jerrold) has contrived to compress as much thought as in ordinary cases goes to the composition of a drama in five acts. It is highly imaginative, but too abstract for such visitors as are likely to be attracted to the "Strand." The "Painter of Ghent" is a man of many sorrows; in the extremity of want he had sold his children's portraits to supply them with bread; it did not suffice to sustain life; they all died, one by one, save the last, the youngest, and she deserts him for a happier fate. His brain wanders—he believes her dead; but he becomes rich, and travels far to repurchase his children's portraits. At the opening of the piece he has just recovered the picture of the youngest, and at the close of the scene (for it would mar the story to relate it) that child is restored to him, a mother, with an infant the very counterpart of the portrait. The character is beautifully conceived, and in the embodying of it the author has employed the highest powers of his pen. It has, indeed, numberless beauties, and the piece has but one fault, an obscurity consequent upon the omission of some half dozen lines that, if timely introduced, might render it all as clear to the understanding as the effect is forcible to the imagination. This part was acted by Mr. Jerrold. It would be unfair to criticise a first performance undertaken under such peculiar circumstances; yet, notwithstanding his timidity and inexperience, Mr. Jerrold succeeded in giving great truth, vividness, and force to his own conception. His person is very slight, but his face is strongly marked, expressive of thought and earnestness; there is a bitterness of feeling about the mouth that gave peculiar poignancy to some of the passages. His voice seems weak and thin in the upper notes, but the lower are round and full. His action, as may be expected, is defective—no matter; he has feeling and intellect—

> "———all other graces
> Will follow in their proper places."—*Public Ledger.*

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FINE ARTS.—A portrait of Admiral Sir Sydney Smith, painted in Paris, by Mr. Nelson, has attacted much atttention from the fidelity in likeness, and the chasteness of coloring. A mezzotinto engraving is in the artist's hands, which, when published, will, we believe, excite a laudable desire in many of the Craft to possess a memento of a brother who has equally embellished the annals of his country, as he has upheld by his example the principles of the Masonic character.

Mr. Huggins, the marine painter to his Majesty, has nearly completed the third series of his historical painting of the Battle of Trafalgar. It is not too much to say, that it equals to the fullest, his two former descriptive periods of this grand evidence of a nation's glory. Our Sailor-King is supported in his judgment of Mr. Huggins's talent, by the general testimony which the leading nautical heroes have borne to the forcible truth with which situation and effect have been preserved. We do not hesitate to state that, in descriptive force and in bold coloring, this picture exceeds that of Stanfield himself, now exhibiting in the Royal Academy.

Two delightful engravings have been published by Mr. Huggins: one represents the cutter *Prince George* (72, tons), chasing a French ship, the *Victorine*, for the purpose of putting letters on board; the crew of the latter, however, suspecting a pirate, are crowding sail; the effect is as striking as the scene is interesting. The second represents the little cutter in a hurricane, and in that awful state, when the hardy sailor may be supposed to feel that nothing but Heaven can save him. We advise our readers to visit Mr. Huggins in his *studio*.

Harris's New R. A. Tracing Boards.—We feel satisfaction in observing that some illustrations of the Royal Arch, by Companion Harris, have appeared before the Masonic public. The difficulty which generally attends the pourtraying of Masonic Emblems so as to be clearly understood as a means of instruction, and preserving due caution in not disclosing too much, renders the task by no means an easy one. In the present undertaking, Companion Harris has not only embodied all that is necessary, but at the same time has described two beautiful classic subjects, by which the R. A. Mason is furnished with as much information as can with propriety be conveyed.

We well recollect the time when similar illustrations of Masonry began to be patronized by the Fraternity; it is now upwards of sixteen years that the Tracing Boards of the three Degrees have been published, and we have no hesitation in stating that they have been of essential service in promoting instruction among the society at large; they are eagerly sought after from every place where Freemasonry is cherished.

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TO CORRESPONDENTS.

The Grand Lodge will in future be opened at eight o'clock precisely.

We regret to be obliged to repeat our request that letters may be sent free.

The unusual press of provincial intelligence is, as will be seen, a sufficient reason for the postponement of many valuable communications. Especially we request some fair correspondents to accept our apology: our next, we promise, shall contain their kind contributions.

MASONICUS. We acknowledge many courtesies from the secretarial authorities, but it would be perhaps too much to expect perfect confidence; at the same time we agree with our friend, that they could afford much useful information without the slightest compromise of their official duty. We may also speak with *some confidence* that there does not exist any excuse for coyness, as our labours are not altogether unappreciated in a quarter where we have ever been most anxious to be perfectly understood.

BRO. SHEEHAN (No. 8), Will perceive we have given utterance, "freely and at length," to his obliging reports.

A. I. The joining fee cannot be remitted, unless by consent of the Lodge, which must pay to the Grand Lodge the dues for joining.

MINORITY OF ONE. Under other circumstances it might be creditable; as it was, it appears to be quite the reverse.

RECORD. When we have more time and space, we may probably commence a record of the actual SERVICES REALLY rendered to the Craft by Masonic worthies. The present article is defective in fairness, and even the principle is somewhat out at elbows. We are of opinion that the party alluded to would not be pleased to have his own version of "personal services" recorded, unless supported by public sanction.

M. R. It is not *absolutely* necessary to deliver the charge at every initiation, but its omission should be as infrequent as possible.

A VISITOR, in our opinion, has been regardless of the courtesy he received, and which should have met a more pleasing return. A better caution in future is, we hope, the least proof he will give of his amendment.

A MEMBER. The medal is an honourable tribute to the real services performed in the Lodge, and has been presented by "the Committee" without reference to other circumstances.

PILGRIM. We are debtors in courtesy. All the contributions are valuable, and we hoped to have omitted none of them. The account of the visit to the Preceptory will be most welcome. The Captivity was partly set up, when it was found necessary to postpone it until our next.

BRO. D. MOORE'S kind communication is duly acknowledged. The "Battle-Axe" shall be seen to: we hope to give some account in our next; it is already in hand. Our prohibition as to country friends does *not* extend to the *point* in question.

BRO. TIFFEN (147.) Many thanks for his first letter. We invite his future correspondence.

BRO. H. R. SLADE. With many thanks for past assistance, we rely upon his continued support.

QUERIST is in error. Dr. Crucefix received his appointment as Grand Officer by qualification as Past Master of the Burlington Lodge, No. 113. He has never served any office in the Grand Stewards' Lodge.

A MASTER MASON need not fear that Mr. J. T. Pratt will put any other construction upon the Order of Freemasonry than what the Houses of Lords and Commons have sanctioned.

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W. L. The nautical phrases, Admiral of the Red, and Rear Admiral of the Blue, pass our comprehension. The letter is neither amusing nor instructive.

Bro. W. F. Hope. In justice to our excellent Brother, we have to state that the omission of Mr. Cabbell's name as V. P. was corrected as soon as discovered, and that a very few circulars (with that name omitted) were issued.

P. M. The letter to Dr. Crucefix is inadmissible, because its premises are not merely mistaken, but altogether incorrect.

Masonicus. Letter to the same inadmissible, because, for obvious reasons, the propriety of its insertion would be questioned by many well meaning Brethren. The letter is well written.

Observer. Letter to the same is deferred, as our next number may show it to be unnecessary.

A Country Mason. Some foolish person has hoaxed him, and would impose on the Editor of the paper he quotes. "A Freemason" need not to *make* the enquiry, although he ought to be ready to answer it.

Noachida Dalruadicus. We offer our thanks for the present, and express our wishes for the future contributions. If Bro. Rosenberg's chart has not yet come to hand, he will shortly receive it through his friend.

Caution. We decline to insert the printed circular at present, however well meant. Is not our opinion decisive as to the point? We will make further inquiry and report accordingly.

S. S. The intimation respecting an apparent inattention to a Grand Steward of the present year is received, but we have reason to believe the affair has been explained

A Grand Steward requests us to notice the circumstance that the colour of the tickets at the late Grand festival was blue, and that red, the usual colour, would have been more appropriate, and in conformity with the badge. We, however, must remind our correspondent that until within these few years the tickets were engraved on a large sheet of white paper.

Bro. Smith. The Master of a Lodge is answerable for the Grand Lodge dues. See Constitutions, p. 81, art. 15.

C. J. At a Lodge of Emergency, such portion of previous minutes as refer to the especial cause of the meeting may be read by permission of the Master; but as no business but what is referred to the meeting can be transacted, so it is better not to bring other minutes before the Lodge.

Bro. Tait. The "Moorteloth" was too late for the present Number. We shall be glad to welcome "Saunders Fyle."

Major Macdonald. His wishes shall be attended to.

Mrs. Wood. We shall continue our exertions.

Q in the Corner. We will investigate, and report upon the medal.

Bro. Chas. Hale (275.) The letter came too late for insertion; it will be seen, however, that previous intimation had reached us. Shall we insert the letter in our next?

G. The Brethren cannot change the name of their Lodge without permission of the Grand Master. Ask advice from the Board of General Purposes.

P. M. (525), and several others. We perfectly agree in the propriety of economical regulations, but totally dissent from the omission to pay postages. It is less onerous for the many each to defray this small outlay, but it becomes a heavy tax when levied upon an individual. The *letter* came too late (the 20th) for insertion in the present Number, but the Lodge news was just in time.

Omega. It was in No. 2 that the appointment took place, which has been lately alluded to in some of the public prints.

F. T F., and several others, should observe our request to give their *names*. The necessity for this is as obvious, as it is imperative.

Lodge 50 (Dublin.) The Editor presents his Fraternal regards to all the Brethren, and begs very gratefully to acknowledge the high compliment they have paid to him.

Bro. George. The communication came too late for insertion.

Helen. "The Preface" will be inserted in our next, and future inspirations are devoutly anticipated.

"A Friend in the West." The packet, undated, reached us in the course of the General Post on the 22nd, with the following notice; "Taken out of a blank cover from * * *, addressed to M. O'Connell, Esq., London, 'refused.' D. L. O. 21, 6, 36—RB—252—" We are thus particular to prevent future disappointment.

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A MEMBER OF 630. In the table of precedence, the office is that of Grand Director of the Ceremonies. In subordinate Lodges, therefore, the title of *Master* of the Ceremonies is incorrect.

E. M. What can we do in return for so many friendly attentions?

ARCH MATTERS.

P. A. S. We are not in reality money getters by Masonry, but were it otherwise, we should have no wish to assail "Masonic reputation." We decline the request of P. A S. for certain reasons.

EXETER. The Companions in the province of Devon should memorialize the Grand Chapter; and if their petition should reach the Committee of General Purposes of the R. A., which will meet on the 27th July, it will be investigated, and reported to the ensuing Grand Chapter, which will be held on the 3rd of August.

EXAMINER. Jeshua, the son of Josadak, was grandson of Seraiah, the high priest, who was put to death by Nebuchadnezzar; 2 Kings, c. xxv. v. 18, 21. He was also called Joshua, but Jeshua is the proper name.

TEMPLARS, ETC.

W. P. (Edinb.) With due deference to our excellent friend, we differ on the propriety of incorporating the Templar with the Craft degrees: we may probably, at a future time, give our reasons. Our correspondent is mistaken in supposing that such incorporation exists in England.

A TEMPLAR enquires if a Templar of the name of "*Conder*" be living?

OXONIAN. Within six months we hope to give him some intelligence.

R. H. (Cambridge.) The same answer.

ASYLUM.

A CLERICAL BROTHER. We cannot refrain from transcribing the following extract from a very interesting correspondent. "I am truly glad to perceive that your great object, the Masonic Asylum, is progressing. Who shall contemplate an exemption from worldly penury? The very hope of such an asylum cheers me. Silver and gold I have not to aid the benevolent project, and can only wish you, in the Psalmist's words, good luck in the name of the Lord."

SOUTH SAXON LODGE (390.) The Brethren of this Lodge, as well as other friends of the Asylum, are requested to address either the Treasurer or the Collector to the Asylum on any matter connected with it. The Editor of this Review will think it no trouble to answer any correspondence addressed to 23, Paternoster Row; but it may again (as it has already) escape the notice of the Grand Secretaries. A separate note, however, might be slipped in, which we are certain would with pleasure be forwarded to any address.

AN E. A. We hope to meet our correspondent and his friends on the 22nd of July.

ALPHA. We wish not to dip our pen in gall, however vexatious may be the prejudices of those who lack generosity. Time and circumstance will, we believe, afford full opportunity to dissipate fear and engender mutual confidence.

AMICUS CURIÆ. The facts are as stated. The money in hand was restored to the owner's pockets at the word of command.

A. W. We cheerfully admit him of our number. Such friends are most welcome.

BRO. EALES WHITE. Remember!

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THE

FREEMASON'S QUARTERLY REVIEW.

SEPTEMBER 30, 1836.

THE GRAND MASTER.

THE welkin has rung with joyous sounds—the Throne of Grace has been addressed by thousands of Brethren, in grateful strains, for the restoration of their Grand Master, whose return to the bosom of the Grand Lodge, on the 7th of this month, will form an epoch in Freemasonry. We do not state as a probability, that His Royal Highness was gratified at his reception, for we watched, with anxious pleasure, those emotions of the heart which he had neither the power nor the wish to restrain. Those who were present can liken the greeting to nothing that ever preceded it in Masonry—a father was restored to his family—a chief to his band—a ruler to the Craft. That the propitious moment will prove the advent of a renewed compact not likely to be endangered by any other interruption than time alone shall cause, and which it is hoped may be far distant, is a sentiment, we believe, pervading, most cordially, the breasts of all classes. How truly has the pointed remark of his Royal Highness been verified, that "good opinion insured mutual confidence!" Many subjects of deep consideration press upon our attention at this moment: among the foremost is the lengthened period of time that the Craft has been benefited by the protection and government of his

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Royal Highness, no less than nearly the full completion of twenty-five years—one quarter of a century! On the 12th of February, 1812, he was appointed, by the then acting Grand Master, the Earl of Moira, by desire of the Prince Regent (afterwards George the Fourth) then Grand Master, to the office of Deputy Grand Master, a vacancy having occurred by the demise of Sir Peter Parker, who for many years had, with so much credit, filled the office; and, on the 7th of April, 1813, the Prince Regent having resigned the office of Grand Master, the Duke of Sussex was elected to that dignified station.

Whoever shall take the trouble to examine the records of the Craft, will find that no preceding Grand Master has ever attended so regularly to his public functions as has the present illustrious Brother; and it is our pleasing duty as a journalist to declare our conviction, that, in private, his Royal Highness has been unceasingly devoted to that part of our "initiatory charge" that inculcates the propriety of making a daily advancement in Masonic knowledge, and which includes, as a primary object, a perfect acquaintance with the current business of the Order.

It may not be unworthy of notice to comment upon the first public acts of the Grand Master on his recent restoration. During the period of recovery he had received a vast number of addresses from the London and Provincial Lodges, from Scotland and Ireland*; and before he left London for Kimnel Park†, Wales, he affixed his signature to nearly two hundred documents, in reply to various addresses. His next care was to supply, as far as circumstances would allow him, the vacancies in some of the provinces, by the appointment of Provincial Grand Masters. Lord John Churchill has been appointed to the province of Oxford;

* We purposely abstain from adverting to any other than Masonic matters.

† The seat of Lord Dinorben, an old and attached friend.

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Mr. Alston, M. P., to Essex; and Lord Monson to Surrey. This latter appointment is especially typical of the true spirit of Masonry, and deserves to be recorded as the clearest evidence, that nothing approaching to a political bias could influence the liberal mind of our Grand Master, who, whatever may be the difference of opinion in respect to public affairs, sets the bright example in Masonry, that the worthiest man is most deserving of honour. Lord Monson has shown himself an active, zealous, and persevering Brother, and, as such, has been rewarded by one of the highest appointments. We feel confident that his lordship appreciates the compliment, and we can assure our noble Brother that our congratulations to him are as sincere, as is our belief that the appointment is an indication of the confidence and trust reposed in him.

If we have overlooked the services of the newly-appointed Provincial Grand Masters for Oxford and Essex, it is but for a moment; the distinguished Brethren can well afford the delay. Known and respected as they are by the Craft, any promotion to which they attain, will be hailed with the greatest satisfaction.

We have received a great number of copies of addresses to H. R. H. the Grand Master, from various Lodges, Chapters, and other Masonic bodies, in London and the provinces, for the purpose of being inserted; but this was impossible, without subjecting our readers to a double number, at the least; a measure which we are not certain in these "piping times" of economy, might have been approved. We have therefore determined to abstain from inserting any, trusting to the most lenient construction of the only motive that has directed our non-compliance. We need hardly add, how pleasant our task would have been to have recorded so many proofs of the loyalty of the Craft,

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and of the gratifying manner in which it has been expressed towards the illustrious object of their regard.

The various Boards present no immediate subject of interest, excepting that the general concerns of the Order are prosperous.

THE ASYLUM.—A faith in the goodness to be achieved, an invincible conviction of the benefits about to emanate from the establishment of a home for the Aged Mason, has doubtless sustained the early labourers in the good cause, and had therefore limited their advocacy of a most high and benevolent principle chiefly to the pages of this Review, until that principle should win its own glad way to the great heart of the Craft, and awaken a response. That appeal has, at length, been responded to at the Inaugural Festival, a full report of which will be found in another place.

It was there and then manifested by a meeting, of which even Masonry may be proud,—that the constancy, and we will add, the meekness with which the great object of the day had been advanced by its originators, had awakened the active sympathies of the great body of the Fraternity; it was there shown that the meeting was not one of passing curiosity, but of calm and profound benevolence. Every Brother present avowed himself pledged to the carrying into effect the high principle which had brought him thither, for every Brother contributed to the means; it was a meeting at which any hasty charge of ignorant, yet well meaning enthusiasm, could it ever have been agitated against those who promulgated the measure, must have been for ever rebuked by the golden results. A faint-heartedness in the propriety of the undertaking must have been assured, strengthened, and dignified with the full belief of quick suc-

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cess. Those who believed not that such a tree could ever put forth even a blossom, were to be gladdened with the view of the fast-ripening fruit. It was then shown that the "Asylum for the Aged Mason" was not a mere exhalation of giddy hope—a bright and glowing thing, seen by the eyes of a visionary in the clouds—in a word, a glittering, evanescent castle built in air, but AN ASSURED HOUSE, a FIXED RESTING-PLACE, having its foundations "deeper than ever yet did plummet sound" in the immortal sympathies, for it is in the possession of such sympathies that we feel the pulses of immortality, of our common nature. We can conscientiously aver this; if at the inaugural festival any came to doubt, they remained to aid—the faint-hearted became strong—the sceptic turned back his steps a true believer. The Chairman must have felt—deeply felt, the difficulty of his position. Four-fifths of the party had naturally expected that in the person of their president they would have been cheered by the presence of some noble Brother, or some influential member of the Craft, whose rank and talent would have been as a staff for them to lean upon. Yet circumstances so happened as to prevent such expected support, and the chair was assumed by one, who, although not unpractised in his art as a Mason, was naturally compelled to throw himself upon the kind forbearance of the meeting, and to ask for that support for himself, which the cause demanded; how he was answered, the sequel has proved. The Stewards especially demand our public notice for their very marked attention; theirs was no common duty;—unaided by the customary support which a distinguished president always imparts to the effect of a Masonic festival, unsupported by the cortège of Grand Officers that usually attend, and above all, wanting the presence of the ladies, who generally grace such meetings

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of charity with their smiles, they had to depend upon their faith in the cause itself for their advocacy of its interests.

Now that "the finger" has drawn aside the veil, and thereby shown the beauty of the picture, let us hope that Grand Lodge may examine the work—it will bear the most critical inspection of the most accomplished Mason. The Master-mind need not hesitate to examine its lustre, which is clear and soft, and will not offend by a mere dazzling effect.

It should be especially borne in mind that the present arrangements are altogether of a provisional character, in not the slightest iota is it intended to compromise the dignity of Grand Lodge, or to endanger the prerogative of its illustrious ruler; that as soon as it may be considered respectful to place their own immediate proceedings before His Royal Highness, the Committee will not fail to solicit his fraternal advice on so momentous a subject, embracing in its object no less than a safe haven for his aged and deserving Brethren of the Craft.

As it may devolve upon us, probably in the next number, to enter into some explanatory and extensive observations, we shall for the present close our remarks, with what is not unusual on these occasions, by stating that subscriptions will be thankfully received by the Bankers, the Treasurer, the Secretaries, and the Collector.

The subjoined effusion is too beautifully impressive to merge into the "Poet's corner." We append it to our leader, and anticipate the delight with which it will be greeted by our readers.

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THE MASON'S DREAM.

Hail, happy dreams! thy gift, O balmy sleep,
When the tired senses from their vigil keep;
And the rapt soul escapes its tomb of earth,
To taste in visions its immortal birth.
Pledge of the glorious future, when old Time
His scythe and iron sceptre shall resign;
When Death, the guardian of life's unknown shore,
Lost in Eternity, shall reign no more.
Hail, blessed sleep! thine is the gifted spell
To 'wake in shadow's scenes remembered well;
To set the chain'd imagination free,
And paint in rainbow hues whate'er might be;
Visions of heaven to thoughts of earth combine,
And form a whole—half human, half divine.
As late I wander'd, where the Rhine's swift tide
Severs Almagnia from fair Gallia's side,
Thy power fell on me; by that lovely stream
My soul was plunged in an elysian dream.
Methought that life's brief, joyless scene was o'er,
And that I trod that tesselated floor—
That sacred lodge, the goal of life's short race,
The faithful Mason's holy resting place.
Gorgeous the scene that burst upon my sight:
The Royal Arch, veiled in its flood of light,
Enoch's lost mystery, embroidered fair,
In characters of living gold was there.
The good of every land before that shrine,
Adored the mighty Architect divine,
The Eastern magi, and the Grecian sage,
The wise of every clime, of every age
All who received the law, with wisdom fraught,
And practised in their lives the truths it taught.
On either side two graceful columns rose,
Shadowing the mighty thrones, reared high for those
Chiefs of the Craft—David, thy royal son,
And Tyre thy boast, Hiram and Solomon.
Enthroned, as while on earth in purple state,
Favoured 'bove all, the Temple's builder sat,
His regal brow flashed with the living gem,
As pure, as matchless bright, and dazzling then
As when in earthly pomp and state it bore
Old Israel's diadem of yore.
And He, the unnamed faithful constant one,
Victim and chief, the widow's only son,
Stood by the altar ministering there
The holy offering of his brethren's prayer,
Who yet on earth pursued the narrow road
That leads to virtue's happy last abode.
Badge of his sacred rank the square he wore,
A golden censer in his hand he bore,
Streaming with odours, not from the sandal tree,
Frankincense, myrrh, or spice of Araby,

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But from the grateful tears by children shed,
Who, snatch'd from want, partake the Mason's bread;
From honest poverty's warm, heartfelt prayer,
Saved by the Mason from its lone despair.
And shall such friends of Charity and Truth,
Not reap in age the harvest of their youth?
Shall those whose hands in affluence freely gave,
In poverty and sorrow seek the grave?
Shall no home shelter the grey Mason's head?
Doom'd in his age to ask his daily bread;
Of all the temples to the Craft endear'd,
Shall but one pile to charity be rear'd*?
Forbid it THOU, who, in the human heart
Didst all life's gushing sympathies impart,
Its generous tear, its pity for distress,
Its impulse to relieve the fatherless;
Those perfect parts of an imperfect whole,
Those mortal signs of an immortal soul.
Such was the thought that e'en in that bright hour
Shadow'd my spirit with its chilling power,
For I had known the good and just bereft
Of life's bare means, no place of shelter left;
Brothers who ne'er the suppliant's prayer denied,
But with free hand his pressing want supplied;
Had seen their struggles, grief, and honest shame,
Too proud to ask, fearing a beggar's name;
Their sorrows known when but too late to save
Worth and distress from an untimely grave.
Transient the thought;—for, lo! on either side,
I saw the portals of the Lodge divide;
BENEVOLENCE appeared,—bearing a plan
Of humble refuge for the aged man;
The time-worn Masons' temple—a design
Of earthly skill; but charity divine
Then burst on high the loud triumphant hymn
Of praise, of joy, of gratitude to HIM,
Creator—Tutor—Architect, who gave
The heart to frame, the generous hand to save.
The virtues crowding round, approved, the while
Mercy beheld it with a joyful smile;
A smile as pure as ere was given
By soul redeem'd, just wing'd for heaven;
Her holy, heartfelt prayer in dulcet tone
Rose with that hymn to th' Eternal's throne,
A gush of rapture from an angel's voice,
That bade the sorrowing sons of earth rejoice.

As o'er my soul, the flood of music broke,
In tears from that blest dream my spirit woke.

A WANDERING BROTHER.

Strasburg, August, 18th, 1836.

* The Girls' School.

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ON FREEMASONRY.

THE HISTORY AND ANTIQUITIES OF FREEMASONRY.

SECOND PERIOD.

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

(Continued from page 146.)

In forming an estimate of the universality of that science which is now denominated Freemasonry, we are not to consider it merely as extending itself over the surface of the whole globe, but also as having existed in every age, from the commencement of recorded time. Without this guide we should be surprised to find some of the landmarks of our Order in the possession of successive bodies of men, who appear to have preserved and transmitted them without any material disarrangement of the elements of which they are composed. The secret system which was developed, even in the heathen initiations, displays some faint traces of those important observances that were practised in the infancy of the world, before man apostatized from his Maker, and offered up his devotions to fictious beings and material substances. But in the system observed by the Essenes, who were pious worshippers of the Great Jehovah, we find more unequivocal tokens of the presence of that Sublime Art which animated the devotion of the ancient patriarchs, and kept their hearts in sweet communion with their heavenly Father. The institutions of this celebrated sect display, in the clearest manner, the sublime purity of Freemasonry; and though some of its favourite dogmata were evidently the offspring of superstition, yet they sprang from a true principle of piety, and a desire to avoid that overwhelming deluge of false faith and defective practice which universally prevailed, even amongst "God's own people," and rendered the advent of the Messiah so necessary to purify the world from its pollutions. The diligent Brother will be at no loss to extract all the genuine Masonry from the following account of the rites and ceremonies of this singular Fraternity.

The Essenes founded their system on the punctual observance of religious duties, esteeming the worship of God the paramount business of their lives. They commenced no employment without previous devotion. At the rising of the sun, the day was opened with prayers to Him who

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appointed that luminary to confer light and heat on his creatures, and then they proceeded to labour. When the sun attained his meridian height, they assembled for refreshment, and their humble meal was preceded by prayer; and when, to close the day, the sun sank in the west, their labours were closed by prayer, and they retired to rest in peace, harmony, and brotherly love.

Their assemblies were conducted with the most scrupulous regard to decorum. The Principal, who sat in the east, opened the proceedings with much form, and the Brethren remained in silent attention. They never attempted to interfere with the solemn lecture by any intrusive inquiry; but were mute hearers of the instructive harangue, except personally appealed to by the Principal, which was usually done in rotation. And this silence and prompt acquiescence with the will and pleasure of their presiding officers, was a characteristic of their profession which distinguished them amidst all the fluctuations of their fortune. This cheerful obedience to their governors arose out of the very nature of the institution. Their discipline was strict, and it was a maxim steadily enforced and implicitly received, that disputes and insubordination were the greatest evils under which any society or body of men could labour, and tending, as a direct consequence, to their speedy dissolution.

At these meetings, however, they were accustomed to relax, on particular occasions, and laying graver business aside, they indulged in moderate conviviality.

They used no influence to make proselytes, and a standing rule forbade them to *persuade* any individual to become incorporated amongst their number. And before admission, it was strictly investigated whether the candidate was stimulated by a love of virtue and holiness, and the sole desire of improving his mind in knowledge.

A probation of one whole year was imposed on the aspirant, for the Essenes were singularly tenacious of their mysteries, and used great caution lest they should be communicated to improper persons. Hence, during the period of trial, much pains were taken to ascertain the habitual propensities of the aspirant, as well as the natural and acquired endowments of his mind. If he proved worthy; if he possessed a tongue of good report; if he was capable of practising secrecy, and possessed the requisite qualifications for obedience and submission to the will of his superiors, he was admitted to the FIRST DEGREE, and invested with a *white garment*, as emblematical of the purity which they expected

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to see flourish in his heart, if he wished or hoped for further privileges. But if rejected as unworthy to participate in the high privileges of the Order, he was invested with a black tunic, and dismissed with marks of reprobation and contempt. At the end of another year the worthy candidate was admitted to the SECOND DEGREE, and the progress of knowledge, and the elucidations of science, were laid open before him. And it was not till after a three years' discipline, that he was admitted to the THIRD AND SUBLIME DEGREE. Previously to this important ceremony, many preliminaries were to be arranged. The candidate was bound, by solemn obligations, to worship God in purity, to consider Him the chief good, and to implore His aid in all his undertakings; to be just and honest towards men; never unlawfully to purloin what is the property of another, and to render to every person his just due without exception; to aid and assist his Brethren against all oppression and violence; not to injure them himself, or suffer it to be done by others, if in his power to prevent it; to obey those who are constituted by lawful authority to preside over the Order; to emulate the distinction of an upright heart, rather than the popularity which results from the external trappings of splendid apparel; to adhere closely to the truth on all occasions, recollecting that truth is an attribute of perfection, which is always advantageous, and leaves no sting behind; to conceal from all mankind the mysteries of the Order; and on no account to communicate to a Brother the secrets of a superior degree, until by patience and discipline he is properly qualified to receive them legally in the presence of the Brethren, and at all times to conform to the laws and regulations of the society into the full honours of which he is now about to be formally installed.

Having accepted these engagements, he entered on the ceremonies of the Third Degree, and received for his reward that invaluable knowledge which no adverse circumstance could ever take away. The candidate was clothed in a long robe which reached to the ground, bordered with a fringe of blue ribbon to incite personal holiness, and fastened tightly round the waist with a belt or zone, to separate the breast from the lower and more impure parts of the body. With feet bare and head uncovered, he was considered a personification of modesty, humility, and the fear of God.

The preliminary ceremonies being ended, he received *the right hand of fellowship* as a sign of friendship and union; for the joining of hands was a striking symbol of unanimity

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amongst the Essenes. By this practice they perpetuated the ancient system of *tokens*, which was of such eminent use amongst the workmen who were employed to build the first Temple. This memorable custom is referred to by their great Patron, when speaking of wicked men: "Though *hand join in hand*, the wicked shall not be unpunished; meaning, that even this significant bond of union should not be capable of affording them protection if they persisted in their wickedness, or violated the compact into which they had entered at their initiation; referring, most probably, to the punishment of three traitorous Brethren who brought a heavy calamity on the Order when the building was nearly completed.

He was now taught the mysterious doctrine of the three hypostases in the divine Godhead, which were typified by THREE GREAT LIGHTS. Thus they argued: "There are three great lights in God; the *ancient* light, the *pure* light, and the *purified* light; and these three make but one God." These three hypostases were figured under the qualities of the Crown of Glory, Wisdom, Understanding. And thus the Second Great Light, or Wisdom, typical of the Redeemer, is revealed in the Book of Wisdom: "She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness."

Their instruction was chiefly symbolical. The emblems were explained to the initiated, but to the rest of the world they were like a sealed book. Their disquisitions were principally confined to theology, moral philosophy, the four cardinal and the three theological virtues, together with theories of human science. The three great rules of life inculcated with unceasing anxiety, were, the love of God, the love of virtue, and the love of their neighbour. We are told by Philo, that they preserved, with the most jealous care, certain monuments of learning, which the leaders of their sect had from time to time committed to their custody, containing dark and secret knowledge, which formed the texts from which all their speculations were derived.

The most important secret which the Essenes preserved and transmitted to posterity, was the Tetragrammaton. This name was communicated in a whisper, and under such a disguised form, that while its component parts were universally known, the connected whole was an incommunicable mystery.

They used, in common with the whole Jewish nation, the ancient and significant symbol by which this name was

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designated; viz., three jods with the point kauretz placed underneath them, to express the equality of the Three Persons of which they believed the Godhead to be composed. This holy name they held in the utmost veneration. Calmet says they believed the name of God to include all things. "He who pronounces it," say they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals: from this KING-NAME they receive their orders, and obey."

Another celebrated symbol of this august name was the disposal of the three points in a radiated form, to represent an imperial diadem. The letter schin, too, was adopted as a mysterious emblem by which the Tetragrammaton was designated, and hence this letter was said to possess many valuable qualities. It was therefore deeply engraven on their phylacterics, both before and behind, to induce the protection of the Deity it represented. Another symbol was an equilateral triangle, illuminated by a single jod. The initial letter jod "denotes the thought, the idea of God. It is a RAY OF LIGHT," say the enraptured cabbalists, "which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded." "Man," says Mr. Basnage, citing the rabbis, "may lawfully roll his thoughts from one end of heaven to the other, but they cannot approach that inaccessible *light*, that primitive existence contained in the letter *Jod*."

The glorious symbol of the Messiah, or incarnate God, was a splendid RAINBOW encircling the throne of God. This emblem referred to that majestic description of Ezekiel, of the sublime vision of the glory of God. "Above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone: and upon the likeness of the throne, was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. *As the appearance of the* BOW *that is in the cloud in the day of rain*, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of the Lord.*"

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The symbol of the cherubim was also consecrated by the Essenes as a vehicle for the conveyance of a high degree of mysterious knowledge, and was perpetuated by illustrations similar to those practised in the third degree of Masonry. It served to remind them of the transgression of their great progenitor, and incited them by genial recollections, to acts of penance and mortification, by which they hoped to subdue the unruly and sinful appetites, which the sin of Adam had introduced into their numbers. This glorious symbol was first inscribed on the eastern gate of Paradise, and remained there during the life of Adam, as an object of reverence to him and his posterity. The accumulated sins of men effaced THE MARK; the symbol of the Deity was withdrawn, and men were left without the visible communication of an eternal God. It was restored to Moses when he constructed the Tabernacle; and it remained a protection to the Jewish nation until the destruction of the Temple by Nebuchadnezzar, when God inflicted a signal punishment on the Jews for their disobedience and obstinacy.

They taught the practice of virtue from the incentive, not only of happiness in this world, but of an expected recompense in a future state. From this hope proceeded a practical righteousness, which, according to Josephus, was "worthy of admiration above all others that pretend to virtue; for they were, in their manners and course of life, the very best of men." Their chief study was to learn to rule and govern their passions, to keep a tongue of good report, and to practise secresy united with universal charity and benevolence. Hence, the deadly passions of anger, malice, and revenge, did not find a place within their bosoms; for the subjection to which their passions were reduced by constant and habitual temperance and self-denial, gave them leisure for cool deliberation and unbiassed inquiry; and this always prevented disputes, which usually originate during the prevalence of first impressions, and subside by mutual forbearance and explanation. Thus their deviations from moral rectitude were not common. But if an instance did occur in which one of their society had committed a crime worthy of expulsion, they formally proceeded to exclude him from all social intercourse with his former Brethren, whom he had openly disgraced by violated vows and intemperate conduct; and this punishment was considered so dreadful, that Josephus says it was commonly followed by a lamentable death.

They practised the rites of friendship and hospitality

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towards each other, in a degree wholly unprecedented in the history of any other order or society of men. They had a community of goods; and esteemed it highly disgraceful to enjoy the blessings of abundance, if a single member of the society suffered the privations attendant on poverty and distressed circumstances. Their charity, however, was discriminative; and they deemed it prudent to leave a member, whose conduct was in any degree liable to suspicion, to suffer, for a period, the miseries of indigence, that adversity might effect a reformation which had resisted the attempts of precept and example. They had lodges or establishments in every city, that the wants of sojourning brethren might be expeditiously supplied; and the principal person in each of these local establishments had this particular charge, to see that travelling brethren were accommodated with every thing necessary for their comfort and convenience.

Their cleanliness was proverbial. They were commonly habited in white garments, as emblems of innocence; and it was their firm opinion that internal purity and rectitude of conduct were most strikingly evidenced by a person's outward appearance. This was probably derived from that famous precept of King Solomon, who had constantly the same emblematical reference on his lips: "Let thy garments be always WHITE." Jesus Christ also, many years afterwards, used the same figure, as a mode of communication familiar to our Grand Master, St. John the Evangelist: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in WHITE; *for they are* WORTHY. He that overcometh, the same *shall be clothed in white raiment;* and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels."

Such were the Essenes; a very harmless and inoffensive sect, amongst whom the rites of Freemasonry were undoubtedly preserved, though probably deteriorated by the introduction of some particular dogmas, which were equally inconsistent with its spirit, and unknown in former times. It is admitted, however, by Josephus and other learned writers, that a few of its members arrived at such a high degree of perfection as to be endowed with a partial spirit of prophecy. An Essene, named Judas, foretold the death of Antigonus, and the event verified the prediction. And another member of the same society, named Manahem, prophesied, while Herod was yet a boy, that he should be

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king of the Jews; an event the most improbable, because Herod was not of that nation.

From these privileges we may be assured that, however they might err in some points, their errors were the effects of Jewish depravation generally, for they were merely ceremonial, and did not lead to the practice of vice and immorality. They were not hypocrites, as were the Scribes and Pharisees; they did not deny the resurrection and the immortality of the soul, as did the Sadducees; they did not reject the prophetical writings, like the Samaritans; and hence, though a very important sect in the time of Jesus Christ, that great Being, who penetrated the most hidden secrets of every heart, never, in the whole course of his ministry, uttered a single word of condemnation against them. And this is remarkable, because no other sect or party amongst the Jews escaped his most severe animadversion. The Pharisees, the Sadducees, the Scribes, and the Herodians, were equally the objects of his censure. But the Essenes were never introduced into his discourses; from the fact, as some authors think, "that being a very honest and sincere sort of people, they gave no reason for that reproof and censure which the others very justly deserved."

Calmet thinks that John the Baptist was a member of this fraternity, and these are his reasons. "1. That his father and mother being of great age at the time of his birth, it is probable they did not live till their son arrived at maturity. 2. The community of the Essenes was a probable place for John to retire to; and his first appearance as a preacher being in the desert, seems to hint at his beginning near to those parts where he was best known. 3. It does not appear that John went regularly up to Jerusalem (and we find the Essenes did not go thither), so that he might, strictly speaking, have no personal knowledge of Jesus, as he has been usually understood to declare. 4. His manners, as neither eating nor drinking, i. e. freely, but being of a reserved course of conduct, are perfectly agreeable to those of the Essenes. 5. His continual abode in the country, not entering the principal cities, agrees with their customs. 6. They baptised. 7. They lived near the Jordan. 8. They fed on dates and other fruit; and in many other respects they seem to have agreed with the character of John, as we find it described or implied in the Gospels."

(To be continued).

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ON THE CONNEXION BETWEEN SPECULATIVE AND OPERATIVE MASONRY.

BY CHARLES GOODWYN, OF 327, TAUNTON.

ALTHOUGH there exists an old axiom, that "too much of a good thing is good for nothing," still I am induced to think there are many good things of which too much cannot be said, and on which too much cannot be written; and having endeavoured, and, I trust, not in vain, the short time I have been permitted to participate in the mysteries of the Craft, dispassionately to cultivate its real principles, and to pay that devotion to the characteristics by which it is so singularly distinguished, which they tend to inspire, I am induced to believe Freemasonry holds a very prominent situation in the exception; and without further comment or apology than that which this observation must immediately suggest, I venture to offer a few observations which have occurred to me on the perusal of an article on our venerable institution, in a work recently published. But, labouring, as I do, under the difficulty which all must feel who have a lack of that knowledge and refined investigation which is requisite to discover the art of recording and transmitting to posterity, without fallacious additions or prejudiced corruption, remarkable events; added to the difficulties of unveiling the distortions which those events have undergone in their transmission from generation to generation, through ignorance and mystification, by credulity and superstition, I fear my greatest difficulty will be in divesting them of their fallacious additions, and to draw those inferences from the relation that will approximate nearest to the truth. Freemasonry, however, though possessing, to a considerable extent, historical and other incidents, which have been handed down by tradition, does not depend on that species of evidence alone for proof of its antiquity, as it is happily substantiated in many parts by scriptural and historical record; and thus we derive a zest and stimulus to seek further into its mysteries, which scripture or tradition alone too often fails to produce. When, however, both are united, it cannot, in a rational mind, but induce a steady and attentive application and classification of the incidents comprised in each, and it must eventually produce the most sensitive and lively interest; and somewhat partaking of these feelings, and with the view of supporting, however humble that support might be, the antiquity of a profession which might justly and truly be said to be the greatest and most beautiful ornament that man can boast of, I venture to intrude my remarks, which are more particularly directed to substantiate the antiquity of the union of the operative and speculative sciences, it having been asserted that the latter was not introduced until 1717, when "Desaguiliers, Anderson, and Payne, changed the society into one which had nothing to do with building," thereby implying that the Craft was originally established for operative purposes alone; and that it did not, until the above period, partake of that speculative character which establishes the "central point" of union, and becomes the means of inducing friendship among persons who, without its aid, might probably live in a continued state of separation; and of fitting them, by its influence, for receiving and inculcating the operative art, and obtaining, by the symbol of the level, the ready and willing assistance and instruction of more experienced and skilful artists.

All well-informed Masons who have carefully investigated the prin-

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ciples which adorn the Craft, will at once admit, that, inasmuch as all those feelings and passions, good and bad, fruitful and unfruitful, which govern and distinguish the natural dispositions and conduct of men, were concentrated in the first fallen being whom the Great Architect of the universe in his benign *wisdom*, endowed with *strength* and power, to take possession of the nether world, and to enjoy the radiance and *beauty* which adorn its every atom, so do the principles of our Society commence with the creation, and so does, consequently, its history; and although the whole of those feelings and passions were possessed by Adam, probably without a perfect knowledge of their existence in him, yet it cannot be doubted that they were made manifest to him to a considerable extent, in the opposite dispositions of Cain and Abel, which an immortal author, in an address to the former, thus beautifully describes:

> "Stern hast thou been, and stubborn from the womb,
> As the ground thou must henceforth till, but he
> Thou slew'st, was gentle as the flocks he tended."

That operative Masonry also existed in the very earliest ages, a perusal of the Masonic accounts will prove, but the precise date of our science becoming an exclusive order, certainly seems wrapt in a *veil*, which has not as yet, notwithstanding all the hypothesis that have been advanced by theological writers, in opposition to the dogmatical opinions of the uninitiated, been drawn sufficiently aside to bring all opinions on so important and interesting an object of our solicitation to a level, though it must be believed there is not one who is "well informed" who does not sincerely believe the establishment of our order to have been in being in the most remote ages, and that it is more ancient than any other order of which we have any proof of existence.

In the early ages, and before it became the perfect system it now is, we are informed,* "Masonry was unknown by that name, but those who practised it were designated the Sons of Light," and one of the most celebrated of them was Enoch, and to him is assigned the invention of the first alphabet for the purpose of perpetuating sounds, which was indeed the origin of grammar. The knowledge of this invention seems to have been considered a great and important science, and with which few were entrusted; of the truth of which, the entire lack of any written evidence in elucidation of the history of the creation, until that of Moses, affords an ample proof. The knowledge of this alphabet evidently formed a component part of speculative Masonry, and, one of the great objects which its inventor had in the erection of his celebrated Temple, was particularly to seclude it from the observation of the world at large, and depositing it where none but the true Mason could dare to intrude, and thus introducing an exclusive character into Masonry. Grammar is also the "first" and most important of the "seven sciences" which the Craft tends to inculcate, and was then, as it is still held to be, the foundation of every other, and as Enoch must have been in his time well skilled in the operative art, which must be presumed from the fact of the first city that was ever built having been dedicated to his name; thus in him were the two sciences so concentrated, that the study and application of the operative in the erection of temples and edifices to the worship of the true God, rendered the speculative, in the cultivation of the mind and morals of men, and fitting them for receiving those advantages for which his operative art was applied, not only necessary but in-

* Oliver's Antiquities.

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dispensible. The exclusive propagation also of the two sciences *in connexion* by Melthusaleh and Noah, and the immediate descendants of the latter, are satisfactory proofs of their having been highly influential, and as time has proved them to be, important and invaluable.

The chief object of Masonry during the dark ages, was, undeniably, the dispersion and extinction of those gross practices of idolatrous worship which then defiled the world, and to produce the incitement and adoption in its stead of the genuine worship of the true God. The mysteries of idolatry were avowedly established on the same practical basis as those of Masonry, by two seceded practicians of the pure science, "Cabiri" and "Thoth," though secretly intended, in which, in days of ignorance and barbarism, it met with great success to make Masonry subservient to the most degrading practices of idolatry; and the two institutions have consequently been, by uninitiated persons, frequently confounded together; but as Masonry from the beginning, notwithstanding all the disadvantages under which it has so often laboured—all the difficulties which prejudices and ignorance have showed in its path—all the persecutions which barbarism has imposed upon its practitioners, all the attempts that have been made to impose on, misdirect, and pervert its sacred objects, has never acknowledged any object of worship and adoration but the only one true God; nor has the occasional sinking, and sometimes temporary suspension of its operations during times of the most rigid persecution, at all lessened its genuine objects, or the ritual, tendency, and benefit to be derived from this institution of institutions; hence it claims to itself the superiority over every other institution which has not had for its object the strict observance and preservation of those "Divine precepts delivered to Noah," and establishes its character as replete with truth.

Thus it seems, not only probable, that Enoch introduced the speculative principles into the Masonic creed, and that he originated its "exclusive character;" but it also appears evident, that the object which demanded the utmost exertion of our early Brethren was that of eliciting truth and knowledge, and propagating their beauties and advantages, where ignorance and idolatry held their prejudiced sway, and in preparing the rough and unpolished mind for the reception of those seeds of genuine truth and science, which would, in the decline of a life well spent in acts of pure religion and piety, prepare its possessor for admission into that temple, not made with hands, eternal in the heavens, and in enjoining the strict application and observance of its forms, its symbols, and emblems, to the respective duties of morality, virtue, and truth.

That those duties were the more essential to the freeborn, and were limited to them, from the uncontamination of their minds, is substantiated by many passages of Holy Writ, and to induce the strenuous exercise of those duties, which we are bound to perform, we cannot have a more stimulating observation, than that of our Great and Grand Master, King Alfred, who unhesitatingly affirmed, that he "reputed a man free-born and yet illiterate, no better than a beast, a brainless beast, and very sot;" and so far did he carry his opinion into effect, that he would admit no one into office in his court, who did not possess learned qualifications.

From Shem to the deliverance of the children of Israel from their Egyptian bondage by the hand of Moses, a period when the Egyptian cabiri held their almost unopposed sway, Masonry assumed little more than a speculative character, the exertions of the Craft being principally

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directed to the advancement of the truths of the existence of the Most High, and inducing the early Brethren to repose "faith" in him "hope" in salvation, and fitting them for a future state by the free exercise of that most excellent gift of "charity," the brightest gem and greatest ornament of the Masonic profession.

Saint Paul energetically and beautifully describes "faith to be the substance of things hoped for, the evidence of things not seen," and it was by the adoption and cultivation of this virtue the primative Brethren were enabled to withstand the mysterious and fascinating temptations and allurements which were held out to them by the priests who directed and governed the pollutions of idolatrous worship. It was during their ages, says Saint Paul, faith, that procured the acceptance of Abel's offering,—the tranlation of Enoch,—the saving of Noah and his house,—the call of Abraham,—the birth of Isaac,—the ready compliance of Abraham in offering his only son as a sacrifice to the will of God,—the blessing obtained from Isaac by Jacob—and by faith did Moses lead the favoured children of God safely through the depths of the Red Sea,—thus was faith the most distinguished characteristic of pure Masonry during those periods, and although the true principles of operative Masonry were also carefully studied and preserved, and handed down, as was proved in the erection of the tabernacle in the wilderness, yet speculative Masonry seems to have held the predominance; and it was indeed, through its divine influence, in maintaining by faith, the pure principles of truth, and genuine worship, in times, when the ancient and true science was threatened to be divested of its primitive character, and applied to the very worst species of idolatry,—that the bringing into action of the operative became necessary, and which produced the erection of those superb edifices, which, even in our days of refined improvement, demand our utmost admiration and wonder.

There can be but little doubt, when we refer to the rules which were then observed, and compare them with the present state of the Craft, that at the erection of the first tabernacle in the wilderness, Freemasonry assumed in its general arrangements a character somewhat similar to that which has ever since and still marks our order;—but many of its characters are evidently conspicuous at a period prior to that event, and there are many strong instances in Scriptural record, independent of traditional evidence, in support of this hypothesis, particularly during Abraham's time, in the verification of his covenants with Sodom and Abimelech, and his requiring a similar verification from his servant and his son; and again in the adoption and use of signs, of which we also have many recorded instances.

It has been asserted that the first societies of antiquity with which Freemasonry appears to stand in historical connexion, are the Corporations of architects and mechanics which originated and existed with the Romans, under the names of Collegia and Corpora, and that their first Esttablishment was under Numa Pompilius, the Second King of Rome. History fails to furnish us with much information of the events of this time; but there can be little or no difficulty in identifying, not only the character of Numa with that of a good Mason, but also the laws, as derived from the *Corpus Juris Romani* of these Colleges, with those of Masonic Lodges of the present day.

Numa, before he accepted the dignity with which the Romans so unanimously invested him, "had long been eminent for his *piety, justice*, and exemplary life, and distinguished by his learning and phi-

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losophy;" and he lived at Cures, a Sabine city, contented with his private fortunes, and unambitious of higher honours; but at a conjuncture when the Government was composed of various petty States, lately subdued, and but ill united among each other, the Romans wanted a *Master*, who could, by his example, induce them to a love of religion and every milder virtue; and, with these peculiar endowments, no man could be more eminently qualified than Numa was, for introducing and encouraging those sciences which afterwards made the Roman empire the greatest and the proudest in the world. His masonic attainments had taught him to regard with contempt the weak idolatry of those who bowed before the workmanship of their own hands. He soon pierced the thin veil of Polytheism, and acknowledged one God sole and omnipotent; and, although his wisdom taught him to be satisfied with *generally* introducing order and decency among the ceremonies which he was not permitted to abolish, and with checking the growth of those errors he was not capable of eradicating, still those principles of divine worship which adorned the mind of Numa himself, also distinguished and adorned his priests, and those who were devoted to religious worship. Numa's first care was to regulate the Calendar, and abolish distinctions between his subjects, and to divide them into societies, &c.; and as the Collegia were established in those early times, when States were formed after the model of a family, they had besides their character of a society of artificers, that of a *civil and religious institution;* and these characters were retained by the Collegia, particularly the Collegium of Architects, to the end of the Roman empire, and transplanted into the Corporation of Architects of the Middle Ages; and out of these institutions arose the custom of declaring certain of the Romans "free according to the custom and usage of the Roman citizens," who were, thereupon, entitled "Freedmen" *(liberti libertini)*, and who, thereupon, owed each other reciprocal aid and support. Thus we also find, in the first introduction of Freemasonry into the Roman empire, under the provincial or assumed title of the Collegia—the two sciences, the speculative and operative united,—and the attention of the first Grand Master there, particularly directed to the propagation and encouragement of the former, before he could venture to bring into use the aid of the latter.

By the introduction of Masonry into the Roman empire, and the advantageous instruction in the operative and influential moral precepts, which the speculative tended to inculcate, the Romans soon became pre-eminently an architectural race, and the Corporations of artificers, whose occupations were connected with architecture, were called upon, by imperial orders, to come from all parts of the empire to assist in the building of large cities, palaces, churches, &c.; and these were preferred, and deemed the most worthy and efficient for such purposes, not only on account of their superior skill, but also from the "*dependence* which could be placed in them," by reason of the unanimity which existed amongst them as a body, connected by the same ties, and governed by the same laws and obligations.

These corporations also existed in Britain at the period of the Roman conquests, but they very nearly vanished, when the Picts, Scots, and Saxons devastated the country; but in France, Spain, Italy, and in the Greek Empire, where they had also been established, they continued to flourish, and from these countries our Grand Masters Alfred and Athelstane induced a number of them to come to this country, in order to

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build their castles, churches, and convents, and to re-establish the operations of the Craft. The foreign Artists who accepted these invitations, were some of those few who had survived the ravages of the barbarous tribes, and who were Christians, and "most of their leaders or directors were clergymen;"—which fact is one of the most substantial proofs that can be offered, that it was not for their assistance in the operative art alone they were invited to England, but also, that the Masters and Wardens being clergymen, and, as must be thereby inferred, men of morals and learning, they might be the more eminently qualified to teach and instruct the speculative science, whilst the operatives were engaged in the erection of those edifices, which the propagation of speculative Masonry, and the establishment of those laws which will ever throw the brightest lustre on the pious and learned Alfred's reign, rendered necessary.

The principles of speculative Masonry, which has through all ages distinguished the Craft, were confirmed by Athelstane in his Book of Constitutions, which indeed was formed chiefly from those transmitted to him from the Roman colleges, and the character of which is still to be learned from the Corpus Juris Romani, and Athelstane's Book was taken as the grand basis, when the constitutions were remodelled by Anderson, thus handing down the historical connection too clearly to require any further observations in elucidation or proof of it necessary.

If my zeal for Masonry has led me for a moment from the object I have had in view, it has been occasioned by a desire to render it as comprehensive and as elucidatory as the materials I am in possession of has enabled me; and if, in the perusal of the foregoing observations I shall have afforded amusement to even one Mason, it will be to me an additional gratification and pleasure, to that which I have experienced in endeavouring to add, to the already rich mine, my mite, which, if worthy of acceptation, is at all times at the command of the Craft.

TO THE EDITOR.

Sir,—Some few years since, when I had a little more time to devote to the Masonic Art than my profession permits me now to do, I found, on looking through some of the manuscripts in the British Museum, two on the subject of Freemasonry: as these have not been published, to my knowledge, I send you the copies of them, with a few original commentaries made by your humble servant and Brother,

Hy. Phillips, P.M. of the Moira Lodge, 109.

1, *Paragon, New Kent Road.*

HARLEIAN MSS. VOL. 1942*.

"†The Almighty Father of heaven, with the wisdom of the glorious Son, through the goodness of the Holy Ghost, 3 persons in One God-

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* That there may be found some discrepancies in this manuscript, is not to be wondered at, when it is considered this was a copy of copies, which we know were very likely to degenerate from the original, as copy succeeded copy. The original compilation was made in the tenth century, during the reign of King Athelstone, by order of his brother Edwin, who was Master of the Craft.

† As practical Masonry was combined with speculative at a very early period, especially in the erection of monasteries, churches, and cathedrals, when Christianity first dispelled the darkness of Paganism in this country, we cannot wonder that one of the peculiar tenets of this religion should be introduced in the opening prayer. In the MS. from the Lansdown Collection the words are—"The might of the Father of the Heavens, the wisdom of the Glorious Son, and the goodness of the Holy Ghost, three persons and one God, be with us now and ever. Amen."

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head, be with our beginning, and give us grace so to govern our lives, that we may come to his bliss that never shall have end. Amen.

"Good Brethren and fellows, our purpose is to tell you how and in what manner this Craft of Masonry was first begun, and afterwards how it was found by worthy Kings and Princes, and many other ways, hurtful to none; and to them that be here present, we will declare what doth belong to every freemason to keep and for in good faith, if you take heed thereunto, it is worthy to be kept, being out of the 7 liberal Sciences, which are these that followeth.

"1st. Grammar, that teacheth a man to speak truly and write truly.

"2dly. Rhetoric, that teacheth a man to speak fair and in subtil forms.

"3dly. Logic, that teacheth a man to discern truth from falsehood.

"4thly. Arithmetic, that teacheth to accompt and reckon all manner of numbers.

"5thly. Geometry, that teacheth met and measure of any thing, and from thence comes Masonry.

"6thly. Music, that teacheth song voice.

"7thly. Astronomy, that teacheth to know the course of the Sun, and Moon, and other ornaments of heaven.

"Note, I pray you, that those are joined under Geometry, for it teacheth met and measure, ponderation and weight of every thing in and upon the face of the whole Earth, for you know every Craftsman works by measure, he or she that buyeth or selleth, it is by weight or measure; husbandmen, navigators, and painters, all of them use Geometry, for whether Grammar, Rhetoric, Logic, or any other of the said Sciences can subsist without Geometry, ergo, most worthy, laudable, and honourable.

"If you ask me how this science was first invented, my answer is this: that before the general deluge, which was commonly called Noah's flood, there was a man called Lemeck, as you may read in the 4th of Genises, who had 2 wives, the one called Adah, the other Zillah; by Adah he begot 2 sons, Jabell and Jubal; by Zillah he had a son called Tubal and a daughter called Naahmah; these 4 Children found the beginning of all the Crafts in the world. Jabell found out Geometry, and had divided flocks of sheep and lands; he first built a house of stone and timber: Juball found out Music, Tuball found out the smith's trading or craft, also of Gold, Silver, Copper, Iron, and Steel; Naahmah found out the craft of weaving: and these children knew that God would take Vengeance for Sin, either by fire or water; wherefore they did write these Sciences that they had found in two pillars of Stone, that they might be found after that God had taken Vengeance; the one was of Marble*, and would not burn, the other was Latres†, and would not drown in water, so that the one would be preserved and not consumed, if God would that any people should live upon the earth.

"It resteth now to tell you where these Stones were found, whereon the said Sciences were written. After the said Deluge, it pleased God that the great Hermaxmes,‡ whose Son Lucium was, who was the Son of

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* The marble alluded to was most probably the red granite.

† What the literal meaning of this word is I cannot discover; no doubt it had allusion to some floating substance.

‡ This was the Egyptian "Thoth," called by the Greeks "Hermes." There are diversities of opinion as to his descent from Shem, Ham, or Japheth. From Sanchoniatho's Phœnician History I should conclude, that Taautes was the son of Misor (the Mizraim of Mosco), who was the son of Ham, and founder of the Egyptian kingdom. From the same

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Sem, who was the Son of Noah; the said Hermaxmes was afterwards called Hermes the father of wise men had found one of the 2 pillars of Stone, he found these sciences written thereon, he taught them to other men; at the Tower of Babel Masonry was much made on, for the King of Babylon, who was Memorth,* was a Mason, and loved the Science; and when the City of Nineveh, and other Cities of the East, should be builded, Memorth sent thither threescore Masons, at the desire† of the King of Nineveh, and when they went forth he gave them charge after this manner:—

"That they should be true one to another, that he might have worship by them in sending them to his cozen the king; he also gave them charge concerning their science, and then was it that any Mason had charge of his science; also Abraham ‡ and Sarah went into Egypt, and taught the Egyptians the seven liberal sciences, and he had an ingenious scholar called Euclides,§ who presently learned the said liberal sciences; it happened in his days the Lords and States of the Realm had got many sons unlawfully begotten by other mens' wives and ladies, that the land was burthened with them, having small means to maintain them with all, the King understanding thereof, caused a parliament to be called and summoned for redress, but being numberless that no good could be done with them, he caused proclamation to be made throughou the Realms, that if any man would devise any course how to main-

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work, as translated from Eusebius by Bishop Cumberland, we read, "from Sydyc came the Dioscuri, or Cabiri, or Corybantes, or Samothraces." This Sydyc, Bishop Cumberland very reasonably argues, could be no other than Shem, the "Melchizedeck" of Scriptures, who blessed Abraham in the name of the true God. The Cabiri first consisted of "the seven sons of Sydyc and their eighth brother, Asclepius," and their duty was to keep records of the world, as commanded by "Taautus." From the same history we learn, that the Cabiri first invented a complete ship, "and being out over against Mount Cassius, there consecrated a temple." Bryant in his Mythology, treating of the Corybantes and others, says, "of these priests the principal were the Cabiri, whose office and rites were esteemed particularly sacred and of great antiquity. They were the same as the Curetes, Corybantes, Telchines, and the Idei dactyle of Crete." And of Sadyc he says, "all science and every useful art was attributed to him; and through his sons they were transmitted to posterity."*

* Nimrod, the grandson of Ham, was the founder of Babylon.

† Asshur, the son of Shem, built the city of Nineveh; he was called Ninus by the ancients, and was deified as the Jupiter of the Assyrians.

‡ Abraham traversed nearly the whole of the then inhabited globe, with a retinue of servants, not to subdue men by warfare, but to reclaim them by his eloquence and example from their idolatrous ways. It is said, "that the ancient Persians, the Hindoos, the Jews, the Lacedemonians, and the Arabians, have at various times united in celebrating his name, and declaring that their religion in its purity was the religion of Abraham."†

§ This is clearly a mistake in making Euclid cotemporary with Abraham. There were two eminent men called Euclid, the one was born at Migara, and was a great philosopher; he was a disciple of Socrates, and flourished about 400 years B. C. This was he who sheltered Plato from the Athenian governors in his house at Migara. The Euclid alluded to in this MS. was the celebrated mathematician, born at Alexandria, in Egypt, where he flourished in the reign of Ptolemy Lagos, about 280 years B. C. There is evidently an omission of the name of Pythagoras in this as well as the Lansdown MS. His name is prominently mentioned in the Bodlein MS., on which Locke made his commentaries, as published in Preston's Illustrations of Masonry. To him is ascribed the discovery of the 47th problem in the Book of Euclid. Pythagoras was born about 590 years B. C. He travelled into every country where a spark of knowledge was to be procured; he settled at Croton, where he established a school to disseminate the treasures of wisdom, with which he had stored his mind. "He gave his scholars the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them to five years silence in the school, during which they were only to hear; after which leave was given them to start questions and to propose doubts, under the caution, however, to say 'not a little in many words but much in a few.' Having gone through their probation they were obliged, before they were admitted to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called Œconomists, and the whole community had all things in common" —(*Lempriere.*)

Pythagoras chiefly used the Symbolical Stile of Instruction, which he thought very proper to inculcate the greatest and most important truths.

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* Bryant's Analysis of the Ancient Mythology, vol. iii. p. 341.

† See note in Armstrong's Bible.

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tain them, to inform the King, and he should be well rewarded; whereupon Euclides came to the King, and said thus: 'My noble Sovereign, if I may have order and government of these Lord's Sons, I will teach them the seven liberal Sciences, whereby they may live honestly like Gentlemen, provided that you will grant me power over them by virtue of your Commission;' which was easily afforded. And the Master Euclid gave them these following admonitions:

"1st. To be true to the King.

"2dly. To the Master they serve.

"3dly. To be true one to another.

"4thly. Not to miscall one another, as knave or such like.

"5thly. To do their work duly, that they may deserve their wages at their Master's hands.

"6thly. To ordain the wisest of them Master and their Lord, and Master of his work.

"7thly. To have such reasonable wages that the workmen may live honestly with credit.

"8thly. To come and assemble once a-year to take counsel in their Craft how they may work best to serve their Lord and Master for his profit and their own credit, and to correct such as have offended.

"Note that Masonry was heretofore termed Geometry, and since then the people of Israel came to the land of Behest, which is now called Emens, in the country of Jerusalem; King David began a Temple, which is now called the Temple of the Lord, or the Temple of Jerusalem, and King David* loved Masons well, and cherished them, and gave them good payment, and did give them a charge, as Euclides had given them before in Egypt, and further as hereafter follows. And after the death of King David, Solomon his son finished the Temple which his father began; hee sent for Masons of divers Lands, to the number of fower and twenty thousand * * * * * and nominated masters and governors of the work; and there was another king of another Religion and Country, called Haram, who loved well King Solomon, and hee gave him timber for his work, and hee had a Sonne anon, and hee was master of Geometry, and hee was chiefe master of all his Masons, of carved work and all other theire work of Masonry that belongeth to the Temple, as appeareth by the Bible in libro Regum, cap. 4to.; and King Solomon confirmed all things concerning Masons, that David his father had given in Charge; and these Masons did Travell divers Countrys, some to augment their knowledge in the said art, and to instruct others. And it happened that a curious Mason, called Memon Grerus,† that had beene at the building of Solomon's Temple, came into France and taught the Science of Masonry to the French men; and there was a King of France, named Carolus Morter,‡ whoe served greatly Masonry, which

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* This was nearly 800 years before the time of Euclid, and 400 years before Pythagoras.

† In the time of Solomon France was not known by that appellation, the country was then inhabited by Gomerians or Celts. In the Lansdown MS. this is written, "namas Grecius," but to whom it refers I cannot discover, unless it be intended for "nonnus Grecius," who was a Greek writer in the fifth century, and wrote an account of the embassy he had undertaken to Æthiopia, among the Saracens and other eastern nations. He is also known by his Dionysiaca, a poem, which in its division into 48 books, containing 21,293 verses, comprehended a most wonderful collection of heathen mythology and erudition; and what strengthens my opinion that this is the person referred to is, that he wrote a paraphrase on St. John.

‡ This Carolus Morter must refer to Charles Martel, who exercised all the powers of sovereignty in France, and died in the year 741. He is said to have signalised his courage and ability by splendid victories in the plains of Poictiers, he defeated a numerous army of Saracens, invading France from Spain, and thus probably saved Europe from being overrun by those fierce infidels.

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sent for this said Memon Grerus, and learned of him the sayd science, and became of the fraternity; thereupon hee began greate works, and liberally did pay his workmen, and confirmed them a large charter, and was yearely present at their assembly, which was a great honour and encouragement to them, and thus came the Science into France; Masonry was unknown in England untill St. Albans* came thither, whoe instructed the King in the said Science of Masonry, as alsoe in Divinity, who was a Pagan; hee walled the town called St. Albans, hee became in favour with the King, insomuch that he was knighted, and made the King's chief Steward, and the Realm was governed by him under the King, and he greatly cherished and loved Masonry, and truly paid them theire wages weekely, which was 3 shillings and 6 pence per weeke, hee purchased them a large charter from the King, to hold a general Assembly and counsell yearly: hee made many Masons, and gave them such a charge as is hereafter declared; it happened presently after the martirdom of St. Alban, who is truely termed England's *proto* martyr, that a certain King invaded the land, and destroyed most part of the natives with fire and sword, that the Science of Masonry was much decayed untill the Reign of King Athelstone,† which some writ Adlestone; who brought the land to peace and rest from the insulting Danes; hee began to build many Abbyes, Monastryes, and other religious houses, as alsoe Castles, and other tresses for defence of his Realmes; hee loved Masons more than his father; hee greatly studyed Geometry, and sent into many lands for men expert in the Science; hee gave them a very large charter, to hold a yearely Assembly to correct offenders in the said Science; and the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to keepe, and when his Assembly was gathered together hee caused a Cry to be made, that if any Mason of them had a writing that did concerne Masonry, or could informe the King in any thing or matter that was wanting in the said Science already delivered, that they or hee should deliver them to the King or write them to him; and there were some in French, some in Greeke, some in English, and other Languages; whereupon the King caused a Book to be made, which declared how the Science was first invented, and the utility thereof, which book he commanded to be read and plainly declared when a man was to be made Mason, that he might fully understand what Articles, Rules, and Orders, he was obliged to observe, and from that time untill this day Masonry hath been much respected and preserved, and divers new articles hath been added to the sayd charge, by good advise and consent of the best Masons and fellowes.

> "Tunc unus ex senioribus teneat librum illi qui inquirandu reddat et ponat manum libro vel super librum, dum Articulum et precepta sibi legantur.‡

* St. Albans was beheaded A. D. 303, consequently flourished in this country four centuries previous to Charles Martel in France. During the time of St. Albans architecture and building were very much encouraged.

† Athelstone built a palace at Reculver, in Kent, he married Beda, the daughter of the King of Paris, who was a Christian, and was permitted by him to worship in St. Martin's Church, Canterbury, which was the first Christian church in this country, and is still in existence. Athelstone was converted to Christianity by the aid of his wife (Beda) and St. Augustine, the monk. Most of the cathedrals, early Christian churches, and monasteries were erected by the Fraternity of Freemasons.

‡ This, when corrected, may be thus rendered: "Then let one of the Elders take the book, and let him render it to him who is inquiring, and let him place his hand in or upon the book whilst the articles and precepts may be read."

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Say thus by the way of exhortation, my loving and respectful friends and brethren, I humbly beseech you, as you love your soul's eternal welfare, your own credit, and your Countrye's Good, bee very carefull in observation of these Articles that I am about to read to this Depont.; for you are obliged to perform them as well as hee, soe hopeing of your care herein I will (by God's grace) begin the charge.

" I am to admonish you to honour God and his holy Church; that you use no heresie or error in your understanding, or discredit men teaching.

" 2dly. I am to admonish you to bee true to our Sovereign Lord the King, committing noe treason, misprision of treason, or felony, and if any one shall commit treason, that you know of, you shall give notice to his Majestie, his privy counsellors, or some other that have commission to enquire thereof.

" 3dly. You shall be true to your fellowes and brethren of the Science of Masonry, and doe to them as you would be done unto.

" 4thly. You shall secure and keep secret the obscure and intricate parts of the Science, not disclosing them to any but such as study and use the same.

" 5thly. You shall doe youre work truely and faithfully, endeavouring the proffit and advantage of him that is owner of the sayd work.

" 6thly. You shall call Masons fellows or brethren, without the addition of knave, or any other bad language.

" 7thly. You shall not take youre neighbour's wife villanously, nor his daughter, nor his mayd, to use ungodlily.

" 8thly. You shall not carnally lye with any woman belonging to the house wherein you are at table.

" 9thly. You shall truely pay for your meate and drink where you are at table.

" 10thly. You shall not undertake any man's work knowing yourselves unable and unexpert to perform and effect the same.

" That no aspersion or discredit be imputed to the Science, or the lord or owner of the same work bee any ways prejudiced.

" 11thly. You shall not take any work to doe at any excessive and unreasonable rates, or deceive the owner thereof, but soe as hee may bee truely and faithfully served with his own goods.

" 12thly. You shall not supplant any of your fellows of their work (that is to say), if hee or they, or any of them, have taken any work upon him or them, or he or they stand masters of any Lord's or owner's work, that you shall not put him or them out of or from the sayd work, although you perceive him or they unable to finish the sayd work.

" 14thly. That you shall not take any apprentice to serve you in the sayd science of Masonry under the term of seven years, nor any but such as are descended from good and honest parentage, that noe scandall may be imputed to the Science of Masonry.

" 15thly. You shall not take upon you to make any one a Mason without the privity and consent of five or six of your fellowes, and none but such a one that is free borne, and whose parents live in good fame and name, and hath his right and perfect limbs, and personall of body, to attend the sayd Science.

" 16thly. You shall not pay any of your fellows any more money than hee or they have deserved, that you bee not deceived by false or slight working, and the owner thereof be much wronged.

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" 17thly. You shall not slander any of your fellows behind their back to impair temporall estate or good name.

" 18thly. You shall not without urgent cause answer your fellow doggedly or ungodlily, but as becometh a loving brother of the same Science.

" 19thly. You shall duly reverence your fellow, that the bond of charity and mutual love may continue stedfast and stable amongst you.

" 20thly. You shall not (except in Xmas time) use any unlawful games, as cards, dice, &c.

" 21stly. You shall not frequent any houses of Bawdry, or bee a pawnder to any of your fellowes or others, which will be a greate scandall to the Science; you shall not go out to drink by night, or if occasion doe happen that you must goe, you shall not stay till past 8 of the clock, having some of your fellowes, or one at the least, to beare you witness of the honest place you were in, and your good behaviour, to avoid scandall.

" 22dly. You shall come to the yearly Assembly, if you know where it is, being within ten miles of the place of youre abode, submitting yourself to your fellowes wherein you have erred, to make satisfaction, or to defend, by order of the King's laws.

" 23dly. You shall not make any mould, square, or rule, to mould stones withall, but such as is allowed by the fraternity.

" 24thly. You shall set Strangers at work, having employment for them at least a fortnight, and truely pay them their wages; and if you want work for them, you shall relieve them with money, to defray their reasonable charges to the next Lodge.

" 25thly. You shall truely attend your work, and truely end the same, whether it bee task or Journey work, if you may have your wages and payment truly, according to the bargaine made with the master or owner thereof.

" These Articles and charges which I have rehearsed to you, you shall well and truely observe and keepe, to your power, soe helpe you God and the contents of this booke.

" The New Articles.

" 26thly. Noe person (of what degree soever) be accepted a Freemason, unless he shall have a lodge of 5 freemasons, at least, whereof one to bee a Master, or Warden of that limit or division wherein such Lodge shall bee kept, and another of the trade of Freemasonry.

" 27thly. That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

" 28thly. That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division where such Lodge was kept; which sayd Master shall enroll the same in parchment, in a roll to bee kept for that purpose, to give an account of all such acceptions at every general Assembly.

" 29thly. That every person who now is Freemason shall bring to the Master a note of the time of his acception, to the end the same may be enrolled in such priority of place of the person shall deserve, and to this end the whole Company and fellows may the better know each other.

" 30thly. That for the future, the sayd Society, Company, and fraternity of Freemasons shall be regulated and governed by one Master,

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and Assembly and Wardens, as the said Company shall think fit to choose at every yearly general Assembly.

"31stly. That noe person shall be accepted a Freemason, or know the Secrets of the sayd Society, untill he hath first taken the oath of secrecy hereafter following:

"I, A. B., Doe, in the presence of Almighty God, and my fellows and Brethren here present promise and declare, that I will not at any time hereafter, by any Art, or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book."

MASONIC DIDACTICS;

OR,

SHORT MORAL LESSONS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL. B. CLERK. M. M. AND AUTHOR OF THE "TRANSLATION OF THE DEFENCE OF SOCRATES," AND OTHER WORKS.

"Masonry is a *peculiar* system of morals."

No. III.—ON THE UNCERTAINTY OF DEATH.

Quam varia lethi genera mortales trahunt.—*Seneca.*
On ev'ry side the darts of Death are turn'd.—*Author.*

THAT Death pursues and overtakes us, while sojourning "here below," in various disguises, and in none mistakes his victim, is a fact too universally admitted to be contested. His aim is deadly—his approach is silent—but sure. For, whilst some are rapidly hurried off the stage of life by famine, by pestilence, or by the sword; others again are left to the more tardy, but equally inevitable stroke of disease, or declining old age.

This insatiate demon haunts all our paths—mingles in all our revelries—oft embitters the cup of our transient joys at the very moment it is about to be raised to our lips—and ever exacts his penalty with the severest sacrifice of human tenderness. The casualties of mortality have been prolific subjects of meditation to many learned writers, among whom is a grave and abstruse astronomer, who declares, "that if it were not for two things that are constant (the one is, that the fixed stars ever stand at like distance from each other, and never come nearer together, or go farther asunder; the other, that the diurnal motion perpetually keepeth time), no individual would last one moment."

Such a reflection accounts for the vicissitudes of mankind on principles of natural science, and almost goes into the ancient theory of planetary influences on the destiny of mortals. But there is yet a more urgent, and perhaps a more probable reason, for those changes which happen to our state here, and especially with regard to the brevity of human existence, and the frequent suddenness of its extinction; viz. *the will of the Deity.*

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In walking "through this valley of the shadow of death," men's footsteps are guided as if they trod along some plain, on which a deep snow had fallen, rendering it trackless, and hiding every pitfall. They tread unmindful of danger because it is not seen. So through life we walk, inattentive to the end, or, to the deadly poison, which lurks beneath the fascinations of the world. Still death is certain, and the common lot of all mankind; and therefore, if we would live happy, and die respected, the advice of Horace, though a heathen, is worth following:—

"Vive memor, quam sis brevis ævi."
Live mindful how short life is!—*Author.*

No. IV.—THE COQUETRY OF FORTUNE.

"Haud est virilè terga, fortunæ dare."—*Seneca.*
'Tis hard to combat Fortune's fickleness.—*Author.*

That man, who staunchly opposes the buckler of perseverance to the frowns of fortune, most certainly signalises himself by his heroic fortitude. Nothing is more deleterious to our future advancement in life than despondency and despair; but most especially so, when we have to rely chiefly, *sub gratiâ*, on our own talents and energy to raise ourselves out of obscurity and indigence.

Industry, and that aspiring stimulus which is implanted in the nature of man by a divine afflatus, are quite sufficient to reinforce every beaten power of the mind, and to steady every vacillating principle. It is the head which ought to be the arsenal whence may be drawn every resource that is necessary to be used in our contests with the fickle goddess. She is an arrant coquet, and is only to be won by the most ingenious, patient, and assiduous suitor.

Men, like those shrubs whose germs become more strengthened and luxuriant the more frequently they are lopped, should let their flagging resolutions be renovated by fortune's rebuffs, and with undaunted hopes meet her repulses by redoubling their labour and diligence.

A learned moralist remarks—"it cannot be denied but outward accidents conduce much to fortune; favour, opportunity, death of others, occasion fitting, virtue; but chiefly the mould of a man's fortune is in his own hands." Horace says, man is "faber fortunæ suæ." "Therefore, if he look sharply and attentively, he shall see fortune, for though she be blind, yet she is not invisible." If a man will not use that application and firmness which is necessary to attain rank and riches, he most assuredly cannot expect to acquire them; nor ought he to repine at what he terms the neglect of fortune, when his loss of her favours is the consequence of his own indolence and folly.

Fortune then, or, in other words, wealth, is to be respected and desired so far as it is gained by an honourable and honest course. For confidence and reputation never fail to obtain their just reward in every vocation. Yet withal, men to be happy must endeavour to be contented with the fruit of their exertions. For, says the satirical epigrammatist, Martial—

"Fortuna multis dat nimis, *satis nulli!*"
To many Fortune gives too much—
Enough—to no one!—*Author.*

(*To be continued*).

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ENVY.

"THE proper study of mankind is man;" the poet might have added, the "profoundest" too. For whether we consider him in the plenitude of his physical powers traversing this lower orb, with high resolve labouring for the fulfilment of the plans sketched out to his view, and taking to pieces this mortal tenement, combining all that is vast in conception with all that is minute in execution, examine with curious eye the frame work that encloses the ethereal essence, which propels man to action, and points out to him the course in which that action may be successfully and beneficially put forth: or, taking a more extended view of his nature,—

> "Call now to mind what high capacious powers
> Lie folded up in man; how far beyond
> The praise of mortals, may the eternal growth
> Of nature to perfection half divine,
> Expand the blooming soul?"

and tracing through all his varied action, the high moral attributes with which he is endowed, see in him while yet a creature of earth, a candidate for heaven; and though a partaker of mortal things, yet longing for immortality: in either sense, there is a vast and unexplored space, over which the inquiring mind may exert its noblest powers, and we doubt not that its return from the scene of its outgoings, shall be announced with the conclusion engraven as with the iron on its every faculty, that "the most interesting of all human studies is the knowledge of itself."

We are not now prepared, nor would our space permit, if we were, to enter fully into the inquiry of what man is capable, or to what he may be ordained; but we shall from time to time, as circumstances may direct us, trace the varied passions and emotions which make up the general amount of his being; and we shall have achieved a moral triumph of no common value, if we can arrest for awhile the attention from the cares by which we are constantly surrounded; or by showing the impulses to good and temptations to evil, place a barrier in the pathway of sorrow, or prolong but for one fleet moment, the joy that dances around the heart.

It is not without an effort, that we withdraw our mind's eye from the beauty and the sunshine, to dwell on the shadows and spots which darken the picture of humanity; but there is a passion of the mind which stands so prominently forward in man's composition, and makes such unceasing demands on his happiness and peace, as to require our serious and primary consideration: this passion is Envy.

Three thousand years have been added to the history of the past since he, who "had great experience of wisdom and knowledge," proclaimed, that "a sound heart is the life of the flesh, but envy the rottenness of the bones:" time has not diminished from the impress of truth, which here is strongly marked in all its broadest outlines; and the moral lesson it conveys should not be lost to our minds, certain as we are, that it is equally applicable to the present as to past generations. Of all the passions which humanity is heir to, tending more than any other to lower man in the scale of creation, that of envy is the most baneful in its influence and pernicious in its effects. To him o'er whose mental vision this pall is thrown, it reverses every thing—transforms day into night—"calls bitter sweet, and sweet bitter," and causes his heart to go out to the world "a widowed thing." It dams up the flowing tide of

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pleasing recollections of the past, it checks the fervour that should attend on present associations, and dims the brightest anticipations of the future. That to which others look as the counterpoise to all this world's ills, who can and do find a ray of sunlight illumine the centre of their domestic loves, when all around is dark and lowering, to the envious man becomes not the resting place, but the tomb of his affections; for his thoughts are ever engaged in the survey, not of what he himself possesses, but of that which others enjoy. He has no private friendships; for his mind is a stranger to the finer and more exalted feelings, which first creating an unison of sympathies and desires afterwards extend those sympathies and purify those desires. His soul responds not to the appeal of misery, even though he be a witness to one of those throes which sometimes sweep across the heart strings, as it in vain attempts again to realize the joys that have long since sunk into the womb of oblivion.

As a member of the great body of society, that which to others is a high source of enjoyment, to him is fraught with pangs unutterable; for he turns with loathing from,

> "Whate'er adorns
> The princely dome, the column and the arch,
> The breathing marbles and the sculptured gold;"

makes himself the standard of all supreme good, and bids advancing knowledge retrace her onward march, for "thus far shalt thou go and no farther."

We love to see man great in the power which intelligence confers upon him, elevating humanity, thus uniting earth to heaven; and we delight to see his spirit as,

> "She springs aloft with elevated pride,
> Above the tangling mass of low desires,
> That bind the fluttering crowd; and angel wing'd
> The heights of science and of virtue gains,
> Where all is calm and clear."

not so is it with him;—

> "Base envy withers at another's joy,
> And hates that excellence it cannot reach."

He has no hopes, no fears, no sympathies in unison with his fellow-man; and thus in the midst of a world, teeming with all that is great, and joyous, and lovely, he is an isolated, a miserable being, "without the merit to deserve renown, or the magnanimity to despise it."

He breathes and luxuriates only amidst forms and shapes as dark and forbidding as the passions which pervade his mind, until,

> "Horror, despair,
> Hatred, and wicked envy; foes to all
> The works of nature and the gifts of heaven,"

become a part and parcel of his being.

Yet he has his delights and his joys: but his is an alien joy, and his delight is another's woe. The mind shrinks from the contemplation of the dark catalogue of ills which present themselves, when we would tell his pleasures:—the heart bleeding as the hope which it had long time cherished, and continued succession of circumstances had confirmed the realization of, blighted in the very moment of anticipated possession:—the bitter pang of disappointment succeeding the mighty effort to ameliorate man's sufferings or extend his usefulness: the chilling blight of suspicion awaiting the emulous ambition to precede man in the inquiry of that which would raise and ennoble him:—and, as the capacious soul spurning antiquated precedent would remove the mass of rubbish accumulating for ages, deforming instead of beautifying our system, overpowered by the venal shout of "innovation,

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innovation, innovation:"—the gurgling moan, the death shouts pioneer, as the soul reviews its bankrupt powers of happiness:—the virtue which deserves that each heart should be but one universal cenotaph, stigmatized as crime:—these, these are his joys; and the springs of happiness thus poisoned at their source, he becomes at length but an animated libel on humanity, a living curse; the external image of the Deity, possessing the internal passions of a demon.

We know that envy is but the homage which inferiority pays to excellence, and is the constant attendant on its existence: but how opposed is this to the plan of man's primary ordination; and equally opposed to his present happiness as future improvement; debasing his brightest aspirations, and crippling his noblest exertions.

Well is it for us that within the walls of Freemasonry this feeling may not enter; but each one endeavouring to the utmost extension of his powers to promote the general happiness and welfare; and allotting ungrudgingly to each, the merit which to each one is due, impresses the universal heart with the indissoluble seal of unity: and well is it for humanity at large, that here at least man may find a resting place, unclouded by prejudice and untainted by passion: else would the heavens with all their gorgeous outlay of sparkling gems, become but one wide extended shroud; and this earth with its shades and sunshine—its beauteous furniture of mountains and vallies, with all their teeming mass of being, become but a pathless wilderness, and all its scenery one undivided blank.

THE FREEMASON;

A DRAMATIC SKETCH IN ONE ACT, IN VERSE.

Imitated from the German.

DRAMATIS PERSONÆ.

THE COUNT. THE BARON. HANS. CAROLINE.

The scene is in a room in the COUNT'S *house.*

SCENE* I.

CAROLINE *alone.*

IT is no use, I question him in vain,
For not one single thing will he explain;
All his replies serve only to perplex.
How curiosity torments our sex!
All those mysterious secrets men conceal,
We wish to know and want them to reveal;
Yet perhaps if we knew them, we might find
That they are of no use to womankind;

* It is to be observed, that in all foreign plays, every time a new person enters, or one already on the stage leaves it, though without any change of *scenery*, a new *scene* begins.

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No matter ! There must be some good to gain,
Since men this mystic knowledge try to obtain.
There is this vanity on earth below,
We like to penetrate what others know ;
And mystery has charms which all pursue,
We like to know that which is known to few.
Oh, Masonry !—Accursed Brotherhood !
In spite of all thy over vaunted good,
To woman thou hast ever been a grief
From which we're told 'tis vain to seek relief ;
Each month, on thee one evening is bestowed,
When every Mason slinks from his abode ;
First from his casket cautiously he draws
Some paltry aprons or such like gewgaws ;
He pockets them, and hiding them with care,
Steals like a thief away to—God knows where ;
What he has gone to do, or where to roam,
None knows ; his poor wife sadly sits at home.
If she dare question him, in haughty stile
He'll look, and answer only by a smile.
He treats her like a child. This secret art,
Which men are so unwilling to impart,
They'll sometimes figuratively explain ;
But we can't find the secret out, 'tis plain.
The Lodge, I think, 's a kind of club, where they
Who wish, can idle all their time away.
Perhaps, of this Craft, which seems the light to shun,
THE SECRET IS, THAT SECRET THERE IS NONE.
Still is it terrible, that beauty should
Ask thus in vain, and by man be withstood.
I love the Baron, but I will conceal
My love from him, unless he will reveal
This secret, causing all this hateful strife
As is befitting, to his future wife.
If he refuse ! What then ? Must I reject
His hand ? and break his heart ? Let me reflect.
Oh, no ! the Baron's noble, and he's brave ;
To honour, and to love he is a slave.
But I will try, I'll prove his sense of duty ;
What pleasure to lay siege to him with beauty !
If I succeed, what happiness for me—
If not, how glorious for him it will be.

SCENE II.

Enter the COUNT.

COUNT. Good morning, Caroline !
CAROL. I hope you're well.
Wherefore so sad ?
COUNT. Oh ! griefs I may not tell.
CAROL. The rich Count Cockerschaffniss suffer grief !
COUNT. Rich ! rich ! indeed ; riches give no relief ;
Of all our German Counts not one, I'm sure,
Has half so much as I have to endure.

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Vexation now with me is at its height,
I did not sleep a single wink last night.
CAROL. I know what vexes you.
COUNT *(astonished)*. You find it out?
CAROL. It is *Freemasonry*, I've not a doubt.
COUNT. What if it be? Well, you are right—'tis true.
CAROL. Why it has made me very wretched too.
COUNT. Scarcely had I, by dint of anxious care,
By watching, listening, prying here and there,
And questioning each Mason I could meet,
Found the Lodge was——
CAROL. Where?
COUNT. In this very street.
CAROL. It cannot be.
COUNT. And more than that; I know
'Tis in this house it meets—straightway I go,
And at a heavy rent, I take a lease
Of the adjoining premises, dear niece!
I pack the pond'rous parchment in my chest,
Thinking the Mason's secret I possessed;
I waited 'till the evening sun had set,
And 'till I thought the Mason's Lodge had met.
The walls are thin and old, the windows low,
I bored a hole, in order to look through.
Intending all to see and all to hear,
I sat with patience, not without some fear;
So far so good; and up to this kind fate
Favoured my toils; and then with hope elate
I listened—peeped—listened, and peeped again.
Alas! alas! my toils were all in vain.
Here have I lived three months, watched every night,
And been so near the very source of light,
Yet though my best attention I bestow,
Still nothing can I hear, or see, or know;
Whether they deal with sprites of heav'n or hell,
I'm sure that even now I cannot tell.
This is, indeed, my thrice accursed care.
CAROL. It is enough to drive one to despair.
COUNT. I'm but a mortal, and this strong desire
To know their secret burns my soul like fire;
Such curiosity man cannot brave.
CAROL. 'Twill bring us prematurely to the grave.
COUNT. Last night the Lodge assembled in this house,
I knew it well, and gentle as a mouse
I took my station; though so very near,
Yet nothing could I see and nothing hear.
CAROL. You sent Hans into ambush, perhaps he may,——
COUNT. Poor Hans! he 's but a rustic fool. Yet stay!
Kind fortune may have led him to find out
What you and I have been so long about;
Call him then, Caroline, and let us hear
All his discoveries.
CAROL. *(calling)*. Hans! Hans!

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SCENE III.

Enter HANS.

HANS. I'm here.
COUNT. Didst thou obey my orders, Hans?
HANS. Oh! yes.
COUNT. Then let us know at once with what success.
HANS. Odds boddikins! I have discovered all!
COUNT. Thou knowest what's done in yonder Mason's hall?
HANS. I do; I saw, I heard, and I found out
What these Freemasons were last night about.
CAROL. I die to know the secret.
COUNT. So do I.
HANS. Scarce had the winged bats began to fly,
When there came in a thousand, and perhaps more,
Who knocked in a strange manner at the door.
COUNT. Didst thou not count amiss?
CAROL. Fear multiplies.
HANS. Odds boddikins! I saw them with these eyes.
COUNT. Well, how did they begin?
HANS. They met, and then,
Very unlike all other Christian men,
One raised his right leg—
CAROL *(aside)*. I shall die with laughter,
HANS. Then put it down.
COUNT. And?
HANS. Dragged his left leg after.
CAROL. Your penetration 's wonderful, methinks.—
HANS. Ha! ha! Miss, so it is, I am a lynx.
COUNT. How were they dressed?
HANS. Odds boddikins! d'ye see.
Had they been Christians, just like you and me,
That coats and mantles they had on I'd swear,
But wizards in what form they please appear.
COUNT. Didst see nought else?
CAROL. With knowledge you abound.
HANS. I heard a horrible and ghastly sound,
There was but little light, and in the gloom
I saw some hundreds come into the room
With instruments of magic in their hands
Which I cannot describe.
COUNT. Perhaps they were wands?
CAROL. What were they like?
HANS. Why, let me see,
As like umbrellas as they well could be.
CAROL. Umbrellas! To be sure, it poured with rain.
HANS. *They* would'nt want them in a hurricane.
Umbrellas! wizards of that Brotherhood,
Would not be wet by rain as Christians would!
COUNT. Each time the door was opened didst look in
And with thy sharpest glances pry within?
HANS. I carefully obeyed each word you spoke.
COUNT. And thou didst see?

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HANS. How each took off his cloak.
COUNT. But all this in the anti-room was done,
Thou knowest I did command thee to go on,
And further ordered thee against the wall
To place a ladder, near the roof to crawl,
Whence thou might'st reach the windows and look through,
To learn what Masons in their Lodges do.
HANS. All this I did—I did all that I could,
My eyes are sharp, but cannot see through wood;
The shutters were all up and 'twas in vain
That e'er so slight a peep I sought t' obtain.
COUNT. But thou couldst hear?
HANS. And so I did.
COUNT. Well! well!
HANS. They made strange noises like what—I can't tell,
Like the cracked serpents* in our parish church.
CAROL *(laughing)*. What a good simile!—What great research!
HANS. They made a rattling noise, it seemed as though
They hammered nails into the floors below.
I also heard loud voices like commands,
And oft they regularly clapped their hands,
CAROL. How very much of Masonry we know!
Oh! how much wiser every hour we grow.
COUNT *(angry)*. And knowest thou no more?
HANS. Oh! but I do:
They had a very splendid supper too;
I saw it all. First, came a fine roast hare,
Then meats which made me long to be down there—
That is *almost* long. For aught I can tell,
All their fine dishes may have come from hell.
After they had done supper they began
To sing, far better than we Christians can.
COUNT. What kind of songs?
HANS. Such as at plays we hear,
The cook, my friend, has whispered in my ear—
COUNT, Aye?
HANS. They returned when the feast was o'er,
Into the room where they had been before.
CAROL. That all?
HANS. Why bless you, I'll unfold
Things far more wond'rous than ought I've yet told.
THE SECRET I'LL REVEAL! They went away,
But in their hall until the light of day,
Satan and devils nimbler far than shrimps,
Danced with cold skeletons, and ghosts, and imps.
COUNT *(very angry)*. You stupid booby, get away—I see
I was a fool myself to trust to thee.
HANS *(frightened)*. My Lord!

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* The serpent is an instrument of music much used in Catholic churches abroad, to assist and give more power to the choir. It is an instrument of great scope and capable of rapid execution, though owing to the immense difficulty, few have ever attained anything near perfection on it. Nothing, however, more than prolonged notes in unison with the bass voices of the choir, is ever attempted in the churches.

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COUNT *(angry)*. Go to the——
HANS. Oh! don't name him here,
Or else he's almost certain to appear. [*Exit.*

SCENE IV.

THE COUNT. CAROLINE.

CAROL. Dear uncle, this won't do.
COUNT. So it would seem;
Methinks we're doomed to fail in every scheme.
CAROL. We may return home—dig, plough, and sow—
Of Masonry nought shall we ever know.
COUNT. Unless ere I go hence I can find out
This mighty secret, I have not a doubt
That in six months you'll have to bury me!
My life is shortened by Freemasonry:
It haunts me in the day and in the night,
Is with me in my dreams, and Phœbus' light
Cannot dispel this torment from my mind,
Alas! no peace or comfort can I find.
Like an Alp it oppresses me, and drains
The heart's blood like a vampyre from my veins.
CAROL. One certain way remains, so be not sad—
Become yourself a Mason.
COUNT. Are you mad?
I a Freemason! I'm a Christian, girl!
Grey locks about my brow begin to curl.
Swear Pagan oaths? Perhaps sign some hellish scroll
With my own blood—I won't, upon my soul!
CAROL. It may not be so bad as you believe,
Take my advice, your soul from woe relieve.
COUNT *(after a pause)*. Well! well! what matters a small oath or two?
There's an old proverb, which I think is true,
The first step is the hard one; take but that,
And you may brave Old Scratch—I will, that's flat.
CAROL. Thanks, dearest uncle! And you'll tell me all?
COUNT. The very moment that I leave the hall.
CAROL. Speak to the Baron soon.
COUNT. I will.
CAROL *(listening)*. I hear
His step, I'm sure, he shortly will be here.
COUNT *(considering)*. A Mason! one meets friends in every clime.
CAROL. I'll leave you both alone, use well the time;
And if you manage now the Baron right,
He'll take you to the Lodge this very night. [*Exit.*

SCENE V.

THE COUNT *alone.*

COUNT. This very night!—how my heart palpitates—
The very thought revives me. Thanks, kind Fates!
Yes! yes! Whatever my confessor says,
I'll be a Mason in my older days.

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My wrinkled heart no more with love will burn,
But man can never be too old to learn.
What would his highness say, when next I go,
To his most princely court, were he to know
That *I*, a Mason, at his table dine?
And when my sparkling eyes so brightly shine,
Like fiery comets—and when wisdom streams
From my old forehead in refulgent beams—
"My dearest Count," I hear the Prince exclaim—
"Dear Count, your wise assistance we must claim."
Then I reply, (humbly I must behave),
That I'm not worthy e'en to be his slave.
"Count Cockerschaffniss," will the Prince then say,
"We have dismissed our ministers this day;
You are prime minister, so now prepare
To form a cabinet your toils to share."
I then retire, the people with one voice
Applaud the wisdom of their sov'reign's choice;
Each courtier hastens to congratulate
The sapient ruler of affairs of state.
When minister, how careful I must be,
To make all people feel my dignity.
To one I'll bow with court-like simpering face,
And to another nod with haughty grace;
Then at a third I'll smile with gracious pride,
But by a fourth as hastily I glide;
I'll squeeze his hand, *en passant*, and I'll say,
"Rely on my protection from this day."
Thus shall I popularity ensure,
And soon obtain it too I'm very sure.
And I shall be, long ere a month is o'er,
More liked than minister was ere before;
Then to Count Cockerschaffniss all must bow—
Oh! would that I were a Freemason now!

(To be continued.)

"By nurturing feelings of gratitude for every good thing which we receive at the hands of God and of his ministering good men upon earth, we acquire greater strength and peace of mind to endure the evils of this life, as well as a greater disposition to think well of, to forgive, and to assist our fellow-creatures in misfortune."

RESENTMENT.—"It is far more glorious and more difficult to subdue our own resentments and to act with generosity to an adversary than to make him feel the severest effects of our vengeance. This highest act of self-denial and self-government, this conquest over our strongest passions, our Saviour and our religion require."

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THE WARNING!!!

AN IRISH TALE OF THE YEAR 1817.

BY A. U. T.

"Or why upon this blasted heath you stop our way with such prophetic greeting."
Macbeth.

"As you value your life, take heed of what I tell you—hasten from this doomed part of the country, or death will be your fate!" "Why do you address me thus?" I replied to the speaker, a middle aged Irishman, who, although poorly clad, appeared to be above the general cast of the lower orders, not only in look but manners. "I cannot—I dare not tell you," answered he, "it is enough for you to receive my warning and to act upon it, without you wish to seek the inevitable result I tell you of."

It was in the year 1817, that I received the above prophetic warning, and in which the dreadful occurrences which I shall hereafter relate took place. I was at this time a visitor at the house of Mr. Waugh, a magistrate of the county of Waterford, a gentleman, who, having amassed a considerable fortune in trade, retired to private life upon an estate which he purchased at the time the property of the late Earl of * * * was disposed of by order of the Court of Chancery. The mansion was very beautifully situated; nothing could be finer than the immediate surrounding scenery, and if it were not from the circumstance that at no very great distance there existed a little colony of mud-huts, with their poor and discontented inhabitants, it might have been fairly termed a little Paradise. The family of Mr. Waugh consisted of his good lady, his son Alfred, who had been my attached fellow student at Winchester, and their lovely daughter Phœbe, who at this period was emerging from a child into womanhood. I had resided there for nearly a month, and may safely aver, that at no time of my life had I before passed so pleasant a period. Alfred Waugh and myself were inseparable, and being left in perfect confidence that we should not pass the bounds of decorum and prudence, we fully entered into the many gaieties that presented themselves in the neighbourhood. At this period, however, Mr. Waugh, senior, was unfortunately called upon in several instances to act upon the magisterial authority with which he was invested. That never failing subject of hate and desperation, the gathering of tithes, was the question; and the murderous cry of "Death to the man who enforces the penalties," was loudly and openly expressed. Nothing daunted by these open threats, Mr. Waugh performed his painful duty without a moment's hesitation. He was blessed with a determined mind, and never shrank from performing that which he had sworn to execute: it is too often the case that men generally are weak minded, inefficient, and yielding, when the performance of duty is painful. Putting aside his being a magistrate, he was respected—nay, beloved by his immediate dependants; as a landlord, he protected and assisted his tenants, not only with advice but with every feeling of generosity, whenever he saw it necessary to be practised. In two particular instances, in which he had been called upon to act; the parties, being stripped of their little all,

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brought on principally by their own improper factious and violent declamation, swore they would make the whole of the parties rue for the treatment that had been shown them; and the two men in question, Patrick Weguelin, a heavy cold-blooded villain, and Patrick O'Brien, or, as he was generally termed, "Paddy the Vagabond," with their families retired from the village, nobody knew where, at least so it was stated, and the supposition therefore was, that they had departed for England, for the purpose of procuring employment, both being bricklayers.

It happened that I, being a Freemason, made in the Lodge of Economy, held at Winchester, was invited to dine at the Leinster Lodge, which was held at the sign of the St. Patrick's Arms, about four miles from Mr. Waugh's. I had never been able to induce my friend Alfred to become a member of the Fraternity, upon two grounds; the first, scruples of conscience, without however any good foundation; and the other, and the principal one, I believe was, the impression that his father disapproved of the several other secret societies which then and now agitate the minds of the followers of the different sects. It was useless for me to inform him, that Masonry was not formed for party purposes, and that, on the contrary, our system embraced all parties, provided they were good men, upright in principle, and faithful to the laws of their country. No, it would not do, and so I gave up what at one time I much desired. I was received by the members of the Lodge with that open hearty welcome which always distinguishes the reception of a travelling Brother. I was at home in a moment, and the conviviality which was displayed made the hours I stopped short indeed. I left the party as early as ten o'clock, as I had promised to be home, so as not to disturb that regularity which was strictly kept up in Mr. Waugh's establishment. It was a beautiful moonlight night, and in consequence of that circumstance I walked home. I had arrived within a few minutes walk of it, when I found myself followed, and I may say almost pursued by a man, who gained fast upon me, in spite of my walking at the quickest pace. At last he reached me, when he at once exclaimed, "It's a fine night, your honour." "Yes, it is," I replied, pausing for a moment, and looking at him with a scrutinising glance from head to foot; but there was nothing directly in his appearance to raise an alarm, neither did I really feel any; for, in spite of their poverty, you seldom hear of petty robberies being committed in Ireland on the highway. "By the powers, Sir," quoth he, "I intend you no harm, but will you pardon me for asking you whether you lie up at Mr. Waugh's house?" "Yes, my good friend, I do," replied I, "but why do you ask me the question, what can you have to do with me?" "A mighty deal more than you think of, and it is well for you that I am interested on your behalf." I could not help smiling at this reply. "My behalf!" cried I, "I am not an Irishman, I am only a visitor at Mr. Waugh's; I can render you no service, and therefore why should you interest yourself in my favour as you state?" "The reason," answered he, in a sedate and solemn tone, "must be unexplained; I cannot, I dare not touch upon it." And then, in conclusion, he added the prophetic warning at the beginning of this tale.

Without any more words passing between us he departed, and I proceeded to the house. I did not mention a word of what had passed that night, but in the morning I related it to both father and son. They both considered it strange and unaccountable, neither could they at all

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guess who my informant could be; at the same time they thought it necessary to use every precaution that worldly wisdom could suggest, to guard the approaches to the house. Mr. Waugh's household servants consisted of a butler, an Englishman, who had been in his service for many years, two men servants, both Irish, and four female servants.

On the following day we dined together at five o'clock, and it being in the month of October, the house was, properly speaking, duly closed up, as no visitors were ever expected after daylight had passed away. At seven o'clock the butler came into the library, where we had retired to take our wine, and informed his master that he wished to speak to him for a minute privately. This strange and unprecedented request naturally struck our attention, and drew the eyes of us all to his countenance, which apparently was agitated. "Why, what's the matter, John," exclaimed Mr. Waugh, "what do you want with me?" "Nothing very particular, Sir, but I cannot speak before my mistress and my young lady." "Oh, is that all," answered his master coolly, "then pray take a light into the next room, and I will there hear your mighty secret." This was no sooner said than done, and Mr. Waugh retired. We were none of us, I believe, easy at the circumstance, at any rate, the ladies were alarmed, and this feeling was much increased when Mr. Waugh returned, which he did in a few minutes, and requested them in a positive tone of voice to retire to their bed-room. They knew from his particular manner that questions would offend him and would be useless, and therefore they took him at his word and retired. "My dear boys," said Mr. Waugh, "there is perhaps no real cause for us to be alarmed, but a strange circumstance has occurred, which requires us not only to be cautious but prepared, in case of the painful necessity. It appears from my butler's statement, that he has observed Phelim, the servant, to be absent from the house for several evenings past, and, in obedience to my strict instructions, he informed him that it must not be done, or he must leave my service. He apparently agreed to behave with more caution for the future, but this evening he departed immediately after our dinner was over in a clandestine manner, by getting through a window at the end of the billiard-room, and which he has left partly open, so as to prevent the springs from acting. In addition to this, the butler has searched his bed-room, and finds that the whole of his clothes are gone. You may both say that there is nothing in this to raise any serious apprehension; but the butler tells me, that he knows this man to be a sworn associate of that Patrick Weguelin, who was the leader of the disaffected peasantry of the country around." "On the contrary, Sir," said I, "there is too much reason for us to be awake to danger; recollect the warning I received so unaccountably the other night; it would almost appear that Providence had especially forewarned us of what may follow, if we do not act upon the defensive system; in my opinion, nothing like negligence should be shown—your property—your family—our lives, depend on those immediate exertions we may make use of. For God's sake, let us be ready; there is more in this, depend upon it, than we see or dream of. Let us not be daunted by the difficulties which may perhaps present themselves—let us recollect, as Christians and men, that our Creator is every where, that we shall have his guidance and assistance as we proceed, we shall benefit from his unbounded power and skill, and inflexible firmness in the execution of the law."

"My dear father," exclaimed his son, "our friend is right; let us be

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prepared, and supported by our own consciences, and the knowledge and belief of the protection of our Maker, what have we to fear?"

"Nothing, my son; I am glad to witness not only your resolution, but the feelings which have actuated you both in relying on the goodness of Providence. But much remains to be performed, and without loss of time; it will be necessary for your mother and sister to withdraw to a place of safety, which I, from a knowledge of the turbulent tempers of my neighbours, and from a foreboding of what might, and which I fear will happen, have provided;—but of this you shall see."

Without a moment's delay, Mr. Waugh fetched his wife and daughter, who although extremely alarmed for the safety of their friends, were actuated by the feelings of obedience to do all that was required at their hands. They were conveyed, with the other females in the house, to a room, or, more properly speaking, a comfortable vault adjacent to the wine cellar, and so complete was the contrivance which had been effected by the builder, that without some previous knowledge of the entrance, it would escape the notice of every casual observer.

This done, our first step was to prepare our means of defence; and in this we were far from stinted. Mr. Waugh, his son, and myself, were each armed with a brace of pistols, and cutlasses: the butler and Conolly, the servant, were armed with blunderbusses; and, thus protected, we felt every degree of confidence. We deliberated for some time as to the expediency of our measures for repelling the attack, if made, and Mr. Waugh conceiving, from motives of humanity, that our appearance would daunt the marauders, decided, certainly against the opinions of his son and myself, that the window in the billiard room should remain open, and that we should plant ourselves so as to shew what he called "a good front." It was useless to argue upon the point, as every moment was of the greatest consequence, and we, therefore, in obedience followed his directions. We remained upon the full watch, and with every feeling of acute anxiety for at least two hours—now and then fancying that we heard the approach of the villains, and all but ready to act upon the exigency of the moment. Mr. Waugh, however, in the most peremptory tone, declared that on no account would he allow us to offer violence until we were called upon to defend our own lives. But sure enough, as the clock struck One, we heard quite sufficient to arrest our attention,

"The attempt, and not the deed, confound us:—Hark!"—*Macbeth.*

—the approach of many feet and a buzzing noise made us too well acquainted with what we had to expect. Before they reached the window we perceived that their number amounted to about twenty, and that three of them bore torches for the purpose, as we feared, and which afterwards proved true, to set fire to the outbuildings, which were composed principally of wood. We could also clearly distinguish, our faculties being sharpened by the sense of danger, that the character I have mentioned, Patrick Weguelin, was their leader. His face was partly concealed by a blue handkerchief tied round his head and under his chin; he was a short brawny thickset man, with features not naturally ugly, but rendered worse than ugly by the peculiar and hideous glare of his eyes, which conveyed an expression of louring ferocity disgustingly blended with a sort of stupid drunken leer, the effect of habitual intoxication. At the time they approached the window we had our arms ready for a volley, and I still consider that if we had

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marked our men, an effectual stop would have been put to the bloody scene which was afterwards played. But no; no sooner had they arrived at the precise spot, than Mr. Waugh presented himself at the window and asked them what they meant by coming thus to his house. "Your life," answered their ferocious ringleader—"have you not deprived me, and those little ones I have to work for and feed, of those comforts with which I was possessed—have you not, by your cursed laws, turned us out of our paltry mud hut; and is this not sufficient to raise up my precious blood? By the powers of heaven or hell I will have my revenge upon you for it, and upon those who own you of kin." —"Beware of the consequences, I entreat you," replied Mr. Waugh, "we are all armed with deadly weapons; and, averse as I am, by disposition and law, to shed human blood, be the effect upon your own heads." He had no sooner pronounced the last words, when one of the villains fired at him, but missed. The struggle which ensued was tremendous, and the parties possessed of the torches set fire to the outbuildings, which were in a few moments in flames; and it afterwards appeared that the whole of the outer wood work had been smeared over with oil, to assist the progress of the element. Their chief aim was to obtain admission into the house, but in this we had the mastery of them; our position allowed us to repel their attempts in spite of their fire arms and missiles which they had brought with them; and such was their manual power of strength, that they hurled into our apartment stones of at least 30 or 40lbs. weight. Alfred Waugh and myself planted ourselves one at each side of the window, and by that means, with the help of the back of our cutlasses, disabled several of those who had clambered up and obtained a hold of the sill of the window. At last, however, one, whom we afterwards found to be Phelim, the traitorous servant, suggested to the villains the step of clambering up the trees which were near, and three or four having done so, they at once obtained a sight and command of the interior of the room; in the course of a few minutes poor Conolly fell a victim to their violence. This deed at once induced us to drop all feelings of mercy, and, in returning their fire, we killed three of the party. Rendered furious by our success, and inspired by the diabolical zeal of their leader, they at once congregated their force, and, by the help of a ladder, Weguelin and two others gained an entry. At this moment our position was extremely critical. Weguelin advanced towards Mr. Waugh, sen., and appeared determined to follow up the utmost feelings of his revenge; he was armed with a long spike, and, with uplifted arms, was within an ace of hurling it with desperate force at his intended victim; but Alfred Waugh, who was deeply alive to the protection he was bound to show for his father's safety, sprang across the room and felled the atrocious villain to the ground with his cutlass. It was evident, by the countenance of Weguelin, that my friend had saved his parent; the features of the fallen man presented an extraordinary look—it was hasty, blighting rage; and while he grasped with redoubled vigour the lance in his right hand, he endeavoured to raise himself on his knee, with the intention of exercising his full strength for inflicting a destroying blow. His powers were, however, at an end; his eyes sunk in an instant; his high boned sunken cheeks grew horribly colourless; his blue lips parted, showing his set teeth; his shoulders fell, and his back-drawn arm and hand dropped at his side—he was a corpse!

"Ah, what a sign of evil life, when death's approach is seen so terrible."
2d. Henry VI.

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The butler in the mean time had shot one of the men, who had got into the room, and in the struggle which I had with the other, I so completely disabled him, that he dropped on the floor, crying out for "blessed mercy." In the mean time, and whilst this scene was acting, the flames were increasing in their power and fast approaching the main building. All at once it was clear that our opponents had received some cause of alarm, for, after a shrill whistle, those who were able to do so, disappeared—leaving their wounded comrades to their fate. Sure enough we were soon apprised of our safety by the arrival of the horse patrol, who, witnessing the reflection of the fire, at once came to the spot, and took into their charge those who were lying on the ground. There were three dead, and five wounded seriously; and, strange to relate, among the latter number was the very man who had given me *the warning!* Every exertion being made use of, aided by the material assistance afforded by many of the tenants, who had now arrived, the extent of the fire was stopped, although the injury effected was considerable. I can only assure my readers that, when the family were gathered together, we all felt deeply sensible, and returned thanks to our Creator for the benevolent and almost miraculous escape which we had met with. The unfortunate and deluded men who were taken prisoners, were soon put upon their trial, convicted, and sentenced to death! and such was the itching of curiosity which I felt, that I visited the individual who had so evidently intended to befriend me, for the purpose of solving, if possible, the mystery which appeared to exist between us. It is told in a few words. This man, a cousin of Weguelin, and one of his sworn party for wreaking vengeance upon Mr. Waugh and his innocent family, happened to hear my name mentioned, and that I resided at Mr. Waugh's, on the occasion of my visiting the Lodge—he at once felt an extraordinary interest in my fate! And why should he do so? you will ask! Why! the solemn oath which he had taken to defend a Brother in the hour of need!!! This man was the Tyler of the Leinster Lodge, and, consequently, a Brother Mason.

"'Tis not the many oaths that make the truth;
But the plain single vow—that is vow'd true."—*Shakspeare.*

EXTRACTS FROM A MASON'S SCRAP BOOK.

THERE is a colony of Jews in China at Kae-foong-foo, of whom Mr. Davis, in his work on the Chinese, gives some interesting particulars. They are said to have reached China as early as 200 years before Christ; the Chinese call them "the sect that pluck out the sinew." There is a place reserved in their synagogue for its chief, who never enters there except with profound respect. These Jews assert that their ancestors came from a kingdom of the west, called Juda, which Joshua conquered after having departed from Egypt, and passed the Red Sea and the Desert; that the number of Jews who migrated from Egypt was about 600,000 men. They say, their alphabet has twenty-seven letters, but they commonly make use of only twenty-two; which accords with the declaration of Saint Jerome, that the Hebrew has twenty-two letters,

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five of which are double. When they read the Bible in their synagogue they cover the face with a transparent veil, in memory of Moses, who descended from the mountain with his face covered, and who thus published the decalogue, and the law of *God* to his people; they read a section every Sabbath day.

Thus the Jews of China, like the Jews of Europe, read all the law during the year.

Rome, March 21st.—The German students having obtained permission to sing in the Coloseum, I determined to be present. The night fortunately was comparatively mild, and I found most of the visitors to the Eternal City assembled when I arrived, and among the galaxy of beauty, I am proud to say, my fair countrywomen were most conspicuous. It was a lovely sight to behold so many persons assembled in the midst of the most magnificent ruin in Europe, perhaps the world. Some were seated in groups at the base of the great cross, erected in the centre of the building, others were promenading under the arches. The singers were in the first gallery, and the effect of the red glare of their torches through the broken columns was picturesque. Of course, the Coloseum being consecrated, only sacred music could be performed.

'Tis night, and the silver moon is stealing
From her veil of clouds, like a timid bride,
The Coloseum's fallen pile revealing
Old Rome thy boast, thy column'd forum's pride.

Hark! 'tis the strain of music,—how unlike
The strains that echoed through this pile of yore,
When the trained captive's arm was raised to strike,
And the arena ran with human gore.

Ages have past,—thy sons, Germania, yet
Attract the young and beautiful of Rome;
To listen to thy native song are met,
Strangers from other lands, beside thine own.

Hark!—'tis the evening hymn,—Ave Maria,—
Sweetly it echoes from the ruined wall,
Lingers in each lone arch or rises near,
Or murmurs like the distant waterfall.

Old Rome, not in thy days of pagan power,
When o'er the subject world the eagles flew,
Saw'st thou a spectacle fair as this hour,
And thy fallen pride presents to view?

No widowed mother mourns that we are met,
From joys like thine our pleasures are refined,
They wake no blush of shame, no vain regret,
They touch the heart, they elevate the mind.

July 20th, Convent at the summit of Mount Cenis.—Found an old English paper, which had been left by some travellers, and amused myself with it while the monks prepared my dinner of trout, fresh taken from the lake before me. Rejoiced to find that the Grand Master,

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his Royal Highness the Duke of Sussex has been restored to the blessing of sight.

Remember in thy youth the Lord,
And humbly bow before His throne,
Follow the precept and the word,
The narrow path in mercy shown.
Remember then thy God, and He,
In grief and pain will think on thee.

Well wast thou, prince, this lesson taught,
E'en in the days of early youth,
Thy heart its sacred import caught,
And felt its force, and owned its truth.
Thou didst remember Him—and He,
In thy dark hour hath pitied thee.

Rejoice then, prince, our voice is heard.
Thousands have bent the suppliant knee,
And a fraternal prayer preferred,
To the GREAT ARCHITECT for thee;
Brother and chief, for light restored,
Rejoice, and praise the mighty LORD.

All merciful, and all divine,
Our God is just; He will not close
A life of usefulness like thine,
In loneliness and dark repose,
Or ere permit those orbs to dim,
Whose mental sight is turned tow'rds Him.

TO THE EDITOR.

MOST mystic Brother, with all reverence due,
An humble sister now addresses you.
Mistake me not, I do not mean to tear
The mystic veil you all so proudly wear!
No! keep aloof, and use your sign and rule,
My curiosity can stand a pull!
And deem not I imagine, with my sex,
Your words and works are merely used to vex
Our frailer fancy, and to raise a dome
Within whose portals we may never come.
Though irritation often whispers this
From out the lips of some bewildered Miss,
I've more exalted notions of your art;—
I know the spell—nay, Brother, do not start—
I know the spell that works within the mind
Of every Mason, who, with thoughts refined,
Can ope that book of science that you close
Before each poor unconscious female nose!
I know the spell that works within his soul,
And stretches all abroad, from pole to pole

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The teeming universe, and can unfold
Her hidden mysteries, more rare than gold.
I know the spell that kindles up his eye
To view the hills that raise their heads on high,
And all the depths o'er which the billows flow,
To shroud a dark, unfathomed world below.
I love each Brother, who, with meek respect,
Bends low his head to Nature's Architect!
I know the tie that binds ye all in one;
E'en with the world that secret power began;
And it shall last and use its vast control,
Till heavens and earth are twisted as a scroll!
Pray, think not, sir, I only write to show
These threadbare truths, the little that I know,
And deck them out in female vain parade,
To gain, perchance, the name—blue stocking maid!
From love I write, which I will ever bear
All those who now the mystic honours share:
I have perused your pages, and I find
Truths that are patent to all woman kind.
Perhaps you'll smile, and whisper in my ear,
"We keep the secret from you yet, my dear!"
This may be true; and I will not gainsay
What you aver, but deem it all fair play.
Were I to hand you, sir, a fragrant flower,
Culled from the stems of some celestial bower,
What though you might not hear its whispered name,
Its scent, its fragrance, would exhale the same.
Your secret's *name* I do not know, 'tis true,
The substance mine, the shadow rests with you.
Dear sir! if deemed not a profane abuse
To keep a corner for a sister's use,
This may, perchance, be only preface to
Some future tributes from my pen to you,
Inspired by love that ever fills my heart,
For every Brother of the mystic art.

Haddington, March, 1836. HELEN.

MASONIC ANECDOTE.

HAVING been recommended for promotion in the 8th West India regiment about to be embodied at Barbadoes, I proceeded to that island in the month of April, 1804. Lieutenant-Colonel Duncan Campbell of the Royals, soon afterwards arrived there from Guadaloupe, on his parole, having been captured, together with Majors Blair and Alexander M'Donell of Keppoch, by a French privateer, on his way from England to join his regiment. On its being discovered that Major M'Donell was a Freemason, the privateer's captain was particularly kind to him, as well as to his companions, and their baggage was preserved from plunder. He was introduced at a Mason's Lodge in Guadaloupe, where the whole party received great attention. Soon afterwards, having been supplied with money, they were permitted to leave the island on their parole until exchanged.—*Extracted from the United Service Journal.*

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TO THE EDITOR.

DEAR SIR AND BROTHER,—Very soon after I first was made a Mason, and you, sir, and every Brother knows, or ought to know, where this was, you gave the circumstance to the world, and your columns fanned that feeling of fraternal regard, begetting in me that leavening process, which I hope will continue till the whole mass shall become truly Masonic.

Now, it has been my lot to be frequently resident in the country, and occasionally visiting your city; yet I know not among my relations or familiar friends, any member of a Lodge in London, and although I feel to belong to the Brotherhood, and cannot doubt but that if I knock, the door would be opened to me, still, sir, beyond all this *universally* kind feeling, there will arise the *particular* fact, that to a certain extent such an individual is unknown, or a sort of intruder, in any Lodge into which he might work his admission, or show his credentials. These are circumstances which affect many, and there is another connected with it which I have peculiarly experienced, viz. that I never feel so comfortable, when absent from my own family, as when I am received into the bosom of a more extensive fraternity, where, if there be neither our father, nor our mother, nor our children, yet still there is the Master, pointing to the Great Architect, the Father of all. Sir, excuse digression, for who does not warm in the presence of the Master of a Masonic Lodge? where else in this vast universe can a man experience that comfort, that peace, that subduing calm, or that exhilarating freshness, which breathes throughout these assemblies, to the pervading of all minds and the communion of all hearts?—let me answer, as I value my obligation—NO WHERE. But to return, or rather, to come to the point.

I wish to suggest, through the columns of your (qy. our) Review (which I possess from its beginning), whether it would not be possible to make arrangements for a *visitor's* Lodge, by which I mean, a Lodge intended principally to embrace commercial gentlemen and others visiting London, but not generally resident, except the *Master, and such other officers* as might be necessary, with the opportunity for visitors, who may have passed certain offices, to officiate, as they wish, and the interests of the Lodge might require; also with a practice of holding the meetings of the said Lodge, say twice a week at least. Perhaps every Master or Past Master of a Lodge (resident in London) might advantageously have a particular liberty of attending, or *they* might perhaps arrange to officiate occasionally in such Lodge, in order to relieve the Master.

My ideas are only crude—the thing might not be attainable, however desirable; yet it struck me that the *great number* of commercial gentlemen always in town, and their known disposition for meeting together, would be thus offered a means by which many of the best feelings of our nature might delightfully and usefully entwine, and a door might thus be opened that would be instructive to such Masons in the duties and benefits of their Order, and discovering a fountain in a weary land, where no doubt many would flock to be refreshed.

Dear sir, it is written, and unfinished as the idea is, it is submitted for you to consider, and then to use as you think best.

Begging to remain, as I demand to be considered, affectionately attached to Freemasonry—Fraternally and respectfully your Brother,

Chelmsford, Aug. 9, 1836. 24.

[The above letter speaks out very intelligibly, both as to the wants of a great body of the Craft, and does not unaptly touch upon a very likely means to remedy them. We shall be glad to hear from others on the subject; our own good wishes attend the suggestion.—ED.]

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MASONIC INTELLIGENCE.

BOARD OF GENERAL PURPOSES, JUNE 28.

The newly-appointed Board assembled, for the first time, to-day, Brother Henderson, P.S.G.D., President, in the Chair.

Dr. Crucefix, J.G.D., was elected Vice-President.

After the usual formalities, it was resolved unanimously that a dutiful request should be made to the Rt. Hon. Lord Dundas, the Pro-Grand Master, that he would be pleased to convene an especial Grand Lodge for the purpose of enabling the Masters, Past Masters, and Wardens, and all other qualified Members, to assemble and take into consideration the propriety of offering an address of congratulation to H. R. H. the Duke of Sussex, the Most Worshipful Grand Master, upon the successful result of the operation whereby he has been restored to sight. It was further resolved, that a deputation, consisting of the President and Vice-President, with Brothers Bossy and Lythgoe, be appointed to wait upon Lord Dundas, and receive his Lordship's directions.

June 29.—The Deputation waited upon the Pro-Grand Master at his residence in Arlington Street, and were most kindly received. His Lordship fully approved of the step that was taken, and fixed the meeting of the Especial Grand Lodge for Friday, the 8th of July. His Lordship further suggested, that they should also convene a meeting of the Grand Chapter for the same purpose; and that the Grand Chapter should be assembled one hour after the Grand Lodge.

The preparing of the Addresses was then confided to the Deputation, subject to his Lordship's perusal; which Addresses, as finally agreed upon, received the approbation of the Pro-Grand Master.

ESPECIAL GRAND LODGE.—JULY 8, 1836.

PRESENT,

Right Hon. the Lord Dundas, M.W. Pro-Grand Master, on the Throne.

R.W. Rt. Hon. the Lord H. John Spencer Churchill, D.G.M.

" Rt. Hon. the Earl of Scarborough . . . . S.G.W.

" Rt. Hon. the Lord Suffield . . . . . J.G.W.*

PROVINCIAL GRAND MASTERS.

Col. Hugh Baillie, *M. P.*; Henry R. Lewis; Charles John K. Tynte, *M. P.*; John Ramsbottom, *M. P.*

PAST WARDENS.—Benjamin B. Cabbell, David Pollock, Rowland Alston, *M. P.*

Rev. John Vane and Rev. W. Fallowfield, Grand Chaplains.

William H. White and Edwards Harper, Grand Secretaries.

* Lord Suffield not having arrived in time, his place, as J.G.W., was filled by Brother B. B. Cabbell. His lordship remained at the lower end of the Hall.

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Frederick W. Bossy, S. G. D.; Robert T. Crucefix, *M. D.*; J. G. D.; Past Deacons.—Benjamin Lawrence; Richard W. Silvester; Joseph Moore, *M. D.*; John S. Gaskoin; Michael M. Zachary; John C. Buckhardt; Thomas F. Savory; William Shadbolt; Augustus B. Granville, *M. D.*

Henry Perkins, Grand Sword Bearer.

Past Grand Sword Bearers.—John Lawrie; John Masson; Chas. Simpson.

Sir George Smart, G. Organist.

Some Grand Stewards of the year, and a very numerous assemblage of the Craft.

The Especial Grand Lodge having been opened in ample form, and the M. W. Brother, the Pro-Grand Master, having briefly stated the object for which it had been convened, Brother Rowland Alston, *M. P.*, rose, and addressed the Brethren upon the gratifying and heartfelt information they had received, of the restoration of the Grand Master to the blessings of sight, and moved that a dutiful address of congratulation upon the happy occasion be presented to his Royal Highness*. Brother D. Pollock, P. S. G. W., seconded the motion, which was carried by acclamation. The Earl of Scarborough then moved the following address to his Royal Highness, which was seconded by Brother Lythgoe, and unanimously approved.

To His Royal Highness the Duke of Sussex, Earl of Inverness, Baron of Arklow, &c. &c.

Most Worshipful Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England.

The dutiful and affectionate address of the United Grand Lodge of England, in Grand Lodge assembled, this 8th day of July, 1836.

May it please your Royal Highness,

The Brethren of the Craft have deeply felt and sincerely lamented the absence of your Royal Highness from the Quarterly Communications and from the Festivals of the Order, by an infliction of the Divine Architect of the Universe, "who chastens and restores;" and although they are sensible that your Royal Highness has, under the severity of this affliction, laboured to sustain the Order, and to avert as far as possible, by an increased mental vigilance and attention, the consequences likely to result from such lamented absence, the Brethren cannot but hail, with the most heartfelt satisfaction, the success of an operation which promises not only to restore to your Royal Highness one of Heaven's choicest blessings, "sight," but to the Craft at large, the cheering presence of their Most Worshipful Grand Master.

Attached to your Royal Highness by all the ties of affection and gratitude, they joyfully anticipate the renewal of that personal superintendance of which they have had so much cause to be proud, and from which they have derived such inestimable benefits.

The Grand Lodge offer up in all humility their thanksgiving to the Most High for the fulfilment of their most ardent hopes and wishes, and they pray that "the hand," whose finger hath touched the eyes of their

* It is with extreme regret that we cannot do common justice to the address of our esteemed Brother—it was characteristic, in its fullest sense, of our Masonic principles; it was lucid in its brevity, but in that brevity it breathed a strain of piety so beautiful that our very soul went with him in the utterance.

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illustrious Grand Master, may continue stretched towards him full of blessings, and lead him for many years through "the ways of pleasantness and peace."

It was then resolved, and unanimously agreed to, that the Grand Officers of the year, the mover and seconder of the address, and the Masters of all the London Lodges, should form a deputation to present the address to the Most Worshipful Grand Master. After which the Grand Lodge was closed in ample form.

CONVOCATION OF THE ESPECIAL GRAND CHAPTER.

JULY 8, 1836.

Present,

M. E. Comp. Rt. Hon. the Lord Dundas . . . . . Pro.-Z.
Rt. Hon. the Lord H. John Spencer Churchill, H.
John Ramsbottom, Esq., *M. P.* . . . . . J.
Col. Hugh Baillie, *M. P.* Prov. G. Sup. for Bristol.
William H. White . . . . . E.
Edwards Harper . . . . . N.

Thomas F. Savory, John C. Burckhardt, Rt. Hon. the Lord Suffield, Henry Perkins, David Pollock, Frederick W. Bossy, Wm. Shadbolt, Robert T. Crucefix, *M.D.*, Augustus B. Granville, *M.D.*, Wm. F. Hope, and many other Companions.

The Especial Grand Chapter was then opened, and the object for which it was convened was fully explained by Lord Dundas.

[The details were of course so nearly assimilated to the proceedings of the Grand Lodge, that it may not be considered necessary to repeat them.]

Lord John Churchill then moved an affectionate and dutiful address to H. R. H. the Duke of Sussex, First Grand Principal of the Order, which was unanimously agreed to;* as was a motion, that the same should be presented by a deputation consisting of the Grand Officers of the year, and the Principals of every London Chapter. The Especial Grand Lodge was then closed.

SUPREME GRAND CHAPTER.—*Sept.* 7.—The deputation appointed to present the address to H. R. H. the first Grand Principal of the Order, having received commands to attend for that purpose at half past seven, assembled at that hour. On the entrance of the most excellent Z., the Companions rose, and the deputation having advanced to the throne, Lord Churchill read the address. His Royal Highness gave a very gracious answer, which he read in a very distinct manner; if his voice faltered, it was from an emotion he could not conceal; and we may not be incorrect in attributing that emotion to the happiness he was pleased to state that he felt in again being able to resume his duties. We must not profane the joyful moment, by attempting to give anything like an ample detail of a meeting which was not less interesting

* It so happened that the address as moved, was not that which had been submitted to the Pro.-Grand Z.; this circumstance, however, arose from an anxiety that no delay should take place, and Lord John Churchill having received the address, which he read, was not aware of another having been approved,

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to the meeting at large, than to the illustrious Companion himself; it was a renewal of a personal compact, which illness alone had partially suspended, and which his restoration to health gave token of a still more perfect union.

QUARTERLY COMMUNICATION*.

Sept. 7.—Present, H. R. H. the Duke of Sussex, M. W. G. M., on the Throne.

R. W: the Rt. Hon. Lord H. John S. Churchill, D. G. M.
„ H. Willett as S. G. W., B. B. Cabbell, as J. G. W.
„ W. W. Prescott, G. Treas., V. W: W. Fallowfield, G. Chap.
V. W: W. H. White and E. Harper, Grand Secretaries.
W: F. W. Bossy,—R. T. Crucefix, *M. D.*, G. Deacons.
„ Sir W. Woods, G. D. of Cer.,—J. Jennings, Assist. ditto.
„ C. Simpson as G. S. B., with several other Past Grand Officers, and Grand Stewards; the Master and Wardens of the Grand Stewards' Lodge, and the Master, Past Masters, and Wardens of nearly all the London Lodges, together with very many provincial Brethren.

The Grand Lodge was opened in ample form. The Deputy Grand Master then requested the Grand Officers of the year, and the other Brethren who formed the deputation, to approach the throne, for the purpose of presenting the Address, as voted on the 8th of July last. His lordship then read the address, which His Royal Highness, the Grand Master, graciously acknowledged, and replied to in the most condescending and fraternal terms †.

The proceedings of the last Grand Lodge in June, and those of the Especial Grand Lodge in July were then severally read and confirmed.

The interesting ceremony of the investiture of the Moolavee Ishmael Khan as a Past Senior Grand Warden, was then proceeded with, and His Royal Highness afterwards addressed that distinguished Mason in the most eloquent manner ‡. The Moolavee was deeply impressed with

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* (Circular) "*Freemason's Hall, September 3rd*, 1836.

"W. BROTHER,

"WE have this morning received from the R. W. Deputy Grand Master a communication that His Royal Highness the Duke of Sussex, M. W. Grand Master, considers himself equal to attend the duties of the Grand Lodge, on Wednesday next, the 7th instant, and will receive the Address voted by the Special Grand Lodge, prior to the commencement of the Business of the Quarterly Communication. Your attendance here, as one of the deputation appointed to present the Address, is accordingly desired on that day, at a *Quarter before Eight o'Clock in the Evening precisely**.

"By order of the R. W. Deputy Grand Master,

"W. H. WHITE, } G. S."
"EDW. HARPER, }

† The answer of the Grand Master, as might be expected, breathed the kindest sentiments of affection and good will to all. It alluded to his recent calamity with resignation, and the blessing with which Providence had rewarded him with thankfulness and piety.

‡ We supply a most imperfect sketch of this Address. Our situation for hearing was not the most convenient; yet our attention was so rivetted to the admirable passages it contained, and the impressive manner in which they were given, that we cannot resist the temptation to let such of our readers as were not present, partake somewhat of our pleasure, while we entreat the pardon of those who with ourselves partook of the banquet, for our want of means to renew their gratification—their own memory can supply the deficiency.

"It is a pleasing and happy duty, at the present moment, to me, a most interesting one, from circumstances which you can readily appreciate, to address a few words to you in relation to our Order. I am fortunately spared any difficulty in my task, because your character preceded your arrival in this country, and I feel that I am addressing an honourable man, and

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* A circular was also addressed to the Companions of the Supreme Grand Chapter, that His Royal Highness would receive the deputation appointed to present the Address, at half-past seven, in the New Temple.

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the force of the observations of the Grand Master, which he appeared to comprehend very readily; and after offering a salute to the throne, after the fashion of the East, he concluded what was felt to be a mental invocation, by clasping his hands as if in prayer, and briefly offered a few sentences in English, which were equally creditable to his attainments as a scholar, as to the proficiency he had made in the comprehension of our mysteries.

His Royal Highness then addressed the Grand Lodge, and took an enlarged view of the principles of the Order, and its influence on society both at home and abroad: he congratulated the Brethren and himself upon the fullest, clearest, and broadest interpretation of "good opinion," one amongst another, which, by engendering "mutual confidence," enabled a brother to walk in that erect position of which he himself as an Englishman was justly proud.

The Grand Lodge was afterwards closed in ample form.

THE GRAND STEWARDS.

THE Grand Stewards of the present year, although not yet associated as a board, we are pleased to hear meet together regularly on the days of quarterly communication; and thus are prepared to encourage a fraternal intimacy, which probably may lead to a permanent friendship. Why they should not be formed into a board, it would be difficult to explain; the constitution does not provide against such an essential regulation, while the want of it, in many cases, is productive of serious inconvenience, by the change of names sometimes rendered necessary at the latest moment. Much misunderstanding, too, would be prevented, indeed, if we are not very much out of our reckoning, it could be shown, that were the present Grand Stewards now associated as a *board*, they would probably settle, without any trouble, what may create some difficulty hereafter. Nor is it any answer to our position, that it has not been hitherto the custom to appoint the officers until it became needful to make public preparations for the Grand Festival, as if the services of the Grand Stewards were simply confined to the "flesh pots;"

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one whose qualifications enable him to comprehend the full force of the obligation he has entered into. Elevated as is your rank, it entitles you of itself to no distinction in the Order, in which neither money nor influence can advance any claimant.—Merit is the sole means of promotion.

"You have come to this country to inform yourself of its inestimable principles: you will find that the highest situations in society are open to all whose attainments talent and ability may place in conspicuous view. I am impressing the sentiments of an honest heart upon a sensible man, who is bringing good fellowship from the East, and you may find in the West much that is really valuable. I know the estimation in which you are held in your own country, and we call upon you, when you shall return back to it, to make that report to your sovereign of the proceedings that have attended your introduction into Freemasonry, as will in all probability lead him to approve the step you have taken. He may be told that it is to our sovereign himself we owe our chief protection. Our loyalty has never been questioned; and as some proof of this, the royal family have for generations been initiated into the Order.

"Considering the short time that has elapsed since you have been initiated, it is too much to suppose that you can have perfectly acquired the elements of our profession; but I am confident you will continue to improve yourself, and show eventually that you have acquired a proper sense of the duty that one man owes to another: you will carry back to your native country those principles, the knowledge of which will prove you to be a faithful brother.

I now invest you with the insignia voted you by the Grand Lodge of England. The decorations are next in distinction to those that are conferred upon members of the royal family, viz. that of Past Grand Warden. The doctrines of the society I shall not now enlarge upon, nor shall I enter upon an illustration of the Masonic clothing with which you are invested, nor its symbolic signification. I shall simply state, in reference to the colour on which they are displayed, that as white is considered an emblem of purity, so do I trust the Great Architect of the Universe may not only guard you against any circumstances that may tend to imbrue your hands in blood, but that He may be pleased to preserve you spotless through the trials of life."

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for, by such delay, the members are actually thrown upon the resources of the moment, instead of being fully prepared; and they are consequently very glad to be regulated by the proceedings of former boards, which, if not satisfactory, are thereby continued; and if proved to have been conducted upon excellent arrangements, may yet be improved upon.

We would, however, impress upon the Grand Stewards the necessity of studying the constitution. They will perceive that very important duties devolve upon them, and that some matters connected with the welfare of the Craft depend upon their co-operation. They should bear in mind that they are GRAND OFFICERS OF THE YEAR. We know, by experience, that when they have met regularly, practical good has resulted. In 1832, eleven was the shortest number of the Stewards at any quarterly communication. Upon one occasion, sixteen attended, and at the following Grand Festival not one was absent.

We cannot help expressing our satisfaction to have observed that, on the 7th of this month, ten Grand Stewards were present; and can assure them that their attendance was gratifying to the Grand Lodge. We conclude by referring our Brethren of the Red Apron to some remarks we offered some time since*.

BOARD OF BENEVOLENCE.

June.—H. R. Lewis, as Master.

July.—F. W. Bossy, as Master; R. T. Mestayer.

Aug. —H. R. Willett, as Master; F. W. Bossy as S. W.; B. Lawrence, J. W.; R. T. Crucefix; R. W. Silvester.

The general attendance of the Masters of Lodges has been respectable in numbers, and the nature of several of the petitions have developed circumstances that call for serious attention. There is an evident laxity of discipline among many provincial Lodges, which, however, betray no indifference to petition for relief. It is true, that unfortunate Brethren have claims upon the public fund; but it is no less true, that the public fund must be protected by the payment of all legal contributions.

We may, upon some future occasion, advert more pointedly to this subject.

LODGES OF INSTRUCTION.

THE Emulation Lodge of Improvement for Master Masons, held at the Fitzroy Coffee-house, has continued its meetings regularly throughout the summer, and has been very fairly attended. At this we are not surprised, as, in its ranks are enrolled nearly all the principal working Masons.

Few provincial or foreign Brethren who are emulous to obtain a knowledge of the most correct system of working, fail to pay this Lodge a visit during their sojourn in London; and from its sources of information they have imbibed that knowledge that has enabled them, with comparative ease, to regulate their respective Lodges. We have seen Brethren of the highest distinction in society, enjoying the fraternal and social hour; and, upon a recent occasion, the 5th of August, the Deputy Grand Master for Ireland, Wm. White, Esq., with some personal friends,

* See Vol. I. p. 289.

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honoured the Lodge by his presence. The occasion was not, perhaps, the most fortunate, as from the absence of many of the Members who are in the habit of attending, the meeting was unusually thin. The Right Worshipful Brother expressed his perfect satisfaction at the arrangements, both in discipline and conduct, and declared his readiness to support, in Dublin, a Lodge formed upon similar principles.

At the refreshment table, which, as is well known, is spread with very humble fare, Mr. White was well pleased, because, he observed, it tended the better to confine the Brethren to objects of importance. Some general observations which fell from him, were received with great attention, and produced much effect. The evening was spent most agreeably. We ought not to forget Brother Crampton and his friends; nor can we omit to thank Brother J. P. Curran, the son of the late admired Mr. Curran, for the kindness and good humour with which he fraternized a passing hour. He was introduced by Brother E. Moran, who, when his editorial duties permit, we hope to see more frequently. The absent members will smile when they are told that the visitors, all of them Irish, outnumbered the members present.

On the following Lodge night, some Scotch Brethren visited the Lodge, and observed that they also should exert themselves on their return, to promote a similar means of promulgation in Edinburgh. Brother Deans, P. G. S. B. of England, but now of Edinburgh Kilwinning, and Brother Millar, of St. David's, Edinburgh, have also visited. The 7th of October is fixed for the anniversary night, at which we hope there will be a numerous attendance of members and visitors.

It may not be uninteresting to our readers to give some short outline of the origin of this Lodge of Instruction. About the year 1823, several Brethren considered that the Masonic lectures were not worked in the Lodges upon a sufficiently regulated system, and that if those whose attainments as working Masons placed them as a prominent authority, were to meet together and to work efficiently, they might be the means of effecting much improvement. They accordingly met, we believe in Wardour Street, pursuant to a general notice in the public papers, which advertisement created a considerable sensation in the Craft. Some members of the Grand Stewards' Lodge, hitherto the only authority for a recognized system, felt that it was necessary to watch the proceedings. Some Grand Officers, with Brother E. Harper, the Grand Secretary, also attended. The several chairs from the Master to the outer guard were all filled with the most practical and experienced Masons of the day; and we have the authority of a Grand Officer for stating, that never was there so perfect an illustration of the ceremonies and lectures ever before manifested. The visitors separated highly delighted; and among them the lamented Peter Gilkes, who so highly approved of the proceedings, that, in about twelve months afterwards, he joined the Lodge, and supported it until the time of his death.

At first the object was confined to the delivering of lectures, but afterwards the ceremonies were introduced, which gave much satisfaction.

The following Brethren were the founders of the Lodge:

Brother John Smyth, Burlington; Joseph Dennis; E. Whittington, Unions; John Wilson, Percy; and Gervase Margerison, Constitutional.

Gratified as we are to bear testimony to the value and importance of this Lodge, and satisfied as we are of its influence on the Craft, we must enter our caution to the leading members of it, not to relax from the

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discipline so unremittingly enforced by the institutors, and which was especially observed by the late Peter Gilkes. We do not make this allusion without cause. Let the excellent Brethren to whose care the interests of the Lodge are unanimously confided, feel no diffidence in correcting the passing errors. They should remember that error may become practice unless early checked. And we further call upon the junior members to weigh with scrupulous care the language which the landmarks permit, and not to be too ready to alter, in the *slightest degree*, what is in itself so excellent.

Ionic Lodge of Instruction, 275.—We pay most cheerfully our tribute of approbation to the well regulated proceedings of this Lodge. It at present is but in its infancy; yet there is so much of promise in those who are engaged in its government and support, that we anticipate, at no distant period it will prove a powerful rival to its elder sister, whose attractions we have just noticed, as to take from her shrine all the eastern votaries of the metropolis.

London Wall.—The Lodge assembling under the powerful sanction of Brother Peter Thomson, we are informed, continues most successfully its useful course, and that the members, however they deplore the absence of Brother Broadfoot, and the loss of their departed friend, Brother Carpenter, seem determined to supply, by zeal and perseverance, the regretted vacancies. In this they are most admirably seconded by the veteran Thomson.

Museum Street.—The Athelstone Lodge of Instruction will, on the first week in October, resume its meetings. Brother Aarons will preside, and the ceremonies and lectures will be worked with the same skill and ability that has for these two years distinguished the Lodge.

As we have received no especial information from the other Lodges of Instruction, we presume they are all continuing their useful course.

GIRLS' SCHOOL.

Three young persons have personally returned thanks to the House Committee for the benefits of education, and for the protection they have received in the establishment. The General Court will be held on the 13th of next month, when a ballot will be taken for the election of three children into the school—there are seven candidates.

Mr. Cross, the spirited proprietor of the Surrey Zoological Gardens, has every summer since the period of forming that splendid establishment, liberally given permission, through the Secretary of the Charity, for the girls to visit the gardens, and we know many other Brethren, warm friends to the school, have been looking out somewhat anxiously, throughout the summer, for an intimation of the periodical visit, intending to be present on the occasion. But at times when the weather was sufficiently fine to have allowed the children to be taken to the gardens, circumstances connected with Mr. Cross's previous arrangements interfered. For many weeks past the weather has been such as to prohibit the exposure of the children to its rapid changes, and therefore the pleasure that we, as well as many others, anticipated, will of necessity be deferred until the ensuing year.

We earnestly and confidently trust that during the ensuing Masonic season we shall have the coffers of the charity amply filled, to defray the

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load of debt incurred by the necessary works in upholding the school-house last year.

Sept. 23rd.—The liberal conduct of Bro. Hope, the Secretary, was brought under the consideration of the House Committee. It appears that our estimable friend had, at a considerable expense, erected an out-building in the play-ground, that the children might have the advantage of recreation in bad weather. The thanks of the Committee were very properly voted to Mr. Hope. The building was found so advantageous, that it has since been enlarged by order of the Committee.

BOYS' SCHOOL.

July 11th.—QUARTERLY COURT.—Present, T. R. Smith, Esq., in the Chair. The following candidates were admitted into the school:—

E. Leonard	T. L. Conconi	T. Headley	R. Godlonton.
E. L. Whitford	G. C. Farrow	G. Watson.	

The Committee of Management (twenty in number) were re-elected.

Bro. Coe reported that the profits of the excursion to the Nore might be calculated at 60*l.* A vote of thanks to the President and Committee of the Nore excursion, acknowledging their kind services on the occasion, was unanimously passed; and a second vote to Bro. Coe, in particular, for his continued zeal in promoting the interests of this charity.

Bro. Dr. Crucefix moved that a congratulatory address be presented to H. R. H. the Duke of Sussex, the illustrious President of this Institution, upon the happy occasion of his restoration to sight; the motion was seconded by Mr. Birnie, and carried unanimously; after which it was unanimously resolved that Mr. Smith, the present Chairman, be requested to prepare and present the address. After the thanks of the meeting were offered to the Chairman, the court adjourned.

Sept. 5th.—The accounts were inspected, and a report made that 300*l.* 3½ stock had been purchased, making the total funded stock 5,300*l.* 3½ per cent.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

THE FESTIVAL.*

THE friends and subscribers to this excellent and praiseworthy institution—object, we should, perhaps, more properly call it, for the affair is but yet in embryo—dined together on Friday, 22d July last, at Lovegrove's West India Arms Tavern, Blackwall. About 120 Brethren were present from the various metropolitan Lodges, including some provincial and many other guests, not Masons, who availed themselves of the opportunity to evince those feelings of true philanthropy and genuine benevolence, which need not the aid of Masonry to concentrate their dwelling in the good man's heart. The chair was filled by Dr. Crucefix, a name well known in the Masonic world, and treasurer of the institution—we may for a moment call it so as, by the result of the evening, it will be seen that the first stone is all but laid. The Chairman was sup-

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* We are as usual indebted to the PUBLIC LEDGER for the copious and interesting account of this inaugural festival, which indeed has left us nothing to add but some general details of a business-like character, which we have taken the liberty to intersperse with the article of our excellent contemporary. Neither ought we to suffer to pass unnoticed the very fraternal support which has been derived from the GLOBE, ADVERTISER, and other journals, both metropolitan and provincial.—ED.

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ported right and left by the President, Brother Bell, the Vice-president, Brother Bigg, and many distinguished Brethren of the Order.

After the removal of the cloth, *Non Nobis Domine* was chaunted by Brothers Collier and Atkins, and Mr. Turner: after which Dr. Crucefix shortly addressed the company upon what he felt must be to them a disappointment of no ordinary nature, viz., the circumstance of his filling the chair upon the occasion—with permission he would postpone any particular explanation for a short time, that he might feel better qualified to do proper justice to some distinguished individuals. The Chairman then proposed the first toast—"The King, the Patron of the Craft." The national anthem followed this toast.

The Chairman then called for an overflowing bumper. The next toast he should give them was the first lady in the land,—a Freemason's wife,—the Patroness of the Freemasons' Female School—"The Queen." Glee—"Here's a health to the King and the Queen."

The third toast which was given, and which was received with the same marks of respect and affection as the preceding ones, was—"The Princess Victoria and the rest of the Royal Family." Glee—"Ye winds, gently whisper while she sleeps."

The Chairman then rose and said—Gentlemen, the toast to which I now call your attention, is one which will make its way, as it ever has, to your hearts. It is the health of "Our M. W. Grand Master, His Royal Highness the Duke of Sussex."—(Cheers). By the blessing of the Great Architect of the universe, he has been restored to sight, and will, I trust, before long, appear in person amongst us once more, and hear from our lips the homage of our hearts. Gentlemen, I cannot resist the impulse, in which I am prompted by my memory, to attempt to deliver upon this occasion a sentence from the speech of Mr. Alston to the assembled Masons of England at the last Especial Grand Lodge, convened for the express purpose of addressing our Royal Master. It was a sentence brief, but so expressive, as to leave nothing unsaid.—"He was one in whom the dignity of the prince was ennobled by the virtues of the Brother; in whose behalf the mercy of God had allowed the work of man and the science of the healing art to be brought to a happy conclusion."

Should the liberty I have thus taken with our distinguished Brother, by my imperfect recollection of his words, ever reach him, the motive by which I am actuated will, I hope, nay, I doubt not but it will, meet his most liberal interpretation.

Absent or present, in sickness or in health, the heart of His Royal Highness was ever with us.—(Cheers.) It would require a more eloquent panegyrist than the humble individual who addresses you, to pourtray his virtues, and to convey to your minds the adequate measure of their praise. I wish the task had fallen to more competent hands. But, humble as I am, you will not deem me unworthy—(Hear, hear)—and certainly to none of the many hearts which throb around me at the mere mention of the name of his Royal Highness, shall mine yield in the warm and sincere feelings of veneration and affection which we all entertain for our beloved and M. W. Grand Master.—(Cheers.) If I want words, it is a consolation that on such a theme even the most brilliant eloquence could be dispensed with.—(Loud cheering.) With the warmest gratitude to the all-wise and all-merciful Being, under whose blessing he has been restored to the enjoyment of corporeal health, and offering up our short but fervent prayer to that mighty

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Architect of the universe, the adoration of whose attributes "lives and breathes" through all our mysteries, that he will be graciously pleased to leave him long amongst us, to adorn by his brilliant presence, and to regulate by his wise experience, the affairs of our Order. I shall now give you the health of our "M. W. Grand Master, his Royal Highness the Duke of Sussex."—(Loud and protracted cheering.) Glee—"Merrily, merrily goes the bark."

The Chairman—Gentlemen, the next toast I have to propose is one which every true Mason will drink with pleasure: I shall give you conjointly the "Grand Masters of Scotland and Ireland, Lord Viscount Fincastle, and his Grace the Duke of Leinster." With regard to the latter, I should not be performing my duty, as chairman of a meeting like the present, were I to omit calling to your recollection his services to his Masonic Brethren of these kingdoms, in his place in Parliament during the discussion on the Irish Constabulary Bill. In this, his Grace was ably supported by the Marquess of Salisbury, and other peers. And while upon this subject, I must not omit to exhibit before an assembly like the present, where all are not exactly Masons, the striking proof of the holiness of our Order, and its moral power, when among the Masonic phalanx who nobly stood forward, were to be numbered noble Brethren, who on other subjects were directly opposed in opinion, but in Masonry they united, with one voice.—(Cheers.)

Brother Edward Moran said, that as an Irish Mason, having been initiated in a Lodge under the Masonic sway of his Grace the Duke of Leinster, he felt called on to acknowledge the toast, particularly as no other Brother rose to discharge so pleasing a duty. He was sure were the Duke himself present, he would have heard with delight the rapturous announcement with which this body, assembled in the sacred cause of charity, had hailed his name and that of the Grand Master for Scotland; he could also bear testimony to the zeal of the Grand Master of Ireland in the recent parliamentary passages to which their respected Chairman had alluded. He (Brother Moran) had the honour to be also a member of No. 1, the Grand Master's Lodge, of England, and if he might be allowed, however, incidentally to allude to extraneous topics on an occasion like the present, he could not sit down without giving expression to his ardent wish, that no repeal of the Masonic union between the two countries might ever take place.—(Applause.)

The Chairman next gave together the healths of "Lord Dundas, the Pro.-Grand Master, Lord John Churchill, the Deputy Grand Master, and all the Present and Past Grand Officers."

Brother Pitt then recited the address, from the pen of Brother Douglas Jerrold, which was delivered last year at the English Opera House.*

The conclusion of the address, which was very impressively given, was followed by loud applause.

The Chairman.—Gentlemen, the moment has now arrived, a trying one to me, and yet one of supreme gratification, when it becomes my duty, as the organ of your wishes, to advert to the object for which we have all assembled here this evening. I shall endeavour to do so to the best of my power. Some of those whom I have the honour to address are not Masons, but they have equally and as purely, in a cause like this, those feelings which do honour to the human heart. I trust I shall not stand attainted of any want of explicitness, when, at this early part of

* See p. 197, vol. II.

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my address to you, I must freely acknowledge, that although cheered and enspirited by the presence of such kind friends, I am necessarily prevented from touching upon some explanatory subjects connected with our Order, from a wish to avoid giving the slightest possible ground of offence. And I must further add, on the part of all who are engaged in support of what we consider from our hearts to be a laudable object, that our past arrangements are merely of a provisional nature; that however zealously we may have associated, however confident we may have felt in the honest justice of our cause, we have carefully avoided any course that can tend to compromise the honour, the dignity, or the prerogative of our Illustrious and Paternal Ruler. It will be our pleasing duty to continue this Masonic course, as the surest and best means to disarm prejudice and ultimately to ensure success. There is no one with a particle of generous emotion who does not feel for the hapless condition of the aged and unprotected man, who does not pity grey hairs sinking into the grave beneath the undeserved accumulation of the ills that follow in the train of dreary poverty. Other societies have been impressed with this sympathy—it has been a reproach to ours, that until lately we have not been so. It is true that the measure of our monthly benevolence has ever been dealt out with a liberal hand; but it has often been given to those who did not really merit it. This is, too, but a transient measure of relief, which the aged man cannot depend upon as a certainty; it leaves him, during the last remnant of his wretched existence, a dependent pensioner, and an unsatisfied mendicant of the casual bounty of those amongst whom in happier days he moved, an acquaintance and an ornament. He should have a home wherein to shelter his aged head.—(Hear). He should not be condemned, when his means and his strength have departed, to crave from adventitious charity, his scant and daily sustenance. To him who has pursued an honoured career amidst the beauties of our mysteries, whose life, in adherence to our laws, has been one of practical benevolence, so hard, so partial, so undeserved a fate should not arrive. The tear of sorrow which he had often wiped away from the soft cheek of orphan infancy, should not fall heavily along the furrows which time and time's precursor, care, had made. His dwelling should be the temple of peace, and not the cheerless home of penury and despair. But the good work has begun.—(Cheers). It has at length been acknowledged, almost universally, through our Order, that an asylum for aged and decayed Masons, would not interfere with our other charities. The aged and distressed Mason has, as I have already stated, continued irregularly to receive relief from the fund of monthly benevolence; but it is one thing to give a temporary alms, and another to afford certain and permanent relief.—(Hear, hear, hear). In fact, this temporary charity is in most instances no real relief whatever. The aged man who has once enjoyed the goods of fortune and the comforts of life, is generally of too proud a spirit to ask for bread from those with whom he has associated in his prosperity—he suffers the extreme of wretchedness and privation before he consents to do so—then you relieve him when relief is almost too late—the same ordeal, heartless on the one hand, and humiliating on the other, is again to be gone through; it cannot last—fresh claimants pour in, many of them unworthy ones—hope, too often disappointed, is succeeded by despair—despair is followed by death; and the poor, old, and deserving Mason, descends to his grave *unhonoured* and *unremembered!*—(Hear, hear). I do not appeal to your pity—I appeal to your justice.

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—(Cheers). Is there any man, the wealthiest of those whom I now address, can say that his present condition shall remain unimpaired—that sickness or misfortune may not deprive him at once of the means and the earnings of industry? This is a plain question. The answer and the deduction are still plainer. They force themselves home to the heart of every man. But many excellent Masons were afraid, and I believe there are some who labour under the same feeling, that such an institution as we contemplated would interfere with our other charities. The same was said when these were individually started; certainly, with regard to one of them (the Victuallers' Asylum) it was said that it would materially interfere with the Licensed Victuallers' School, and that each would injure each. Now, the contrary was proved to be the case. The Licensed Victuallers' School has been prosperous—it has gone on most prosperously—so much so, that the old building has been pulled down and a new one erected out of the subscriptions of its benefactors. With regard to the collection for our schools, this year's has been a glorious one. That for the boys has been considerably more than in former years, and the one for the girls is absolutely one-third more than in any year since its foundation. This shows the prosperity of our Order, and, what is equally pleasing to the heart of the Mason and the man, the spirit of the times.—(Loud cheers). But to our present charity.—(Hear, hear). Almost insuperable difficulties have been thrown in its way. One by one the greater number have disappeared. The remainder must be surmounted. Let us hope, in time, to take the asylum on our shoulders and go into the Grand Lodge with it.—(Cheers and laughter.) Let us say, "Here are our means; so much have we, the old man's friends, performed; now, give us your assistance, even on a moderate scale, but in any way give us assistance."—(Hear, hear). Well, if they do not think proper to do so, or make up their minds that it will be interfering with other praise-worthy objects and certain regulations, to deny our request—no matter, I say, we shall work on by ourselves.—(Cheers). And, I ask, what may we not do by time and perseverance? The greatest works, the mightiest achievements that ever were accomplished by human means, in every age and in every country, had small beginnings.—(Hear, hear). I ask you this simple question: if every man I see here to-night gets but the promise of support from one friend of his heart and of benevolence, and does so every twelve months, how very short a period may roll over our heads when our means shall be completed?—(Cheers). It is necessary to say one or two words before I conclude, on the sort of persons to whom such an institution may be destined to afford an asylum. It will not be enough that a man shall come and say, "I am, and have been, a Mason;" he must have testimonials of his having been a GOOD MASON. If he has been a good Mason, every thing is comprised in that which can entitle him to due consideration. With respect to the Tylers of the Craft, who have been alluded to by some Brethren when treating of the asylum, it may be observed that, if a Tyler be qualified in every other respect, the fact of having been a Tyler ought to be no bar to his admission; but, on the other hand, if he shall have no other recommendation but that of having been a Tyler, this should not be sufficient. The reason is, he has been but a serving Brother, and cannot have a claim with those who have been distinguished in the Craft, and who have consequently contributed to dispense, during former years, relief to the objects of its benevolence. The Chairman concluded by alluding to the fate of many Masons, and mentioned their

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names, the morning and the prime of whose years were spent amidst the sweets of independence and the blessings of domestic happiness, and yet the sunset of whose lives had sunk beneath the waves of misery and sorrow. He begged, then, after offering them his sincere thanks for the kind attention which they had afforded him, to propose

"Prosperity to the Asylum for Aged and Decayed Freemasons."—(Loud and long-continued applause.)

Brother Collier then gave the following appropriate song*, composed for the occasion by Brother Douglas Jerrold:—

Come, raise we a Temple of purpose divine;
Let cedars be chosen, the granite be laid;
Tho' we carve not the cherubim' face on the shrine,
Be sure highest spirits will lend us their aid.
We ask not to burnish our Temple with gold,
We ask not rich hangings—blue, purple, or red;
We seek but to build up a house for the old,
A refuge, a home, for the helpless Grey Head.

'Tis little to clamber life's wearisome steep,
When youth holds the staff, and our sandals are new;
Let hurricanes ravage, we tranquilly sleep,
Tho' rock be our couch, and our canopy, yew.
We 've hope when we climb with the bright early day,—
The hill yet before us, we heed not our bed;
But when we creep down with the sun-setting ray,
The earth coldly pillows the helpless Grey Head.

This mountain of life hath its vines and its streams,
The bountiful olive, milk, honey, and corn;
And some journey o'er it in happiest dreams,
And feed at all seasons from Plenty's full Horn.
And some, crawling downward, not once on the way,
Have tasted the banquet by competence spread;
And bent on their staff, in mute eloquence pray,
"A shelter, support, for the helpless Grey Head."

Then build we a Temple for age-stricken grief;
And think, as we bid the bright edifice rise,
We give to poor pilgrims a passing relief,
Who, summon'd, shall tell the good deed in the skies.
Then build we the Temple, and pour we the wheat,
For feeding the wretched, with manna *we're* fed;
What oil is so fragrant, what honey so sweet,
As that we bestow on the helpless Grey Head?

The Chairman next, after some remarks upon the existing charitable institutions, gave "Prosperity to the Boys' and Girls' School."—(Cheers.)

Brother Bell, the president, then rose and called for a full bumper to "one of the most benevolent men, and one of the best Masons that ever did honour to the Craft." To the many titles of esteem which he enjoyed, and which raised him to a proud station in the Masonic world, he

* We understand this Song, as set to Music, will be published.

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added one more brilliant than the rest, namely, perseverance in the particular object which had called the meeting together that evening. The time, the talents, the money he had expended to bring it about were what none but those impressed by the strongest feelings of benevolence would have risked. "He may, with truth and justice," said Brother Bell, "be called the father and founder of this asylum; and when his spirit shall have winged its happier flight for the Grand Lodge above, on his grave may be written 'The Old Mason's Friend.'—(Cheers.) He could not aspire to a nobler, a purer ambition. I trust his efforts will be crowned with the success which they deserve; indeed I am sanguine that they shall.—(Cheers.) It is a good cause—the best sympathies of humanity are with it—and the hand that placed from heaven those sympathies in the human heart will not fail to render it His all-powerful assistance.—(Cheers.) Gentlemen, without one more observation, for you all know and esteem him, I shall give you the health of our worthy brother, 'the Chairman, Dr. Crucefix.'"—(Loud cheers.)

The Chairman, in returning thanks, observed, that some explanation should be offered to the company for the absence of some of those distinguished Brethren who had been solicited to take the chair. The parliamentary duties of some, and the absence of others from town had seriously disappointed the expectation of the stewards, and up to yesterday hope had not utterly fled; then, however, the last application was declined with a necessitous but kind explanation; and as the treasurer, he (Dr. C.) was requested to meet the company, whose reception of him he should cherish with the most grateful recollection. He then announced the names of many distinguished Masons who had promised to join the charity; amongst others, Lord Albert Conyngham, and Mr. Pattison, the Governor of the Bank of England, the former of whom had regretted his inability to comply with the invitation which had been given to preside at the banquet that evening from duties of a paramount nature, which demanded his presence elsewhere, and the latter had promised, if "Sparta had no worthier son," to preside on the next anniversary.—(Cheers.) With regard to the intended asylum, the Chairman said that it had been estimated that 7000*l.* would be sufficient to erect and otherwise prepare it. From the spirited manner in which the good cause had begun, he had no doubt of its ultimate and speedy success*. In conclusion, Dr. Crucefix said, "Gentlemen, once more unaffectedly and from my heart I thank you—I am a pledged man to render this and every other benevolent object of the Craft all the service in my power, and to evince towards it all the affection which an undying love of Freemasonry has planted in my soul."—(Loud cheers.)

Brother Pitt then read the list of subscriptions.

The benefit at the English Opera House returned 100*l.*; that at the Pavilion Theatre 40*l.* Amongst the subscribers were, Lord A. Conyngham; Brothers Bell, Watkins, Buckingham, and several of the Stewards ten guineas each; Brothers Hennekey and Partridge twenty guineas each; Brothers Bigg, Cuff, and others, 5*l.* each; several of the members of the Burlington and Bank of England Lodges 10*l.* each; the Lodge of Peace and Harmony twenty guineas; Dr. Crucefix, fifty guineas; the Chairman's snuff-box, twenty guineas.

This last announcement excited great merriment. It appears that

* The Chairman entered into some general statements and views, which as they may probably undergo a closer investigation, it may be premature to publish.

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the Doctor has a large snuff-box, which is so beautifully constructed, as to excite the curiosity of any person who takes it up to examine its inside. The first of its treasures which strikes the eye of the searcher is the following excellent memento, "Do not forget the Aged Mason's Asylum at a pinch."

The total amount of the subscriptions was announced to be upwards of 750*l.*

The following toasts were subsequently given:—

"The Ladies." It is with some regret, gentlemen, that upon this happy occasion we cannot boast the presence of that galaxy of beauty which always irradiates our meetings; yet well we know that the gentle bosoms of our wives and daughters glow at this very moment with the warmest sympathy, and that if ever a meeting in Masonry more than another was sanctioned by them, this is that one. I could tell you of circumstantial proofs of the aid they have already given, in a moral sense, and in pecuniary offerings, which would call for the utmost expression of delight—when does not dear woman take the lead in good works!—The toast was rapturously welcomed.

"The Gentlemen present who are not Masons."

Mr. Nathan Solomons returned thanks.

"The health of the gentlemen present connected with the Public Press."

Mr. J. Lee Stevens, of the *Public Ledger*, acknowledged the compliment on the part of the gentlemen present, connected with the public Press. And, in illustration of the instability of human affairs, to which such appropriate allusion had been made by the Chairman, Mr. Stevens stated, that a gentleman engaged in the legal profession, who had served with him the office of Provincial Grand Steward for Devon, three or four consecutive years, proposed to him the joint purchase of a spot of ground, in their native town, as the scite of a Masonic Hall. The deposit of purchase was paid by them, and in a comparatively short period an association of their Masonic friends was formed, among whom the necessary funds were raised for the completion of the purchase, and the erection of a very handsome and substantial edifice, dedicated to the promulgation of Freemasonry. Not long after that period, sickness and misfortune became the constant attendants of the original projector of the building, and remained with him until dismissed by the hand of death. This unfortunate Brother left behind him a widow and an infant family, without the most trifling provision. With the cheerful assistance of the worthy Chairman, and other highly respected members of the craft, he (Mr. S.) had the gratification of promoting the election, to the Boys' School, of one of the children of his deceased friend; and he hoped to be equally fortunate in obtaining a place of refuge and instruction for another of the young fatherless, at the approaching election for the Girls' School. With such instances before them, he could not avoid joining the meeting then assembled, in the completion of the grand scheme of Masonic charity—in putting the key-stone to the arch, by the formation of an Asylum for Aged and Decayed Freemasons.

"The health of Brother Jerrold," whose zeal and talents have been equally serviceable to the cause; for which compliment Brother Jerrold briefly but energetically expressed his thanks.

"The healths of the Stewards."

In proposing this toast, the Chairman paid a just compliment to the

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Board. Notwithstading the difficulties that might be supposed to have attended the formation of a Board, after the disappointment of last year, the Brethren, who then rallied round the standard of the "Old Mason," on the first sound of the trumpet flew to the ranks and re-embodied themselves, and worthily had they filled the post of honour. The arrangements of the day proved their excellent management; and, although the truly Masonic spirit that pervaded the company, had enabled them to sit quietly and enjoy themselves, still the duties that had occupied them previously were of no ordinary character; for himself, he was deeply indebted to his brother stewards, and, in the name of the company, he very gratefully thanked them.—(Great applause.)

Mr. Bell, then rose and said—"I wish, Brethren, I could do that justice to the enthusiastic manner in which you have received the last toast, that my heart bids me; what is impossible must, therefore, yield to what is possible, and I can honestly declare that we are grateful to you for the very flattering compliment we have received. I ought to state that we feel proud in having assisted in the work of to-day, and that we shall most cheerfully continue to labour in the cause. We cannot admit that the prospect of success is otherwise than encouraging; and supported, therefore, by such a meeting as this, we feel that there exists a moral strength which, if properly applied, must be equal to any emergency however great. I can aver that with regard to the arrangements we have had but one sentiment, which was, to make them agreeable to you; and that whatever may have been our disappointments in a Chairman, as they respectively occurred, we renewed our determination to find another, and did not despair of the result, happen what might. We had a resource—and we hope the happy day that has passed will prove that we were not mistaken. Brethren, we began with a determination to win your good opinion, and you have been pleased to convince us that we have succeeded."

The numbers present, as stated, was about 120, which, considering the lateness of the season, and the many calls that had been made upon the attendance of the fraternity, was indicative of the powerful impression that was excited; but it was the peculiar character of the meeting that should be especially noticed. If it was not graced by a splendid cortège of grand officers, there were associated many—very many—whose presence gave an earnest of what will prove most valuable. It was the example which, as MASTERS OF LODGES, they set to their respective constituencies, which we trust will not be forgotten by them; the liberal Brethren thus intrusted with their respective chairs, have nobly pointed out the course of charity, and in this duty PAST MASTERS cheerfully shared, and, consequently, claim equal merit.

The Chairman was supported on the right by Brother Bell, with members of the Regularity, No. 108; on the left, by Brother Bigg, with Brother Phillips, P.M., and upwards of twenty of the Moira, 109. The British Lodge, No. 8, the St. Paul's, 229, and other Brethren, filled the left table; Brother Henekey, with the Emulation, 21, continued the right-hand table, with Brethren from various lodges, which terminated with the Bank of England Brethren, 329. The Public Press, the Burlington Lodge, 113, the Neptune, 22, and other lodges, occupied the centre table.

A list of Stewards, for 1837, was handed into the Chairman, which we have mislaid. Among the names, however, we remember those of

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Brother Moran, No. 1, Brother L. Stevens, No. 8, and Brother W. T. Falconer, No. 108; and some of the present Board have expressed a desire to serve again.

We must not forget to add that Brother Collyer acted with his usual liberality; and, with the assistance of Brother Atkins and Mr. Turner, the vocal amusement was rendered a very prominent feature; and, as a valedictory remark, it is but justice to Brothers Lovegrove and Fricke, the landlords, to express on the part of all, that their arrangements were in every respect most liberal. This tribute is but just, for the plan as arranged was necessarily economical, and yet the utmost liberality was clearly observable.

The company separated at ten o'clock, highly delighted with the excellent enjoyment and the happy results of the evening.

August 29th.—General Meeting, Radley's Hotel.

Present—Dr. Crucefix, in the Chair, and seventeen other subscribers.

Various correspondence was submitted to the meeting.

Mr. Bell, the President of the late Board of Stewards, presented a very satisfactory account of the proceedings of the Board, and of the recent festival, which was ordered to be inserted in the minutes.

A resolution was passed expressive of the pleasing prospect of success that was now presented, and which nothing but a want of energy and perseverance can defeat.

The Sub-Committee was extended from seven to fifteen, and the following subscribers were added to complete such number, viz.—Brothers G. Price, Larby, Partridge, Bigg, R. T. Hall, Buckingham, Chandler, and Whisson.

In reply to several Correspondents, we can state the following regulations in regard to subscriptions:—

Fifty Guineas, and upwards—render the donor eligible to be proposed as a Vice-President.

Twenty Guineas—constitute a Life Governor.

Ten Guineas—a Life Subscriber.

Two Guineas, annually—a Governor.

One Guinea, annually—a Subscriber.

(The privileges to be accordingly.)

Fifty Guineas, from a Lodge—entitle it to the privileges of a Life Governor in perpetuity.

Twenty Guineas, from a Lodge—entitle it to the same privileges for a given number of years.

Ten Guineas—in proportion.

Annual Subscriptions qualify the Master, as an individual Governor, a Subscriber.

And, Lastly—As many Brethren, as well as Lodges, have expressed a desire to offer the smaller Subscription, with an intention to make up a Life Governorship or Life Subscribership, it is understood that such such Subscriptions, if regularly continued for three years, shall be considered as in part of the entire amount to be then completed.

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MASONIC CHIT CHAT.

THE DUKE OF SUSSEX.—The following is a passage in the answer of his Royal Highness to the City deputation:—"The malady under which I have been suffering of late years, whilst it separated me from the discharge of my active duties in public life, has enabled me to meditate more exclusively on the past; and I rejoice to find that the principles which have hitherto guided my conduct are, in your estimation, the best adapted to effect those beneficial purposes which are and ought to be the objects of every well-constituted society. They are best defined as connecting the diffusion of useful knowledge with the maintenance of personal and intellectual freedom." It seems the address was described to be that of the Lord Mayor, Aldermen, and Common Council of the City of London; whereas the answer commenced with "My lord, and gentlemen of the Common Council," omitting any reference to the aldermen. After a copy of the reply had been received, without comment, by Mr. Alderman Wood, and handed in due form to the Remembrancer, Sir P. Laurie good humouredly accosting the Duke, said, "Your Royal Highness, what have *we* done, that you have passed us over without notice? The aldermen are a body still in existence. We really have not *yet* been extinguished, and I mean to stand up for the rights of *my order*." "Surely, surely," said his Royal Highness, laughing, and, desiring the manuscript to be returned to him, he caused the unintentional omission to be supplied. Mr. Pritchard observed, that the mistake was ominous, as sometimes "coming events cast their shadows before."

His Royal Highness the Duke of Sussex, accompanied by Lord John Churchill, arrived at Kimnel Park, the seat of Lord Dinorben, on Tuesday last, where we understand he intends to remain over Christmas; and in the mean time he will pay a short visit to our noble neighbour the Marquis of Westminster. It is also more than probable that the royal duke will accept a respectful invitation which has been given him from the Masonic Lodge of this city, to honour with his presence the "Cestrian Lodge," and afterwards dine with the Craft. We are much gratified in being able to state that the royal duke's eyesight and general health are greatly improved, and he is now looking extremely well.—*Chester Chronicle.*

His Royal Highness the Grand Master went through the business of Grand Lodge on the 7th, without being apparently fatigued; and on retiring to his private room gave audience to several distinguished Masons. He visited the King on the 9th, and on the following Monday left Kensington Palace for Kimnel Park, the seat of Lord Dinorben, where his Royal Highness purposes to remain some time. Mr. Alexander is so satisfied of the state of the eyes as to be under no apprehension whatever that he shall be summoned to visit his Royal patient. Previous to his departure, the Grand Master affixed his signature to nearly 200 addresses. We must not omit to quote from the *Chronicle* the following paragraph:—"Previous to Grand Lodge, the Moolavee Ishmael Khan was congratulating his Royal Highness on his happy restoration to sight, when the Duke replied, 'In your oriental climes it is sometimes usual to *put out* the eyes of princes. Now, when you return home, you can tell your countrymen that you have seen the eyes

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of a prince restored, through the advancement of science, and under the blessing of Providence.'"

ROYAL MARRIAGE.—We understand that Prince Ernest of Hesse Philippsthal will shortly be united to Mademoiselle Augusta d'Este, daughter of the Duke of Sussex, by Lady Augusta de Ameland, daughter of the Earl of Dunmore. The nuptials will be celebrated at Windsor Castle in the presence of their Majesties, the Duke of Sussex, and the different branches of the royal family at present in England.—*Evening Paper.*

WINDSOR CASTLE, August 26.—The King was this day pleased to confer the honour of Knighthood upon Major Edward Brakenbury, Knight of the Royal Military Order of the Tower and Sword, and Knight of St. Ferdinand. Sir Edward Brackenbury is at present the provincial Senior Grand Warden for Lincolnshire.

THE PERSIAN PRINCES, LATELY INITIATED IN LONDON.—Their names are Reza Koolee Meerza, Nejeff Koolee Meerza, and Timoor Meerza. They are grandsons of the late Futeh Alle Shah, and children of Hoossein Allee Meerza, late Prince-Governor of the province of Fars, who was the fourth or fifth son of that monarch. Thus they are first cousins of Mahomed Shah, who at present occupies the throne, and who is the son of Abbas Meerza, late Prince-Royal of Persia. On the death of Futeh Allee Shah, their father, Hoossein Allee Meerza, conceiving his own title to the throne to be as good as that of his nephew, made an attempt to secure it for himself; but being beaten, and driven back to Shiraz, he was made prisoner there with several of his family, while the three Princes now in question, together with three more of their brothers, cut their way from the gates of that city, escaping to the mountains, and after a variety of hardships reached the sanctuary of Meshed Allee, or Nejeff, near Bagdad. From thence they have come to implore the assistance and friendly intervention of the English Government with their cousin, the Shah, in procuring for them pardon, and a restitution of part of their private property. In the meantime they are the guests of the English Government, and are attended on the part of Government by Mr. J. Baillie Fraser, who has himself but lately returned from Persia, and who generally accompanies them in society. They rather avoid publicity, and being made "lions" of, and prefer the inspection of public institutions, military reviews, or arsenals, to balls, concerts, or operas. Wednesday they visited the Bethlehem Hospital, St. George's-fields, and are to look at some of the principal prisons of the metropolis. Their stay in England will probably be but short.

THE DEPUTY GRAND MASTER OF IRELAND.—This distinguished Mason (Wm. White, Esq.) has lately visited London, and it has been much regreted that the adjournment of all the principal Lodges prevented his profiting by what we know to have been nearest his heart; viz. the cultivation of the acquaintance of the London fraternity, and the opportunity of ascertaining the best means of more closely approximating the discipline of the Irish with the English system of work. Few as were the opportunities afforded to the Brethren to be introduced to our talented and distinguished friend and Brother, as we are proud to claim him, they were sufficient to convince them of his kindness, affability, and truly social character. Mr. White visited the Master Mason's Lodge of Improvement at the Fitzroy Coffee House, accompanied by some personal friends.

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THE GRAND REGISTRAR.—The vacancy caused by the lamented death of Mr. Meyrick has not yet been filled up. It is said the Grand Master wished it to be accepted by a very worthy Member of the Order, but who declined it with his usual modesty. No person would have been better calculated for it; but as its duties from change of circumstances threaten to become more onerous, the Brother in question felt the importance of the trust, and also that it might be attended with inconvenience.

The original letter (with its translation) from the Indian Rajah, Omdut ul Omrah, addressed to the late Duke of Manchester, as Grand Master, expressing the thanks of his highness for having been thought worthy of initiation into Freemasonry, has been cleaned, and the frame re-gilt. It was removed from the Grand Secretary's office to the Grand Master's room, at the initiation of the Moolavee Ismael Khan, where it occupies a conspicuous situation, with the portraits of King George III., the father of our present Grand Master, and Sir Christopher Wren, the regenerator of the Order in England.

HOGARTH.—This celebrated artist was a Freemason; he designed the Jewel as worn by the Grand Stewards, until the recent alteration.

In the Vestry Room of St. Mary-le-Strand there is a caricature print, framed and glazed, which appears much prized by the parish authorities. It is probably the gift of some deceased Brother vestryman, who whether in joke or in earnest has thus handed down for nearly a century, what was, no doubt, in its time, conceived as "a fling at the Order." There is, however, some merit in the execution; and as a relic of the olden time is worthy the examination of the curious.

LODGE OF BENEVOLENCE, July 27, 1836.—Brother W. F. Bossy in the chair. This evening's Lodge was remarkable in the annals of Freemasonry, from the circumstance of its proving a "*Maiden Lodge.*" There were but three petitions, and all being informal there was no vote of money passed.

The Deputy Grand Secretary for Ireland, Brother Fowler, has addressed a letter to the Grand Lodges of England and Scotland, announcing the gratifying intelligence, that Brother Thomas Steele, who sometime since was suspended from the exercise of his Masonic functions, was restored to the bosom of the Grand Lodge.

MARRIED.—On the 19th of May last, at Weymouth, by the Rev. Brother Willoughby Brassey, Dr. J. Horace Freer, of Hackney, late of King-street, Finsbury-square, London, and formely of Calcutta, to Emily, widow of the late Dr. John Ollive, of Staines, Middlesex, and youngest daughter of the late Thomas Hodson, Esq., of Knapton House, East Riding, County of York.

INFLUENCE OF FREEMASONRY ON ARCHITECTURE IN THE MIDDLE AGES.—At the Royal Academy, on Monday evening, the 21st ult., Mr. Westmacott, in concluding his course of lectures for the season, took an extensive view of the causes of the declension of the arts generally, and with respect to the revival of the arts in England. There were two principal causes which tended materially to assist the restoration of literature and the arts in England, as well as to assist it in other parts of Europe; these were the Crusades, and the extension, or it might be

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called the establishment, of the Freemasons' institution in the north and west of Europe. The adventurers who returned from the Holy Land, brought back some ideas of various improvements, particularly in architecture, and along with these, a strong desire to erect castellated, ecclesiastical, and palatial edifices, to display the taste they had acquired; and in less than a century from the first crusade, above six hundred buildings of the above description had been erected in southern and western Europe. This taste was spread into almost all countries by the establishment of the Fraternity of Freemasons, who, it appears, had, under some peculiar form of Brotherhood, existed for an immemorial period in Syria and other parts of the East, from whence some bands of them migrated to Europe, and after a time a great efflux of these ingenious men—Italian, German, French, Spanish, &c. had spread themselves in communities through all civilised Europe; and in all countries where they settled, we find the same style of architecture from that period, but differing in some points of treatment, as suited the climate.

Important to Voyagers by Steam-packets.—George Winsor, late barber-surgeon to the man in the moon, but now chin-operator to the gentlemen in the Comet (Gravesend steam-packet). Keen razors—warm water—sweet-scented Windsor soap, and lily-white linen always ready.—*A true copy, taken on board, from the cabin-door of the waggish barber.*

W. M. Thiselton, Esq. Past Grand Steward and Treasurer to the Lodge of Antiquity, has been lately admitted a member of the Bar, by the Benchers of the Inner Temple.

Ignorance about Freemasonry.—Major Skinner, in his just published "*Adventures during a Journey overland into India,*" tells the following as having occurred to him whilst on the site of Capernaum. "I was excessively hungry (he had gone into the house of a Christian saddle maker for a temporary lodging), for I had fasted all day long; and Hassan having sympathy with my feelings in this particular, opened a bag from which rolled out a quantity of hard eggs. As I began to crack them, two or three visitors came in, who viewed this unhallowed occupation, as I found they considered it, with astonishment. 'Have you given your house to an infidel?' said one. The old woman crossed herself, and muttered something that sounded so like an incantation that I was under some uneasiness for the result. They all drew away from me, while I continued my preparations. The young woman, at last, suggested that I might be a Freemason, and not so bad as an infidel; and they crossed themselves over again. 'What is the matter?' I at length made Hassan inquire. 'Is your master a Christian,' asked the woman, 'that he eats eggs in Lent?' 'What do I know?' said Hassan; he is a Frank, and has good cause to be hungry.' They all shook their heads and muttered, '*Her masom*—he is a Mason.' 'And pray,' said I, 'What is a Mason?' 'An infidel, a heretic, and the devil to boot!' hastily rejoined the old dame; while she nodded thrice, like one of the weird sisters at the cauldron. I instantly put away my eggs, and endeavoured to gain the good opinion of the party by proposing to join in their own meal. When we were seated close together, again I attempted to explain to them the nature of Freemasonry; and if I did not succeed in vindicating that fraternity, I won the pretty landlady to my own side, who seemed perfectly delighted when I assured her, that good as I believed Masons to be, I was not one myself."

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Obituary.

William Meyrick, Esq., for many years Grand Registrar of the Order, June 29, aged 75, at his house in Red Lion-square, of a lingering illness (diabetes). He was buried on the 7th of July, at the cemetery in the Harrow Road, and was followed to the grave by the following Brethren, besides private friends:—Lord John Churchill, J. Henderson, W. Birnie, S. M'Gillivray, T. F. Savory, W. H. White, C. Simpson, and J. Burckhardt. His nephew and executor, Lieut. Col. Meyrick, married Lady Laura, the daughter of the Duke of Cleveland, and becomes possessed of the property of the deceased Brother, whom we understand died wealthy, and left but few legacies. The funeral was as private as could be permitted, pursuant to a wish expressed before death. Many of the nobility were desirous to pay a mark of respect on the melancholy occasion, and sent their carriages. His Royal Highness the Duke of Sussex being prevented by illness, deputed Lord John Churchill as his representative to attend the remains of his much esteemed friend to the tomb. His Royal Highness, we hear, expressed a wish to inspect his Masonic papers, which were immediately forwarded; they are, no doubt, curious and interesting, perhaps valuable, as from the situation the deceased Brother held in the Craft, and his well known attachment to it, he must have collected and preserved many documents.

Our intercourse with Brother Meyrick had been but limited; it was sufficient, however, to prove that he possessed a warm heart, a well regulated mind, and a high sense of personal honour. He was in Masonry a link as it were between the former and the present day—vigilant to prevent innovation, yet the first to support, if not warmly to advocate measures which he saw clearly could tend to public utility. We acknowledge that to his cordial approbation, warmly, yet cautiously expressed, we are indebted for that confidence which has nerved our own exertions; in this tribute of acknowledgment we must, however, include other senior Brethren of the Order, whom to name in conjunction with their deceased friend, would be sufficient honour; but we refrain from motives of prudence. Brother Meyrick also approved of the contemplated Masons' Asylum, and it was at the last public meeting he attended, (the centenary of the Grand Stewards' Lodge), that when he dropped his mite into our hands, he said these prophetic words,—"If I live until the festival you talk of, I shall contribute something you shall not be sorry to receive." He died a month before the festival took place. Had some kind friend but mentioned the subject to him, we feel confident he would have added the asylum to his small list of legacies. About 1792, Brother Meyrick, with many other Brethren, about twenty in number, retired from the Harodim Lodge, then in consequence dissolved, and joined the Antiquity, which was but low in numbers; he warmly supported its interests, and continued a Member until his decease. He was for the second time appointed acting Grand Master for eastern Lancashire about twelve months since. Farewell, Brother Meyrick—time shall pass away, but it will seldom record a worthier Brother than was thyself! The Meyrick family have been distinguished in the Craft.—In 1784 James Meyrick, Esq., was J. G. W. In 1795 John Meyrick, Esq. was S. G. W. They were both brothers to the deceased: the former, James, was appointed Prov. G. M. for Surrey, in 1795, and died in 1819. He subscribed 25*l.* to Hall Loan, which he afterwards relinquished.

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Alfred Mason, July 11, the infant son of Richard Edward Arden, Esq., P.M. of the Jerusalem Lodge, who, in one year, has been bereaved of his wife and two of his children.

Sir Mathew White Ridley, Bart., *M.P.*, Provincial Grand Master for Northumberland, July 15, aged 58, at Richmond. The deceased Brother was a zealous, if not a very active Mason, and his death is a subject of deep regret.

Bro. Joseph Smith, July 16, aged 73, of Lord-street, Sutton. He was the oldest Freemason in Macclesfield, and was for forty years the clerk of the old Union Society in that town.

Sir Christopher Cole, K.C.B., died at Llanelly, Glamorganshire, August 24. He was Captain in the Royal Navy and Colonel of Marines, and was for many years *M.P.* for the county of Glamorgan. Sir Christopher was initiated in the Indefatigable Lodge, Swansea, No. 288, on the 9th of September, 1817, and was a contributing Member at the time of his decease. By the calendar for 1818, it appears he was then appointed Provincial Grand Master for South Wales, which province thereby becomes vacant. The Beaufort Lodge have addressed a very eloquent address to the Grand Master, setting forth the high qualities of the deceased, who was conspicuous for spotless honour and personal virtue. The brightest eulogium is contained in the hope that his successor may in some measure possess such qualities; and they further solicit the appointment of the Duke of Beaufort as their Provincial Chief.

Charles R. B. Granville, aged 22, on the 1st of September, suddenly, at Broadstairs, eldest son of Dr. Granville, and Lieutenant and Adjutant in his Majesty's 89th regiment. We understand the lamented accident occurred while bathing. We are not certain if the deceased was in the Order, but his father is a highly esteemed Member of it, and we can enter into his feelings at the heavy calamity with which he has been visited.

At Paisley, on the 12th of September, of fever, Archibald Donald, mason, R. W. M. of the Paisley St. Mirren's Lodge, and on the 15th, Marrion Cairnduff, his relict, of the same disease.

Lately, Brother Newton, formerly of the Burlington Lodge. By profession an artist, and with talents above mediocrity, the deceased was never fortunate enough to pass the bounds of misfortune; yet he was neither a spendthrift nor an idler: he left his family totally unprovided for, and their case may probably excite the sympathy of some who, if not wealthy, may have something to spare. Among these there must be many who have spent some pleasant hours in Brother Newton's company, who had an excellent bass voice, and was of unobtrusive habits.

PROVINCIAL.

We have stated, in another page, the impossibility of inserting the various addresses of congratulation to the Grand Master, which we have received for insertion, and trust that the reasons we have there given, will acquit us of inattention or disrespect.

The various Lodges in the provinces to which Grand Masters have been recently appointed, have received dispatches from the Grand Secretaries, directing them, for the future, to direct their official correspondence to their respective authorities.

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APPOINTMENT OF GRAND MASTERS.

Oxford—Rt. H. Lord H. John S. Churchill.
Surrey—The Rt. Hon. Lord Monson.
Essex—Rowland Alston, Esq. *M. P.*
Lancashire Eastern Division—T. Preston, Esq. continued as Dep. G. M. by appointment of the M. W. G. M.

Province become vacant since our last.
South Wales—by demise of Sir Christopher Cole, K.C.B.—R.N.

HERTS.—WATFORD.—On Friday, July 29th, the largest and most splendid Masonic meeting ever held in this county, took place at Watford, to celebrate the opening of the new Masonic Hall recently erected there, which is a magnificent room, 50 feet long, 25 feet wide, and 20 feet in height. The Brethren of the Watford Lodge assembled early in the afternoon; and after they had initiated three gentlemen into the Craft, and transacted the other business incidental to their Lodge, the R. W. Prov.-Grand Master for Herts, the Marquess of Salisbury proceeded to hold a Prov.-Grand Lodge, which was numerously attended by those Brethren who had the privilege of assisting at it. After the Lodge had been opened, and some business connected with the finances gone through, an election took place for the office of Grand Treasurer for the ensuing year, when Brother J. M. Carter, Esq., was unanimously re-elected. The Noble Prov.-Grand Master then proceeded to appoint and invest the following as his Prov.-Grand Officers for the ensuing year, the collar and jewel of each being borne to his lordship on a velvet cushion, by the Master of the Ceremonies:—

Brother	W. Stewart, P.G.W.	Dep.Prov.-Grand Master.
"	Geo. Proctor, W.M. (592)	S. Grand Warden.
"	Newland, W.M. (604)	J. Grand Warden.
"	Hon. and Rev. W. Capel (580)	Grand Chaplain.
"	J. M. Carter (578)	Grand Treasurer.
"	W. L. Thomas, P.M. (578)	Grand Secretary.
"	Y. Crawley, jun. J.W. (578)	S. Grand Deacon.
	Unwin (592)	J. Grand Deacon.
"	T. H. Darton (578)	Grand Sword Bearer.
"	Briggs (580)	Grand Sup. of Works.
"	Luppino (578)	Grand Organist.

After the business of the Grand Lodge was concluded, the Brethren about one hundred and twenty in number, were ushered to the banquet in the new hall, which presented a magnificent appearance, and was lighted with gas from two superb chandeliers, presented by Brother Majoribanks, W. M. In the absence of Brother Majoribanks, W. M., who, much to the regret of all present, was confined by an attack of the gout, the chair was ably filled by Brother Ward, P. M., near whom were seated the Marquess of Salisbury, Prov. G. M. for Herts; Rowland Alston, Esq. *M. P.*, P. G. W.; W. Stewart, Esq. P.G.W.; P. Clutterbuck, Esq. P. D. Prov. G. M.; Hon. and Rev. W. Capel; George Proctor, Esq.; J. M. Carter, Esq.; R. G. Alston, Esq.; and many other Brethren of rank and distinction in the county. The professional Brethren present were Brothers Jolly, Hobbs, and Atkins, assisted by a young gentleman, a pupil of Mr. Jolly, who contributed, by some beautiful solos and glees, to enhance the delight of the Brethren present. Nor must we omit to mention the excellent comic singing by Brother Captain

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Howard, whose songs were given with irresistible effect. One peculiar attribute of this meeting was the appearance of the gallery at one end of the hall, which was filled with elegantly dressed ladies, comprising the *élite* of the beauty and fashion of Watford and its neighbourhood. This circumstance, although it prevented the banquet being conducted according to strict Masonic custom, diffused a graceful charm upon the scene which it could not otherwise have received. After the King, the Grand Patron of the Order, his Royal Highness the Duke of Sussex, Grand Master of Masons, and several other Masonic toasts, had been given and drunk with enthusiasm, the Chairman said he rose to propose the health of a nobleman to whose merits he could not do sufficient justice. After alluding to his lordship's munificent donation towards the hall in which they were then assembled, and his great zeal and kindness towards the Craft in general, he proposed the health of the Marquess of Salisbury, the noble Provincial Grand Master.

The Marquess of Salisbury said he felt no small difficulty in returning thanks for the gratifying manner in which his name had been received; he could not sufficiently express his attachment to the Order to which they all belonged. He congratulated them upon the rapid increase of Masonry in this county, and to the manner in which it was graced this day by the presence of so many fair ladies, whom he had the pleasure of seeing before him; he was convinced that from what they then saw they would not feel more averse to the Order; the hall in which they then sat was an honour to the Watford Lodge, and he trusted would often be filled as it was at present. Although perhaps not strictly in order, he could not deny himself the pleasure of proposing as a toast "The Ladies of Watford."—(Very great applause).

The next toast was "The Right Honourable Lord H. John Spencer Churchill, Deputy Grand Master."

Lord Salisbury then said he rose to propose the health of a Brother who would have presided over them that day had not illness prevented him; it was a matter of deep regret that he was not present to witness the opening of that splendid building, towards the erection and embellishment of which he had so liberally contributed; he begged to propose "The health of Brother Marjoribanks, W. M., with the best wishes for his speedy recovery."—(Immense applause).

Brother Ward briefly returned thanks for the Worshipful Master.

The next toast was "The Grand Officers of England who were present."

Brother Rowland Alston said, he was sure he expressed the feeling of the Grand Lodge of England when he said that the proceedings of this day were most satisfactory. He could tell them that elsewhere, a Lodge more successful or more respectable as to the rank and number of its members did not exist. An admiration of the social compact which existed between them as Masons, was the feeling which induced him to become a member of that Order which leads only to good. He concluded, proposing "The Past Masters of the Lodge."

Brother Clutterbuck returned thanks.

The next toast was "The Grand Officers for Herts;" for which Brother Stewart briefly returned thanks in an appropriate manner.

The next toast proposed was "The Lodges of the County."

Brother Sworder, W. M. of the Hertford Lodge, returned thanks in a neat speech. He said, as the Master of the senior Lodge in the county, the duty devolved upon him of returning thanks. He could assure them that the Brethren of the Hertford Lodge had looked forward with sin-

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cere pleasure to that day, and their expectations had been amply realized by the gratifying proceedings of the day.

The other toasts which followed in succession were, "The visiting Brethren,"—"The newly joining Members of this Lodge,"—"The newly initiated Brethren," &c. &c. which were introduced and responded to by eloquent and appropriate speeches, which we much regret that our limits will not allow us to give in detail.

The Brethren separated at a late hour, highly pleased with the proceedings at the Festival, which had proved a delightful treat, and must contribute to the extension and popularity of this ancient and honourable Order in the county of Hertford.

Whilst speaking of the Watford Lodge, we must not omit to state the great obligation due to Brother Goldsmith, the secretary of the Lodge, whose unremitting exertions have mainly contributed to make the Lodge what it now is—one of the most numerous and respectable in the Craft.

In addition to his other munificent donations, Brother Marjoribanks has presented the Lodge with a superb massive silver cup and cover, which stands about eighteen inches high, and is about ten inches in diameter: it beers upon it the following inscription—

"Presented to the Watford Lodge, No. 580, by their Master, Brother Stewart Marjoribanks, Past Senior Grand Warden, Past Master of the Lodge of Friendship, No. 6, and Deputy Past Master of the Royal Alpha Lodge, No. 16, in testimony of his fraternal regard to its members, and sincere attachment to the principles inculcated by the Order,—so zealously and efficiently practised by them, A. L. 5836; A. D. 1836."

A very large and handsome suite of crimson curtains, to cover the three windows at the end of the room, was presented by Brother W. Stewart; and other Brethren have also contributed towards the embellishment of the Hall.

The Salisbury Lodge met on the 21st, and went through considerable business. Among the newly initiated was Mr. Harrison, the parliamentary counsel.

Surrey.—The appointment of Lord Monson as Provincial Grand Master of this county has given the greatest satisfaction; his Lordship had prepared to visit the continent, but deferred the journey that he might enter upon his duties without delay. The Surrey Lodges intend to meet to congratulate their provincial ruler, and sanguine hopes are entertained that the Chertsey and Guildford Lodges will be speedily revived.

Canterbury.—The United Industrious Lodge of Freemasons held in this city, have forwarded an address of congratulation to the Duke of Sussex, the Grand Master of the Order, on his recovery from his late serious indisposition.

Cambridge.—The Companions of the Royal Arch Chapter of Freemasons in this town, held their anniversary meeting on the 7th July, at the Red Lion Inn, the Provincial Grand Superintendant in the chair. The meeting was numerously and very respectably attended, and several new members were introduced; after the business of the morning the members dined together. In the course of the proceedings a congratulatory address was unanimously voted to his Royal Highness the Duke of Sussex, the Grand Master, on the happy restoration of his sight.

The Masons of the town have bespoke the Theatre on the 3d October, the profits arising from the evening to be applied to the funds of the Aged Mason's Asylum.

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Ipswich.—The British Union Lodge of Free and Accepted Masons at Ipswich, intend erecting an elegant and costly Masonic Hall, and have recently purchased an eligible piece of ground, abutting upon the road leading to the East Suffolk Hospital. Mr. W. Mason has been employed to prepare the designs and elevations; and the first stone will be laid as soon as the usual preliminary arrangements can be completed. The Hall, the length of which will be 42 feet by 24 feet, is to be built in the Grecian Doric style, in imitation of the Pantheon at Athens; the estimated cost, about 600*l.* The western elevation will be embellished by a six-column portico, supporting a pediment; the interior will also be ornamented with Corinthian columns, pilastres, and cornices, together with a richly-decorated coffered ceiling.

Lynn.—We have the pleasure to inform the Editor of the Review that, as he no doubt expected, Brother Broadfoot is using the utmost activity in fanning the Masonic embers in this town; we only wish he was more efficiently seconded by those who have the power, time, and means to help him; nevertheless, we know Brother B. will shortly give a good account.

Stafford.—A Provincial Grand Lodge for this county was held at the Shire-hall, Stafford, on Tuesday the 19th day of July, at 12 o'clock at noon precisely, when the attendance of the Brethren, in full Craft costume, was very numerous. A Chapter was held on Wednesday, the 20th of July, at 7 o'clock in the evening.

Intended Presentation of a Piece of Plate to Thomas Brutton, Esq. —Sept. 10th, a meeting was held at the George Inn, Stafford, pursuant to advertisement, for the purpose of forming arrangements relative to the intended Testimonial to be presented to Thomas Brutton, Esq., the Governor of the County prison. Captain Chetwynd, *M. P.*, was called to the chair.

The Chairman having read the advertisement, by which the meeting was convened, introduced the subject by eulogising Mr. Brutton's efficiency as a public officer, and his urbanity as a gentleman. He observed, that the effective discipline, and excellent government of Stafford gaol had frequently been acknowledged by noblemen and gentlemen of the first distinction during its superintendance by Mr. Brutton; and he concluded by recommending that arrangements be forthwith entered into for carrying into effect the intended measure, viz., of presenting that gentleman with some substantial testimonial of public approbation.

Mr. Robert Hughes, of Stafford, appeared on behalf of his father, Francis Hughes, Esq. (who was at a considerable distance from Stafford), to convey to the meeting his entire concurrence in its object. During the long period that he (Mr. F. Hughes) had performed the duties of surgeon to the county gaol, he had been intimately acquainted with three governors, before Mr. Brutton's appointment (Messrs. Scott, and Mr. Harris), and without disparagement to either of those gentlemen, or their superintendance respectively, he considered the present management of the gaol to be incomparably superior to anything he had ever witnessed. He requested the meeting would accept a sovereign as his contribution, and if that were not sufficient he should be happy to increase it.

The Rev. R. Buckeridge spoke in high terms of Mr. Brutton's prison discipline, and his amenity in private life. He thought the county was much indebted to him as an officer, and therefore cordially approved of the proposed measure.

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T. D. Weaver, Esq. concurred in the sentiments which had been expressed by the gentlemen who had spoken in favour of Mr. Brutton. A more zealous, talented, and effective officer could not be found. He evidently possessed, and in no ordinary degree, the necessary qualifications for discharging duties which required great promptitude, decision, and firmness; coupled with an extensive acquaintance with men and things, and a knowledge of the best means to secure the best ends. He (Mr. Weaver) was anxious to promote the object to the greatest practicable extent, and proposed a series of resolutions, which, with a few verbal alterations, were moved by the Rev. J. Smith, and seconded by Mr. R. Hughes, and adopted.

Thanks were moved to the Chairman by Mr. Weaver, and seconded by the Rev. R. Buckeridge, and the meeting adjourned to Saturday, the 8th of October next.

[The manner in which the services of our excellent friend and Brother, Thomas Brutton, are about to be noticed, reflects great credit upon the county, in which he has had an opportunity to carry into practical operation the highest behests of benevolence and humanity. How often must the abjectness of penury, the squalidness of want, the heart-rendings of convicts not yet quite hardened in crime, the apathy of many to whom vice is familiar, and the callous hardihood of the bravo, have passed in view before him, whose office as a governor of a gaol, was to see that the ends of justice were carried into effect for the protection of the community; could such an office be enviable—yes, reader, Brother Brutton has made it such—"a heart open to melting charity," spotless integrity, a character for decision, formed by a union of justice with mercy, all are in him one grand associate quality;—and well have the men of Stafford acted in their endeavours to do him honour. We trust that the Freemasons of Stafford will not be in the rear of this excellent matter, but that they will eagerly press forward, and record their estimation of a Brother, whose anxiety to promote all our *three* institutions for Girls, Boys, and Aged Masons, entitle him to the foremost rank in Masonic honours.—We know and love the man.—Ed.]

Nantwich, Cheshire, *August* 1.—A Provincial Grand Lodge for the County was held this day, for the purpose of offering an address of congratulation to the Illustrious Mason, the Most Worshipful Grand Master, on his recovery. A very numerous attendance of Grand Officers and Brethren assembled, to mark, by their respect to the Prince, the sentiments of their hearts, and to pray to the Eternal Throne for continued blessings in his favour. On the same day the King's friends, Lodge No. 370 met for the same purpose.

Nottingham, *June* 27.—Masonic Centenary.—The members of the Newstead Lodge, No. 55, of Free and Accepted Masons, assembling at the News House, St. James's-street, celebrated the Festival of St. John's, being the hundredth anniversary of the establishment of that Lodge in Nottingham. After the installation of the Master elect, and other business of the Craft, the Brethren sat down to an excellent dinner, at which the W. M. and several Brethren of the Commercial Lodge were also present. The evening was devoted to conviviality, when a variety of appropriate Masonic songs and speeches were delivered.—

Carlisle.—An especial Provincial Grand Lodge was held at the Coffee House, Carlisle, on Monday, 12th September, at one o'clock, for the purpose of congratulating His Royal Highness the Duke of Sussex,

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on his recovery, and other Business, at which the Masters and Deputations from the Lodges in the Province were requested to attend; and the presence of such Brethren of the neighbouring Provinces as could make it convenient were respectfully invited. Sir. Jas. Graham, Bart., P. G. M. presided.

The Lodge of Harmony, No. 241, was held on Monday, the 12th September, at twenty minutes before High Twelve, for the purpose of examining the accounts, &c. The Lodge was called from labour before one o'clock, to attend the Provincial Grand Lodge, and resumed its duties at 7 o'clock P. M. The W. Masters and those deputed from the Lodges in the Province, and Visiting Brethren, were respectfully invited to assist. This being a Festival Day, the Brethren dined t Brother Gray's, at 4 o'clock precisely.

NEWCHURCH, ROSSENDALE, *Sept.* 12, 1836.—The Brethren of the Lodge of Tranquility, No. 341, Newchurch, Rossendale, have presented Mr. John Whitworth of New-church, W. M. of the Lodge of Harmony, No. 363, Todmorden, with an elegant silver Snuff-Box, bearing the following inscription:—"Presented to Mr. John Whitworth, by the Members of the Masonic Lodge, Newchurch, Rossendale, as a token of their respect for his unwearied exertions in the welfare of the Craft. May, 1836." On which occasion our W. M., Bro. Joshua Hargraves, on presenting the box, addressed Bro. Whitworth as follows:

"Bro. Whitworth, I rise to perform an agreeable task, which my office as W. M. and the kindness of the Brethren alike impose upon me; but I undertake the same, I must acknowledge, with diffidence, because I feel how incapable I am to do justice to the subject of my address. The Brethren of our Lodge hold in the highest estimation, as they cannot in justice fail to do, your unwearied exertions for the welfare of the Craft in general but of this our Lodge in particular. Neither time, labour, nor expense have been spared by you, to make efficent the great cause, in which we are all engaged. These sentiments, sir, are quite inadequate to express the debt of gratitude that is due to you, and which are entertained by me, in common with all the Brethren of this Lodge: and who have requested me to present you with this small token of our esteem and regard; which has been prepared for the occasion, and which I now hold in my hand. I will not, by any further remarks, weaken the effects of the inscription, which I presume testifies the sentiments of the Brethren; and which, with your permission, I will now read." Which having done, Bro. Hargraves then presented the box with the fervent wish, that, "as a man and Mason, Bro. Whitworth might still continue to be a shining character in our ancient and honourable society."

During the preceding address, Bro. Whitworth was very much affected; but, after a short pause, he rallied a little, so as to give vent to his feelings.—We subjoin some extracts.

"Worshipful Master, Senior and Junior Wardens, and Brethren,—It is with mingled emotions, of surprise and gratitude, which no expressions of mine can give you an adequate idea, that I now accept this pledge of your favour and esteem: accompanied with such a neat and flattering speech, as our W. M. has been pleased to bestow upon me: for flattering I must needs term it, because I am in no wise deserving, either of such a present, or of such a speech. Any exertions which I have made, for the benefit of the fraternity, have only been, what I consider to be the duty of every member of our most ancient and honourable

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institution. For me to endeavour to declare my grateful sentiments to you on this occasion, is utterly impossible; I am quite at a loss for words to give utterance to my feelings; but I have no doubt, the pure and unsophisticated overflowings of a grateful heart, will be more acceptable to you than a long and eloquent speech, adorned with all the flowers of oratory if void of the genuine feelings of gratitude and respect. Brethren, I consider your uniform conduct towards me, during my residence here, but especially this uncalled for, this unexpected, this generous act of yours, to be a strong illustration of the benign, and unbounded philantrophic influence of Masonry over its genuine possessors; for, certainly a Mason, he who deserves a name so great, is a man devoid of all little, narrow, low-minded prejudices; he is a man whose arms are opened, and whose bosom's bared, to receive and succour a genuine Brother, whether he be Christian, Jew, or Mahometan; whether from the frozen regions of the Poles, or from under the scorching rays of a tropical sun; whether his skin be white, black, or tawny; whether he be prince, or peasant, he is certainly a Brother, and as such, deserves a Brother's regard. In conclusion, Brethren, I beg to say that this gift of yours will be carefully preserved by me, out of respect to you, the givers; and descend as an heir-loom to my posterity, which posterity I hope will be a long line of more enlightened, and virtuous Masons, than is the unworthy object of your present favour."

Masonry in the Eastern Division of Lancashire.—The First Stone of a New Bridge, to comprise three arches of 29½ feet span each, over the dangerous ford across the river Irwell, at Radcliff, near Bury, Lancashire, was laid, with Masonic solemnities, on the 24th of June; Bro. Kay Openshaw, of the Lodge of Napthali, No 333, Bury, contractor and builder, at whose request the above Lodge applied for and obtained a Dispensation for the purpose, and he generously subscribed 20*l.* to meet the extra expenses to the Lodge. The proceedings were the more appropriate, as it was the day on which the three Bury Lodges, Nos. 50, 150, and 333, and others in the neighbourhood, annually hold their Midsummer Festival of St. John. Invitations were sent to the Brethren of the several Lodges in the divisions, from the authorised Lodge, No. 333, and a deputation from Bury, headed by Bro. Hughes, S. W. of Lodge No. 50, waited upon Bro. the Rev. Birket Dawson, *B. D.*, Prov. G. Chap. of E. D. L. and P. M. of Lodge 44, Bolton, to request his assistance, and he attended accordingly, as did several other Brethren from the same Lodge, including Bro. Richard Daly, Esq., Prov. G. T. of E. D. L., now also S. W. of No. 44; Bro. David Barber, Prov. I. G. of E. D. L., also at the time Secretary of No. 44; Bro. S. Grime, then I. G. of the same Lodge, &c. &c., besides Brethren from the other Lodges in Bolton, Ringley, &c. &c. &c. The authorised Lodge was opened in due form, with solemn prayer, at ten o'clock, A. M., and about eleven, the Brethren of the Lodge of Napthali, accompanied by many visitors, formed in procession, preceded by their banner and an excellent band of music, all the Brethren in black with Craft clothing, to Prince Edwin's Lodge, No. 150, Bury Bridge, the Brethren of which, and other visitors, then joined the procession, in strictly Craft clothing, headed by their banner; and they then proceeded to the Lodge of Relief, No. 50, Hare and Hounds, Bury, where the Brethren of that Society, and the Prov. G. Chap. of E. D. L., the Rev. B. Dawson, *B. D.*, &c. also joined the procession, altogether numbering

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upwards of 200 Brethren. In advance of the Masonic body walked a body of operative masons, employed upon the preparations for the New Bridge, preceded by the Trustees of the Bridge, J. R. Watkins, Esq., Solicitor of Bolton, &c, Bro. Daly, of Lodge, 44, who, however, walked with the Brethren, being one. The arrangement of the procession was confided to a Committee, under the direction of Bro. Greenhow, P. G. S. of E. D. L., to whose judicious attention the greatest praise is due, as well as to the Committee. The procession was joined on their way by the Brethren of the Radcliffe, Lodge. A large concourse of people attended the procession throughout, as well as at the scene of ceremony, but the most perfect order prevailed. Upon the Brethren arriving at the scene of the intended erection, they were ranged round the spot prepared to receive the foundation stone, the band playing. At about one o'clock the Trustees and some other gentlemen descended into the prepared cavity, and a bottle containing the coins of the reign, and the original copy of some verses, written in honour of the occasion, by Bro. Gooch, of Lodge 44, (which have since been printed in his *New Masonic Melodist, adapted to popular tunes*) were deposited in a cavity prepared for the purpose, in the lower stone, by Bro. Bealey, of the firm of Bealey and Co., Radcliffe, who had the honour of laying the first stone; after having covered the bottle, &c., with an engraved plate, bearing an inscription relative to the event. Upon the stone being lowered, several cheers were given, and Mr. Bealey delivered an appropriate speech, upon the benefit likely to accrue to the public, by the erection of such a structure over a dangerous ford, where many lives had been lost. In conclusion, he deposited 10*l.* on the stone, and exhorted the operatives to make it the nucleus of a fund to relieve any of their body, who might require aid from accident or illness during the building of the Bridge. Several cheers were given in compliment to Bro. B., after which the Masonic solemnities commenced by the delivery of a beautiful prayer or address, by the Prov. G. C. of E. D. L. Bro. B. Dawson, *B. D.* invoking a blessing from the great Architect of the Universe upon the undertaking. Brothers Walker., W. M. of Prince Edwyn's Lodge, No. 150; Brother Smith, W. M. of the Lodge of Relief, No. 50; and Brother Pendlebury, W. M. of the Lodge of Napthali, No. 383, assisted by Bro. Greenhow, Prov. G. S. of E. D. L., and a member of the last-named body, applied the plumb-line, square, and level, to prove the work true; Bro. Greenhow then, in the most solemn manner, and with an impressive and happy effect, anointed the stone with the sacred offerings of Corn, Oil, and Wine, and concluded the solemn ceremonial with an appropriate address, the band playing the National Anthem, 'God Save the King.' The Brethren then walked in procession through Radcliffe; the Brethren in which town invited the whole to a substantial lunch, after partaking of it the procession returned to Bury, where sumptuous dinners were served up to the Brethren and their visitors; followed by speeches, songs and glees of the genuine Masonic school; completing one of the happiest days the recorder of these facts ever remembers to have spent; and one in the commemoration of which Masonry must have acquired fresh honour in the minds of the *uninitiated.* On the following Sunday but one, Bro. the Rev. Birkett Dawson, *B. D., &c., &c.*, at the request of the incumbent minister, the Rev.—Parkinson, *A. M.* preached two charity sermons in Radcliffe New Church, for the benefit of the Sunday School; many of the Brethren, from both Bolton and Bury attended, out of respect to their Rev. P. G. C.

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in support of the charity; and a party of them, including Bros. Richard Daly, Esq., P. G. T. of E. D. L., and—Greenhow, Esq., P. G. S. of E. D. L., &c. dined with the respected Incumbent.

ST. JOHN'S AT BOLTON.—On the 20th of June, the Brethren of the Anchor and Hope Lodge, No. 44, Bolton, which is perhaps, one of the most flourishing bodies in the division, celebrated their St. John. The Lodge was opened in due form at an early hour, and after other business had been gone through, Robert Burton, Esq. was installed Master for the ensuing year; who then installed, as his officers, Bro. Richard Daly, Esq., P. G. T. of E. D. L., S. W.; Bro. Harrison Blair, Esq. J. W.; Bro. Thomas Ridgway Bridson, Esq., S. D.; Bro. J. Knowles, Esq., J. D; Bro. Gutwhistle, I. G.; and Bro. Matthew Blunt, P. M. Secretary. Bro. Samuel Henry was at the previous meeting re-elected Treasurer. A sumptuous dinner was afterwards served up by Bro. W. Thorpe, and after the cloth was removed, the toast, song, and sentiment was given, and the harmony of the Festival kept up to a late hour, with the true spirit of the Royal Order. One of the more interesting features of the proceeding was the drinking of the health of Bro. Fitch, of St. John's Lodge, Wigton, Cumberland, as having had the honour there to initiate the late Master of Lodge 44, Stephen Blair, Esq., P. J. W. of E. D. L., &c; also Sir James Graham, *M. P.* and Pro. G. M. of Cumberland. Besides the Prov. G. Officers already named, there was present of Lodge 44, Bro. Longworth, P. P. G. S. W., &c.; and Bro. David Barber, P. G. I. G.; and the visitors included Bro. Smith, W. M. of the Lodge of Relief, No. 50, Bury, and Bro. Hughes, S. W. of the same Lodge. During the same week the Brethren of two other Lodges in Bolton, both named St. John's, No. 268, and No. 436, celebrated their Midsummer St. John's, and were visited by other Brethren; and here we beg to recommend the custom of frequent visiting to the Brethren, generally, as one calculated greatly to advance the interests of the Order.

MASONRY AT WIGAN.—On the 2nd of August the Brethren of the Lodge of Antiquity, No. 207, Wigan, having previouly obtained a dispensation, celebrated their half centenary since the installation of their Lodge (which has never been removed from its present station, the Queen's Head Inn, Wigan), by a procession and festival. The Brethren to the number of about sixty, paraded through the town, preceded by an excellent band, in strictly Craft clothing; the bells ringing merrily. Afterwards more than fifty sat down to an excellent dinner, followed by song, toast, &c., and true Masonic harmony and brotherly love. The ceremony was concerted by Bro. Platt, W. M., of the Lodge of Antiquity, Bolton, and that distinguished Mason, Bro. William Dawson, P. G. D. C., of E. D. L., and member of No. 268, Bolton, and admirably conducted by the latter, in his P. clothing. A sermon would have been preached on the occasion, by Bro. the Rev. Gilmour Robinson, *A. M.*, P. G. C. of E. D. L.; but he was prevented attending. The thanks of the Order however are due to the Rev. H. Gunning, *A. M.*, Rector of Wigan, who, though not of the order, kindly granted the use of the church, which, though unfortunately not required, many of the Brethren visited and inspected with great gratification, on account of the many ancient monuments it contains, &c., &c. Several Brethren came from Liverpool to do due honour to the interesting ceremony, also from Bolton and other Lodges in the neighbourhood, including Bro. Spencer, W. M. of No. 268; Bro. Glazebrook, W. M. of No. 436; and Brothers

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Gooch and Moreton, of No. 44. The celebration was conducted with a strict attention to Masonic rule; and never was there greater harmony, or a more pleasing Festival.

NEWCASTLE-UPON-TYNE.—The Freemasons of this town met at the Queen's Head Inn, on Thursday evening, and voted a congratulatory address to His Royal Highness the Duke of Sussex, on his recovery from his late serious affliction.

RYDE, ISLE OF WIGHT, *July* 1.—The opening of the Royal Victoria Arcade, the first stone of which gem of art was laid with Masonic honours in May, 1835, by the Right Hon. the Earl of Durham, then D. G. M. of the Order of Freemasons, was celebrated this day in a style and manner that gave the greatest possible delight. Our limits prevent us giving an ample detail of the Arcade, which, as a work of art, reflects the highest possible credit upon the talented architect, Wm. Westmacott, Esq.; and, as an elegant structure, may be justly considered one of the chief ornaments of this beautiful town.

The order of the procession was Masonically arranged, and was sanctioned by the presence of the Deputy Provincial Grand Master of the Province, Mr. Blachford.

The procession assembled at the Pier Hotel, whence they proceeded, headed by a band of martial music, to the Arcade; they then passed through the Avenue, and round the Rotunda, passing through a double column of ladies assembled in the Arcade. On emerging from the Arcade, the procession went in the same order to St. Thomas's Church, where the Rev. Mr. Moore (lately initiated into Masonry) performed the service, and concluded with an appropriate address to the Brethren. On leaving the church, the procession returned to the Arcade, and passed up the stairs leading to the lead flat in front, when the capestone (bearing the crown on the arms) was laid with Masonic ceremonies by the Right Worshipful D.P.G.M. Blachford, of Newport, before a great concourse of people, in Union-street, of all classes, the windows and places being thronged with beauty and fashion. After the capestone had been laid, the Right Worshipful D.P.G.M. briefly addressed the assembly.

Mr. Blachford regretted Lord Yarborough was not present, through indisposition, though he could assure them he felt the deepest interest in the object, and as his substitute would fulfil the deficiency to the best of his power, was proud to see the progressive improvements of the town of Ryde, and happy to witness so great an addition as the splendid building opened; he hoped, as it was highly ornamental, so it would be equally beneficial.

The Provisional Grand Secretary for the island, Harland, then concluded with a brief address as follows:—

"Allow me to congratulate you on the completion of another building, one which, I trust, will give additional splendour to the beautiful and flourishing town of Ryde. Something more than a year has elapsed since we assembled to lay the foundation stone. We have beheld its rise and progress, and now witness its completion. I trust the means used in this case will be crowned with abundant success, and in imitation of the language of the inspired penman, I would say, 'Peace be to its walls, and prosperity to the undertaking.'"

After which the Brethren, and remainder of the procession, returned to the Pier Hotel.

A select company of about eighty in number, partook of a sumptuous

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dinner, prepared by Mr. Hale, at the Pier Hotel, being an invitation dinner to W. H. Banks, Esq. (the founder of the Arcade) by his friends. Among the company we noticed Sir J. Milbank, Bart., D.P.G.M., of Hants, Sir R. Simeon, Bart. and other members of his family; Captains Marshall, Legan, Lock, Ribeleau, and Butterfield, of the Royal Navy; T. Clive, Esq., the Rev. Mr. Moore, C. Deacon, Esq., J. Lindegreen, Esq., and numerous other gentlemen.

The customary loyal toasts were given; after which the following, "The Right Worshipful Provincial Grand Master of the Isle of Wight, all the Lodges of the Isle of Wight, who kindly assisted in the ceremony, and the Deputy Grand Master of the Province of Hants."

The D.G.M. Blachford returned thanks, regretting the indisposition of Lord Yarborough, who would have so well fulfilled the duties of the day, concluded his address with an anxious wish to initiate the whole country as Masons.

Mr. Deacon, as Master of the Southampton Lodge, hoped Mr. Banks would meet the just return of his zeal for the town of Ryde.

B. Sherer, Esq., in a neat speech, proposed "The health of T. Clive, Esq., the chairman."—(Great applause).

The Chairman returned thanks in a brief and humorous speech.

W. H. Banks, Esq. said, after the many toasts which had been drunk with so much enthusiasm, he had one to propose, which had great claim to particular attention. The ladies in the Isle of Wight were fair and good tempered; he had been accused of submitting to a command in the proposal of Friday, as an untimely day, but the gentlemen would recollect that the Romans, who had conquered the world, dedicated that day to Venus, and therefore to beauty. He now proposed "The Ladies of the Isle of Wight."

Sir R. Simeon rose and said, it required particular courage to make an amendment to such a toast; he would, notwithstanding, propose that it should be "Mrs. Banks, and the Ladies of the Isle of Wight."—(Drunk with great applause).

Tune—"Here's a health to all good lasses."

The D.G.M. Blachford then proposed "The Architect,"—"The Clerk of the Works,"—and lastly, "Mr. Saunders, the Builder," who returned thanks.

SOUTHAMPTON.—The Provincial Grand Meeting of the Masons was held at Lymington on the 30th of August. Brother Sir John Milbank, Bart., the D.P.G. Master, presided on the occasion.

BATH.—The Lodge of Honor and the Royal Cumberland unite together as Royal Arch Masons. The former have a Lodge of Instruction, which is found to be very serviceable.

The Tynte tribute is progressing very satisfactorily as to subscription. We hope, as a work of art, it will come off with a proud and noble illustration worthy alike the principles of the Order and of the admirable Mason who has so unceasingly supported them.

A Provincial Grand Lodge will be held in this city on the 21st of October, at which the Tynte tribute will be presented to the Provincial Grand Master.

BRISTOL, *Aug.* 5.—A Grand Lodge was held in Bristol for the purpose of considering the propriety of an address of congratulation to his Royal Highness the Duke of Sussex, upon his happy restoration to sight. The attendance was very numerous, and the address, prepared by the Deputy Provincial, adopted unanimously. It was signed, on behalf of

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the Province, by Brothers Richard Smith, D. P. G. M.; F. C. Husenbeth, P. D.; George Wallis, *M. D.*, S. G. W.; and Richard Hanson, J. G. W. It was the next day forwarded to Col. H. D. Baillie, the Provincial for this city, with a request that he would be pleased to present it to the Grand Master, by whom it was no doubt very graciously received.

Aug. 17.—The Royal Sussex Lodge has presented to one of its members a very elegantly chased and costly silver goblet, prepared for the purpose by Brothers Charles Taylor and Son, with the following inscription:—"Presented by the Royal Sussex Lodge of Hospitality, No. 221, to Brother Jacob Keyser, their late W. M., through whose great zeal, attention, and abilities, the Lodge has chiefly attained to its present high state of Masonic excellence. 15th June, 1836."

TAUNTON.—Our respected townsman, Mr. J. E. White, who has so long laboured under the effects of a broken leg, had the misfortune lately, while on a visit at Burnham, again to break his thigh, by a fall down a flight of stairs. [As may be expected, the heavy calamity which has again befallen this child of misfortune, is the more to be regretted as his visit to London, from which he had but just returned, after consulting Sir Astley Cooper, and having an apparatus made upon a peculiar and seemingly an efficient construction, inspired him with strong hopes of being in some measure restored to the freer use of his limb. He is now confined to the bed, but his cheerfulness does not desert him; and, but that we must not betray "secrets," we could prove to our Taunton friends how actively he employs his thoughts on their Masonic concerns. We need not remind them of their duty to one who has laboured, in the truest sense, to promote their interests.—ED.]

BARNSTAPLE.—A Provincial Grand Lodge will be held early in November, in this town, at which Lord Ebrington, the P. G. M., will preside.

PLYMOUTH.—*(Town Council, Aug. 5).*—Dr. Freeman moved that an address of congratulation be presented to H. R. H. the Duke of Sussex, on the successful operation recently performed on his Royal Highness's eyes, remarking that such addresses had been presented by other corporations, and although he differed in political opinions from his Royal Highness, yet he could not help admiring his political consistency; and as H. R. H. was peculiarly connected with this borough, as its Lord High Steward, he had thought it his duty to move that such an address be presented.

The motion was seconded by Brother Dr. Baldy, and after a few observations from Messrs. Gibson, Jacobson, Knight, and John Moore, carried unanimously. A committee was appointed to prepare the address, who retired, and shortly after returned, when the address, as prepared, was unanimously adopted, and the Mayor, who is about to visit London, was desired to present it to his Royal Higness. The Mayor said he should be most happy to accede to the wishes of the council.

SOUTHMOLTON.—We were much pleased to find, by a circular sent to the different officers in this neighbourhood, that a Masonic Hall was dedicated to the Order at Southmolton, the 15th July. We heartily wish them and the cause success. We hail, with delight, the becoming high stand now taken by the Craft; this being the third building erected in this county (at Plymouth, Tiverton, and Southmolton) for the meetings of the Fraternity; and from the zeal and high respectability of the members generally, all of whom are anxious to remove the meetings from inns, &c.

BOURTON.—A Masonic Lodge, denominated "The Lodge of Science," is about to be opened at Bourton, in the province of Dorset, and Brother

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Richard Tucker, of the same place, has, by his Royal Highness the Duke of Sussex, been appointed its first Master.

WEYMOUTH.—On the 24th of June, the Brethren of the All Souls' Lodge, Weymouth, celebrated the anniversary of St. John at the Masonic Hall. A large party of the Brethren dined together; Brother Clark, W.M., presided, supported by Brother Elliot, D.P.G.M. The Brethren separated at an early hour, having previously done something towards relieving the distresses of their poorer Brethren, whom Masons never forget in their moments of enjoyment.

SWANSEA.—The Indefatigable and Beaufort Lodge, No. 288, dined together at the Bush Inn, on Friday, the 24th of June, at four o'clock, in celebration of the festival of St. John the Baptist, on which occasion many visiting Brothers were present.

WAREHAM.—Provincial Grand Meeting of the Free and Accepted Masons of Dorsetshire.—This Meeting took place on Wednesday, the 24th of August, and was well attended. At an early hour the bells of St. Mary's were in motion; and, although the morning was somewhat unpromising, the Brethren soon began to arrive, and the gentry and inhabitants from the surrounding country poured into the town.

At half-past ten o'clock, the Brethren assembled in the Town-hall, which, in addition to its usual Masonic furniture, was tastefully decorated with evergreens, interspersed with a most splendid display of dahlias and other beautiful flowers. The Lodge was opened by the Right Worshipful P.G.M. Brother William Williams, Esq, and the Officers of the Province, in ample form and with solemn prayer, Brother Willoughby Brassey officiating as P.G. Chaplain.

In addition to the Masters, Wardens, and Brethren of the Lodges of the Province, there were present distinguished Brethren from the Grand Lodge of England, as well as Provincial Grand Officers from the Provinces of Gloucester and Hants.

The procession to the Church was somewhat late, a circumstance of a very unprecedented nature having called for deliberation previous to their fulfilling the truly Masonic duty of offering up their praises and thanksgivings to the Great Architect of the universe. The P. G. M. lamented that the first duty he had to perform at this Provincial Grand Meeting, was of a very painful and singular character. He had himself refrained from giving an opinion upon it, conceiving it more the business of the whole body than of himself as Grand Master of the Province; and he had no doubt that the Brethren would concur in that opinion, after his reading a letter to them, which he had a few days before received from the Rev. Alfred Daniel, the curate of Wareham. In it he stated, that "his rector, the Rev. Richard Fayle, had REFUSED to allow the P.G. Chaplain the use of the pulpit to preach a sermon to the Brethren, except under certain conditions; and, that if those conditions were not complied with, the body of the church should not be granted for the usual church service, without a pledge from some of the Lodge of Unity (Wareham), that 'nothing improper' should be transacted in the church." The P.G.M. stated that he had replied to this singular communication immediately, and without giving an opinion upon the strange proceeding, said, "it was probable that the Brethren when they met, would make use of the church for the usual form of prayer and service appointed by the church of England—without a sermon." He, for himself, should certainly recommend the Brethren to do so, for it would be contrary to the principles and practice of Masonry

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to let the opposition of any *individual*, prevent them from appearing as was their usual custom, in the house of God on this their stated annual meeting. He left it, however, to them to say what steps they chose to pursue. The Brethren, without a moment's consideration, were unanimous in their opinion, that, as Masons, anxious to prove their obedience to the established institutions of the country, they ought, and would proceed to church, dispensing with the sermon so strangely objected to.

The procession was then formed in Masonic order, preceded by music.

Although the Brethren were not so numerous as was anticipated, yet from the number of Past Provincial Grand Officers present, who were decorated with splendid parapharnalia, the procession was of a most imposing character: the streets were lined with a vast concourse of spectators of the town and neighbourhood, and altogether the sight was singularly effective. On arriving at the church doors the Brethren halted, forming two lines, through which the P. G. M. and his Officers passed into the sacred edifice, followed by the rest of the procession in inverted order. The churchwardens (to whom the Brethren are obliged), had previously arranged that the upper part of the church should be appropriated to the Masons, who were soon accommodated in their several seats, and the body of the church and galleries was quickly crowded.

The P. G. Chaplain went through the beautiful service of the church in a most impressive and solemn manner. *Te Deum*, by Jackson, was very effectively sung at the end of the first lesson, and a hymn at the end of the second lesson, instead of the *Jubilate;* and in consequence of the omission of the sermon so strangely prohibited, "Let there be light," &c.—*Preston.* The other forms of prayer were then continued, and at their conclusion, before the blessing, the following hymn was also sung, "Almighty sire, our heavenly king," &c.—*Preston.* The Brethren then formed in the body of the church, whence they returned to their hall, preceded as before by the town band.

The P.G.M. adverted to the omission of the usual sermon at the church, and called upon the P.G. Chaplain to address them from the throne, which he did in an eloquent manner, prefacing his lecture with a most beautiful and appropriate prayer. The address bore a striking similarity to what, in another place, might have been termed a sermon, except that no text was named. In this address the Rev. Brother drew the attention of his hearers to that beautiful passage of Scripture, where the Centurion solicits the aid of our Saviour to heal his sick servant, and dwelt throughout the whole of the lecture upon that part of the reply of the petitioner—"*I am a man;*" inculcating therefrom the tendency of human beings to err, and impressing upon his hearers. that upon all occasions of "*difficulty and danger*"—upon all occasions of doubt or fear, they were to reflect, as in the reply of the Centurion, "*I am a man;*" and that, therefore, their chief dependence should be, not on themselves, but on their Almighty Father. He also drew a *line parallel* between the human and divine nature of our blessed Saviour, and forcibly depicting his sufferings and death, still dwelt upon the leading feature of his lecture in the sentence above quoted, finally concluding with the hope, that all he was then addressing would hereafter find a blessed eternity in the realms of bliss, and join with angels and archangels in sounding the praises of the Great Architect of the universe.

The P. G. M. then resumed his seat on the throne, and proceeded with the business of the day. Alluding to the address which they had just

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heard from their P.G. Chaplain, he thought they could not suffer the stigma which had been attempted to be cast upon their Order by the Rector of Wareham to remain unnoticed. The Brethren coinciding in this opinion, a resolution was passed, of which the following is a copy.

Resolved unanimously,

"That the Grand Lodge of the Province of Dorset cannot suffer the refusal of the pulpit of the church of Wareham by the Rev. Richard Fayle to pass unnoticed, or without entering their protest against such an unprecedented act; and whilst in Masonic charity they extend their pity to the individual who could venture to be the first to cast such a stigma upon a society so ancient and honourable, based as it is, upon the Volume of the Sacred Law, and whose chief characteristics are Faith, Hope, and Charity—on the sovereign of these realms, the patron of the Order, and the temporal head of the Church, of which he is a minister—they hope and believe that the feelings which prompted this extraordinary conduct, are to be found in the breast of the Rev. Gentleman alone."*

The Grand Lodge also

"Resolved unanimously,

"That the thanks of the Grand Lodge be given to the Rev. Alfred Daniel, Mr. Fayle's curate, for his kind offer to preach to the Fraternity; which they regretted they could not accept, it being the ancient custom on such occasions to hear a Reverend Brother of their own Order preach."

It was further resolved, that copies of both these resolutions should be sent to the rector and to his curate.

The Right Worshipful P.G.M. then said, that, this unpleasant business being disposed of, he would now draw their attention, as Masons, to a subject of a much more pleasing and grateful character. It was the wish of the Province that an address should be presented to his Royal Highness the Duke of Sussex, congratulating him upon his being restored to the blessing of "material light." The address was then read, and immediately received the signatures of the officers of the Provincial Grand Lodge, of the Grand Chaplain, of the Past Provincial, and of the Masters and Wardens of the several Lodges of the Province.

Brother Clarke was appointed S.G.W. of the Province for the ensuing year; Brother Wm. Dugdale, J.G.W.; Brother Erle, S.G.D.; Brother Tucker, J.G.D.; Brother H. Williams, P.G. Secretary; and Brother Arden, P.G. Treasurer.

The thanks of the Grand Lodge were then voted to the Chaplain, Brother Brassey, for his valuable assistance at the church, and impressive address to the Brethren; and to Charles Baskett, Esq. Mayor of Wareham, for the use of the Town Hall.

The whole of the Provincial business being thus concluded, the Lodge was closed in ample form, and with solemn prayer.

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* We cannot but give utterance to a feeling of surprise and regret that any clergyman of the Church of England should have manifested such conduct as that shown by Mr. Fayle towards such a body of men as the Freemasons of England: a Society which ranks amongst its members the crowned monarch of the realm, others of the royal family, dignitaries of the church, high and titled nobles of the land, which has in all ages had the support and countenance of men distinguished for their learning and their piety, of great and good men of all countries and of all sects, and which has during all time given proof that it is an Institution founded on sound philosophy, in morality, and in religion. We hope and are willing to believe, that there has been some misunderstanding in this matter, for the present is a time when the clergy of our church, though they cannot be too uncompromising in defending that church and her holy doctrines, ought not wantonly and causelessly to set themselves in hostility to a respectable and esteemed body of men.—*Sherbourne Mercury*, August 24.

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The Dinner.—At a quarter past four, about fifty Brethren assembled at the Red Lion Inn.

On the removal of the cloth *Non nobis Domine* was very effectively sung. Shortly after, the Right Worshipful Provincial Grand Master gave, amongst others, the usual loyal and Masonic toasts, prefacing each with a suitable introduction.

The D. P. G. M. Brother Eliot then rose and said, that at their last Provincial Meeting at Sherborne, he had had the honour of being deputed by them to present to their talented, worthy, and highly respected P.G.M. a splendid candelabra, as a small token of respect from the Craft in general of the Province of Dorset. He had first been initiated into Masonry in the Lodge of All Souls, Weymouth, and it was to him a source of high gratification to state that he was initiated by their Right W.P.G.M. The Brethren of the Province of Dorset had especial reason to congratulate themselves in having the countenance of one so talented as the Brother who then sat on the throne—for not only was he known in this his own Province, but wherever Masonry was known—so long as Freemasonry existed, so would the name of William Williams, and the Province of Dorset; and wherever the Banner of Masonry was unfolded in after-time, there would the name of their P.G.M. receive that homage which was due to him. They must not take these remarks as the partial feelings of friendship, for every Brother was fully aware, that to his cultivated mind and vast research amongst the archives of Masonry, they owe the Book of Constitutions—the text-book, as it were, of the Order, and in which its ancient landmarks are accurately defined. He would not detain them much longer, but he could not sit down without congratulating the Province on their still retaining his valuable services, which ill health at one time made him anxious to resign: but, it had pleased the Great Architect of the Universe to restore him to comparative health, and he hoped and trusted that that blessing would long enable him to fill the office of their P.G.M. He therefore begged leave to propose "The health of their Right Worshipful P.G.M. Brother Wm. Williams," which was hailed with long and continued Masonic honours.

The R.W.P.G.M. then rose and said, that the too partial way in which the Brethren always testified their kindness to him was overpowering. It was true that his health at one time had led him to tender his resignation to his R.H. the Duke of Sussex, than whom a more just, upright, and honourable character, as a Mason and a man, did not exist; but that distinguished Brother had not accepted his resignation when so tendered, and (said he) "upon your requesting me at your last P. G. Meeting to continue my services in the Province, I wrote to his R. H., and he was pleased to grant my request, and to continue me as your P.G.M." He had always felt the highest pleasure at meeting the Brethren in his Mother Lodge at Weymouth, as well as in the Province, and as long as he could with propriety to himself and credit to the Craft continue their P.G.M., they would always find him strenuous in his endeavours to support Freemasonry: to know that he had their esteem and regard was to him a source of infinite pleasure. He should now propose to them the health of a Brother, from whom he had received at all times and upon all occasions the greatest Masonic assistance; and he would not detain them with any eulogy, because it would seem as if they were paying each other unmeaning compliments: he felt assured that none of the Brethren needed a stimulus from him to honour with

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every mark of esteem, respect, and fraternal regard, "The health of their Deputy Provincial Grand Master, Brother Wm. Eliot."

Brother Eliot returned thanks.

The P.G.M. then gave from the Chair "All poor and distressed Brethren throughout the world," and inquired if any Brother in the Province had solicited aid on the present occasion, when Brother Sydenham came forward and proposed to the consideration of the Meeting, the case of a very old Mason, who had served the office of Grand Tyler of the Province for fifty years, and was then living upon the bounty of a few friends, in the eighty-fifth year of his age: he paid this worthy old man a high compliment for moral worth and integrity, and said that he was known through the greater part of his life by the title of "John the Mason." He was sure that whatever the Brethren were to subscribe would come with double effect, and be received with a double share of thankfulness, being unexpected: it would prove to him that Masonry was not a mere profession of charity without its practice, but that wherever distress was known, and the individual "a good man and true," there Masonry would extend her fostering hand. He begged to recommend him, and many in the room could vouch for the accuracy of his statement.

The R.W.P.G.M. bore testimony to the correctness of the portrait drawn by Brother Sydenham, having always found "John" at his post upon all occasions, and he had but to name his wishes, and it was sure to be met with promptitude. John, had not only the name of Mason, but he could enter the Lodge as well as guard its portals, and could work as effectively as those who had better opportunities of studying the system. He had known him for years, but had lost sight of him since the appointment of his successor, and was not aware that so deserving an individual was at present in existence. He cheerfully seconded Brother Sydenham.

Brother Burkhardt said, that from what he had now heard, he was sure the Grand Lodge of England should be made acquainted with the merits of this case, and he was also sure that they would only want to be so acquainted to vote a handsome relief to so deserving a servant of the Province of Dorset—for one who had so long, so faithfully, and so truly filled so respectable a situation, ought to be considered an integral part of the family of Freemasons, and receive their individual and collective support. He should propose that a petition be forwarded to the Grand Lodge, and he would endeavour to be in his place and would support that petition when so presented, and would recommend, and doubted not but his recommendation would be met by an annuity for life to so worthy a character.*

The healths of the P.G. Officers having been drunk, Brother Curme, S.G.W., returned thanks.

The other usual Masonic toasts were given; many Masonic songs were sung; and the evening was passed in one uninterrupted flow of harmony and brotherly love, the Members retiring from the festive board at half-past eight o'clock.

CORNWALL.—*The De Dunstanville Memorial.*—On July 27th, pursuant to notice, the foundation stone of the Dunstanville Memorial was laid on the summit of Carnbrea, very near the ancient rock of sacrifice.

* The case, doubtless, is a clear proof of the necessity of an asylum, but is not at present provided for by the Constitution in the way of "life annuity."

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Such a multitude of human beings probably were never on that hill before—or if so, it was no doubt at some of the most celebrated of those human immolations for which the ancient Druids were notorious. There were at least from 20,000 to 30,000 persons present, and, from the fineness of the weather, the whole scene was one of high and surpassing interest. A large body of miners proceeded in procession, as did the members of the several Lodges of Freemasons, with the insignia of their Order, preceded by an excellent band of music. The several parties engaged in the ceremony having taken their places, the foundation stone was fixed with the usual ceremonies in the spot designed for erecting the monument, intended to perpetuate the public and private worth of the late lamented Lord De Dunstanville—a noblemen who, in every transaction of life, was influenced and guided by the principles of our divine religion, and by that nice sense of honour which is characteristic of the Christian and the gentleman. The corn was borne in a handsome cornucopia, the oil in a goblet, and the wine in a silver vessel, (presented by the Brotherhood of the County, &c., of whom Sir John St. Aubyn is the P.G.M., some time since to the V.W. Brother Ellis, P.G.S., and denominated the St. Aubyn Vase.) Their contents were poured on the stone by William Reynold, Esq., and the Committee and Brethren, &c. In a cavity of the stone was placed a bottle, containing several coins, and the following inscription on vellum:—

The first stone of this structure,
Erected by the County of Cornwall,
to commemorate the virtues of
FRANCIS, BARON DE DUNSTANVILLE, OF TEHIDY PARK,
AND BARON BASSETT, OF STRATTON,
Both in this County,
Was deposited on Monday the 27th day of June, 1836,
With Masonic Honours,
By Philip Vyvyan Robinson, Esq., D.P.G.M., and
John Samuel Enys, of Enys, Esq.,
Acting Chairman of the Building Committee.

The stone having been adjusted by the rules of art, the P.G.S. explained the operative and speculative uses of the tools employed for that purpose, the Rev. C. P. Le Grice offered up a suitable prayer, after which, the P.G. Secretary, Mr. Ellis, of Falmouth, addressed the assembled thousands in a very powerful speech. Impressed with the splendid and imposing scene presented to his view, he felt himself moved as by a magic charm. Standing on that mountain, 'twixt two unbounded seas, and consecrated ground, once the seat of Druidism; surrounded by a multitude greater, perhaps, than ever before assembled on the spot, embracing the talent and respectability of that great mining district, and groups of ladies, whose brilliance vied with the lustre of those diamonds raised by the skill and industry of the miners; and though last, not least, the "Brethren of the Mystic tie"—he felt almost overpowered. He then proceeded to offer a brief explanation of the principles of Freemasonry, which are, brotherly love, unity, and truth; each of which he illustrated, and concluded by a reference to the character of the deceased nobleman, as exhibiting a practical proof of the tendency of the Craft to induce a love of virtue, generosity, and philanthropy in its most extended sense. His good qualities were well known, and needed not a pillar to

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keep alive a recollection of them, for if nothing were erected to the memory of our noble and revered Brother, his fame would have pedestal enough,

> "Virtue alone outlives the pyramids,
> *Her* monuments shall last when Egypt's fall."—(Cheers.)

The D.P.G. Master, P.V. Robinson, Esq., then delivered the following oration:—

"Mr. Chairman,—In testifying to you, and the distinguished individuals who have united with you in promoting the glorious cause before us, the high sense I entertain of the honour which has just devolved upon me, in my Masonic character, permit me, in the name of our venerated Provincial Grand Master, the Provincial Grand Officers, and the Members of our Fraternity in the County collectively, to thank you for the opportunity you have afforded us of paying a tribute to the memory of a Nobleman and a Brother, whose name, from the prince to the peasant, is alike revered, and whose virtues thousands at this moment will join me to acknowledge and proclaim.—(Loud cheers.) I am aware, sir, that the assembled talents around me, embodied as they are in many a generous and grateful heart, render it unnecessary for me to exert my humble energies in the praise of departed worth; but, sir, the responsible situation which I hold, as the representative of those who loved their exalted Brother, in the true meaning of the word; and the veneration with which, in my own ardent spirit, I also estimate his virtue, call forth an eulogy from my lips, which, though feeble, will, I trust, possess the merit of sincerity on the one hand, and the claim of truth on the other.—(Cheers.) If, sir, to have displayed through life a comprehensive knowledge of mankind, and of the fund of human virtue and human error, the wide range of human science, the philosophy, the religion, the learning, the laws, the customs, and manners, civil as well as sacred, of the different ages and nations of the world: if, sir, to have exhibited in the hour of national emergency, or foreign peril, the ardour, refinement, and beauty of sentiment which distinguished the Sages and Legislators of old; if genius in high rank has been found to divest itself of its superiority, and to equal, or to prefer others to itself, and by a dignified condescension to assort and communicate with worth and talent, though in low degree: if these, and the manifold cardinal attributes which adorn the mind of man, be acknowledged merits in the human heart; then may we proudly hail them in him, whose exalted character and spotless reputation, the structure now under our hands is intended to perpetuate—(Cheers); and whose humanity as a fellow creature, and benevolence as a Christian, whilst they shall remain here engraven on the lasting granite of his native soil, must, at the same time, be handed down to England's posterity, in the golden page of her history, expressly devoted to the matchless and noble deeds of the good, the great, and the brave.—(Great applause.)

J. S. Enys, Esq., as chairman of the building committee, briefly addressed the auditory, after which the multitude shouted "Huzza!" the band struck up "God save the King," and the assembly separated. Messrs. Fripp and Manby, of Bristol, are the architects.

Upwards of sixty gentlemen dined at Andrew's Hotel; the feelings of satisfaction with which all seemed animated were improved by cheerful hilarity, and they spent a happy evening together.

A capital display of fire-works was made by Mr. Gyngell. The

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concluding representation was the form of the intended pillar, in brilliant colours, which elicited rapturous applause.

THE ceremony of laying the foundation of a New Town Hall and Market at Penzance, with Masonic honours, took place lately.

THE Royal Cornwall Polytechnic Hall (the foundation of which was laid only about four months before, by J. S. Enys, Esq., the Chairman, and Brother Ellis, of Falmouth, the P.G. Secretary of Cornwall) was opened with the splendid exhibition of models, inventions, improvements in machinery, first-rate paintings, and specimens of art, on the 6th, 7th, and 8th inst. Several Professors of eminence in Geology, &c. from the Universities attended; the Chair was filled by Davies Gilbert, Esq., formerly President of the Royal Society.

THE next Masonic Public Meeting in Cornwall will be held at Clowane Park, on the 11th of October, to celebrate the 50th Anniversary of the Provincial Grand Mastership of the Venerable Sir John St. Aubyn, Bart. We believe the Hon. Baronet is the Senior P.G.M. under the Constitution, and that this office, and perhaps no other in the Grand Lodge have ever been held by any other for so long a period.

NORTHWICH.—September 15th being appointed for the consecration of the New Lodge of Sincerity, No. 620, the festival was held at the Angel Inn, Northwich. The morning was ushered in by a peal from the bells of Witton Church, and the novelty of the spectacle with which the eyes of the inhabitants were to be feasted induced them to keep it a holiday. About nine o'clock the visitors began to arrive, in great numbers: soon after ten o'clock the arrival of the R. W. P. G. M., Lord Viscount Combermere, and R. W. D. P. G. M., John F. Maddock, Esq. was announced by a flourish of trumpets; and the Lodge was opened in due form, by the W. M. Bro. L. Wilbraham, of the Cestrian Lodge, 615, the W. M. Bro. Cobbe, of the King's Friends Lodge, 370, and the W. M. Bro. Robinson, of the Combermere Lodge of Love and Harmony, No. 581, acting as Wardens. His Lordship, with his Deputy and Provincial officers having taken their stations in the audience chamber, the W. M. commanded the Director of Ceremonies, Bro. S. Brown of the Cestrian Lodge, to inform the P. G. M. that the Lodge was duly opened, and that the Brethren requested the attendance of the P. G. M. and his officers, for the purpose of opening the P. G. Lodge, and proceed to consecrate a new one. Shortly after the P. G. M., the D. P. G. M., and the officers walked in procession to the great room, the trumpet sounding their approach, and the band playing the "Entered Apprentice March." His Lordship having ascended the splendid new throne, with the deputy on his right hand, proceeded to open the P. G. Lodge; Brother Holt, of Manchester, and Brother Pennis, of Warrington, the Senior and Junior Wardens. P. G. Lodge being duly opened, the solemn rites of consecration commenced, during which the usual anthem was sung by the Brethren. Consecration being ended, the Lodges were marshalled in the Masonic order of procession by Brothers Bradburn and Brown to attend divine service at Witton Church, preceded by a full military band.

When the band arrived at the church doors, the Brethren opened right and left, the officers elevating their white staves so as to form an arch for the P. G. M. with his officers to pass underneath. They were received by Brother Bradburn, and conducted to the front seat in the east gallery, on which hung the new beautiful floor cloth, the organist

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playing a grand Masonic voluntary. Those seats not reserved had been long occupied by ladies and gentlemen of the neighbourhood. Full cathedral service was performed by the members of our cathedral, who were engaged for the occasion, Mr. Mingay, the talented organist of Nantwich, presiding at the organ. In the course of the service, Dr. Clark's fine anthem, "Behold how good and joyful," was given with great effect by the choir.

Prayers were read by the Rev. J. Vawdry, of Middlewich, and the occasional sermon was delivered by the P. G. Chaplain, the Rev. Fred. Ford, rector of Lawton, in this county, from Psalm lxxxiv. 1, 2. After the service, the Brethren returned by the same route to the Lodge Room, when one hundred and sixteen sat down to a sumptuous banquet.

After the cloth was removed, "Non Nobis Domine," was sung by the professional singers present, Messrs. Moss, Brown, Edwards, and Sherwin. P. G. M. then gave the King, Patron of Masonry. Glee—"Hail to the Craft." Duke of Sussex, Grand Master of England —grand Masonic honours. Pro-Grand Master of England, Lord Dundas – grand honors. The R. W. P. G. M. of this Province by the D. P. G. M., J. F. Maddock, with grand honours. After which a song was sung by Brother S. Brown, of the Cestrian Lodge, composed expressly for this occasion, by a Brother of the Chester Lodge.

In the course of this song, allusion was made to an announcement, which has gone the round of the papers, that Lord Combermere was about to receive a foreign appointment. In allusion to this his Lordship said, that he had never heard of the appointment until he saw it in the newspapers. He had no desire again to leave the country, but was anxious to spend his days in the bosom of his friends in Cheshire; at the same time he considered himself public property, and if his royal master required his services he was ready at any moment to go east, west, north, or south, for the good of his country, and the honour of his sovereign,—(thunders of applause.) His Lordship then promised to use his best endeavours to induce the G. M. the Duke of Sussex, to accept an invitation to dine at the Royal Hotel with his Brethren of Chester and surrounding counties, during his Royal Highness's visit at Kinmel.

His lordship then gave Brother F. Maddock, the D. P. G. M., with grand honours, and said he felt great pleasure to hear the expressions of satisfaction from all the Brethren within his province, on the choice he had made in the appointment of so worthy and estimable a man to represent him as the D. P. G. M. of this great county.

Brother T. Barker, First Master of the New Lodge of Sincerity, 620, with honours.

Brother Barker returned thanks at some length. The healths of each of the Masters of the different Lodges present were then given in succession, and suitable speeches made in return, particularly by Brother Lld. Wilbraham, of the Cestrian Lodge, 615, who delivered a most animated oration on Masonry.

Soon after seven o'clock the Lodge was closed, when the P. G. M. and the D. P. G. M. and most of the Brethren retired, highly delighted with the proceedings of the day.

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SCOTLAND.

EDINBURGH, *June* 24.—Several Lodges met to celebrate the festival. The Cannongate Kilwinning elected Office Bearers, as usual; two new ones were appointed, namely, Brother David Rhind, as Architect and Superintendent of Works, and Brother William Hay, as successor to the late lamented Ettrick Shepherd, in the chair of Laureate to the Lodge. Both these gentlemen, we are well convinced, will do honour to the Cannongate Kilwinning, which has chosen them. They are both already publicly distinguished: Brother Rhind as the successful competitor for the Glasgow memorial to Sir Walter Scott, and also author of a very splendid, though unsuccessful, plan for the new Houses of Parliament. Brother Hay is the celebrated translator of the Greek Anthology, in Blackwood.

The approach of the winter campaign begins to excite increasing interest, and from the mystic glances and significant hints of sundry leaders and pioneers of the Masonic corps, it is evident, even to the neutral world, that "great events are on the gale." Comets have been thought to foretell impending changes or some extraordinary occurrence, whether for good or for evil. It remains for the wise and the wary to wait for the event before they can safely and conscientiously say that the late mysterious messenger that appeared in the heavens not very many months ago, was commissioned with a *tale* Masonic to the wondering world. But, "*non nostrum est.*" One thing, however, we may certainly predict, without pretending to be any great conjurors, that the installation of Lord Ramsay on the grand Masonic throne, will be celebrated in a manner, and with a concurrence of circumstances, such as seldom have combined to render the occasion at once dignified and delightful—at once worthy of him whom his Brethren shall meet to honour, and of those principles which it is his and their glory to consider as the brightest jewel and ornament of humanity.

That the Grand-mastership of Scotland was made hereditary in the family of the St. Clairs of Roslin, about the middle of the fifteenth century has already been mentioned in this Review. The centenary of the formal resignation of these honours by William St. Clair, in 1736, takes place on the 24th of November next, and that of the election and installation of a Grand Master by the voice of a representative assembly, occurs on the 30th of November, being St. Andrew's day. Something more, therefore, than the usual convivial celebration, is expected naturally to herald the events. No specific programme of the proceedings has yet been prepared, and the period of the year is somewhat against the popular and prevalent practice of torch-light processions, which some anticipate as being intended. The more common report, however, is, that there will be a solemn Masonic procession in the forenoon, the Brethren to march from an appointed rendezvous, such as the Assembly Rooms, to the nearest church, and there hear service, as was the creditable custom in the good old times; from whence they will proceed, in order, to the Waterloo Hotel, or such other hall as may be agreed upon, to hold high conclave and convivial rites.

The committee appointed to consider of the propriety or practicability of establishing an union between the three Craft Degrees and the Royal

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Arch, have not presented their report to the Grand Lodge. The subject is a grave one. Indeed it may be doubted, considering the unity and amity which exist, or ought to exist, between the three Grand Lodges of the triple kingdoms, whether such an important step should be proceeded in without the concurrence of all. Much may be said on the matter.

The Templars have been resting on their arms, to return, no doubt, with the greater energy when called to action. A wish has been entertained that greater *uniformity* might obtain among the Templars of different countries than at present appears to exist even in Great Britain and Ireland.

FESTIVITIES IN HONOUR OF THE MARRIAGE OF VISCOUNT FINCASTLE, GRAND MASTER MASON OF SCOTLAND.—On Friday the 16th inst., the marriage of Viscount Fincastle, eldest son of the Earl of Dunmore, with Lady Catharine Herbert, sister of the Earl of Pembroke, was celebrated at Dunmore Park, the seat of the bridegroom's father. Owing to the delicate health of one of the nearest relatives of the bride, which caused the family to spend the summer at the German spring, the nuptial ceremony was performed at Frankfort on the Main, whence the happy pair are expected to return immediately. At daybreak, the village and several of the farms on the Dunmore estate presented a scene of early festivity, and at six o'clock a round of cannon was fired in the park, while bumpers of the dew distilled on the Argyleshire mountains, were quaffed to the healths of the bride and bridegroom. We understand, also, that arrangements had been made for festivities of a similar nature among the tenants on the Earl of Dunmore's Highland estates, and that many a quaigh of genuine mountain dew have been drunk by the hardy men of Harris in honour of their young lord and his bonnie bride.

We understand that the Grand Lodge of Scotland, at their quarterly meeting held on the 1st instant, Sir Thomas Dick Lauder in the chair, unanimously voted an address of congratulation to his Royal Highness the Duke of Sussex, Grand Master Mason of England, on the restoration of his sight*. We are happy to have an opportunity of recording this highly deserved additional testimonial of fraternity regard on the part of the Scottish Craft, towards his Royal Highness, as it is only a short time since a deputation of Grand Office-bearers, consisting of Sir John Hay, Bart, *M. P.*, Sir Reginald Macdonald Setton, Bart., and the Grand Secretary, waited on his Royal Highness at Kensington palace, and presented to him a splendidly bound copy of the laws and constitutions of the Grand Lodge, and which his Royal Highness was pleased to receive in the most gracious manner. We have to congratulate the Fraternity of Sterlingshire on the appointment of Lieut.-Colonel the Hon. George Abercromby, as the Provincial Grand Master of that district.—*Caledonian Mercury, August* 4.

ABERDEEN, *August* 3.—The rebuilding of Marischal College has just been contracted for, by Mr. Rannie, of this city: when finished, it will cost about 25,000*l.*, of which Government has given 15,000*l.* The first stone will be laid, with a grand Masonic procession, in the course of the present month, the work to be finished in four or five years.

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* We have been requested to ask *who* drew the draft of the address. The Committee is said to have consisted of Lords Fincastle and Ramsay, Sir Thomas Dick Lauder, Brothers Deuns and Lawrie.

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St. Nicholas Lodge of Freemasons.—We understand that, though this ancient Lodge some time ago ceased to exist as a Friendly Society, it is still in full operation in its proper Masonic character. When visited the other night by Mr. Sheriff Watson, as Provincial Grand Master, the members were busily employed in the admission of candidates to the honours of the "mystic tie;" and during the last fortnight they have been similarly engaged almost every other night, in preparation, no doubt, for taking part in the proceedings connected with the laying of the foundation stone of the Marischal College new buildings. The following is the list of office-bearers for the ensuing year:—Right Worshipful John Cruickshank, Master; George Leys, Depute Master; John Allan, Senior Warden; James Gordon, Junior Warden; William Walker, Treasurer; James Hossack, Secretary; John Edmond, Grand Steward; Alexander Marshall, Senior Steward; Robert M'Millan, Junior Steward; James Cruickshank, Clerk; Whenton Rough, Tyler.—*Aberdeen Herald, Sept.* 17.

Banff, Aug. 2.—Foundation Ceremony of Wilson's Institution.—Gentlemen from the country, the guildry, the inhabitants of Banff and vicinity, not attending as Masons, or as connected with any other particular body, are requested to observe, that they will be received by the Trustees, on the 10th current, at half-past twelve o'clock, in the Council Chamber, preparatory to the procession.

Members of Mason Lodges will be received by their Brethren at the same hour in St. Andrew's Lodge, Old Market Place; Operative Brethren in St. John's Lodge, Seatown. The Trades will meet in their Hall at the same time. The Pupils attending the Schools will meet in their School-rooms.

The dinner will take place in the County Hall, at five o'clock. The Provost in the Chair—Baillie Watt, Vice-Chairman.

IRELAND.

[Some communications have reached us, which in themselves may be proper as public evidence of the value of Freemasonry; but as they touch upon political as well as religious matters, our readers will see the necessity of our declining, not only to insert, but even to allude to them very pointedly. Freemasonry and Satan do not exactly hold communion, and even the unkind allusions that have been made by parties highly excited, may be overlooked, if not fully pardoned.]

Market-hill.—Lodges, Nos. 678 and 888, have, through their Secretaries, Bros. Creevy and Hampton, forwarded a complimentary address to Lodge No. 18, Newry, expressive of their sense of the benefits conferred on the Order of Freemasonry by one of its members, the venerable the Archdeacon of Down, P. G. M., who, by his eloquent, instructive, and, above all, truly Christian sermons, has recorded his high testimony of our principles of social amity, moral rectitude, and fraternal benevolence, thereby serving the general interest of our ancient Insti-

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tution, vindicating its character, and triumphantly establishing its accordance with the genuine spirit of the Gospel.

DUBLIN.—Few of our readers have had the gratification of witnessing a house more fully or fashionably attended than the Theatre Royal, Hawkins-street, on Wednesday evening, the 15th of June. Coleman's comedy of "John Bull," and "An Irishman's Fortune" (Denis Brulgruddery and Paddy O'Rafferty by Bro. Power) having been performed "in aid of the funds for the benefit of Aged and Decayed Freemasons," some of whom were formerly wealthy, possessing dwellings, in which every comfort and blessing was enjoyed, but who now sunk, "in the sear and yellow leaf," feel a blight upon them more bitter than the October wind. At seven o'clock the D. G. Master, G. Chaplain (Flynn), and the D. G. Secretary (the only Grand Officers present) arrived, and were received with the usual *etiquette*. It is but proper to observe that his Grace the Duke of Leinster was necessarily compelled to absent himself, in consequence of his parliamentary duties in London. About half-past seven o'clock the curtain rose, when the effect produced by the arrangements on the stage, under the direction of the Stewards, elicited the most lively expressions of applause from every portion of the audience. The members of different Lodges, dressed in full costume, were drawn up on each side; the scene behind represented a magnificent hall, filled with flags, on which were devices in honour of Freemasonry. In the centre was erected "THE THRONE," on which the Deputy Grand Master was seated. He wore a full-dress suit of black, his orders shone on his breast, and round his neck were fastened the blue and red embroidered collars and jewels of the G. L. of I. and the P. M. Chapter. On the Brethren giving the "salute," *secundum artem*, Mr. White returned this Masonic obeisance by raising his *chapeau*. The *corps theatrique* then came forward, and sang "God save the King." After the comedy the following address, written by J. Stirling Coyne, Esq., was spoken by Brother Calcraft, in the dress of a Master Mason.

Well, 'tis a cheering sight, I own, to see
Before me such a goodly company
Assembled here—where charity demands,
The Brethren muster strong—and—charming view,
A pretty sprinkling of the ladies too;
For let them cavil as they may—egad!
They do not think a Mason *quite* so bad.
'Tis true they say we practice the black arts,
But only when we seek to win their hearts;
And though to diabolic suitors not o'er civil,
They love a fellow that would face the devil.
Indeed from hints I've lately heard, I doubt
Our long kept secret has at last got out;
And if I guess aright, you'll shortly see
A rival Craft in FEMALE MASONRY.
For instance, in the spinster tall and pale,
A something 'twixt a Sappho and De Staël,
Who quotes from Horace and from Plato, she
Must be a Mason in the "*blue* degree."
In the sweet girl whose eyes dark mischiefs play,
Bright and incessant as the diamond's ray,

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Shooting their glances through her curls thick shade,
You'll find a fair "*Arch-Mason,*" ready made.
Or ask the doting husband, and he'll say,
His spouse has been "*Past Master*" many a day.
Thus Time, we see, has brought strange things about,
And knowledge now dispels the mists of doubt;
But time *has* been when Wisdom drooped her head,
And Error o'er these climes her mantle spread,
When Reason's touch, and Truth's unerring light,
Scarce glimmered through the darkness of that night;
When Envy, Hate, and Strife, a baneful band,
Bared their red arms, and stalked along the land;
When Peace fled shrieking from her shrines o'erthrown,
And Virtue trembled on her tottering throne.
Then *Masonry* appeared, and in her train,
Came Love and Harmony, the sisters twain;
And Reason, with the stars commencing high,
And Hope, with seraph smile, and azure eye,
And Faith, abiding as the anchor true,
And Mercy, dropping tears of pitying dew,
And Charity, the maid who passed the gate
Of Paradise, to cheer man's fallen state,
Came with her gentle hand and look benign,
In misery's wounds to pour the oil and wine.
But timid yet—the virtues sought some cell,
Some holy spot, securely where to dwell,
Nor sought they long this peaceful place of rest,
A home they found—that home a WOMAN'S breast.
Since then—whate'er of charity or kind
Emotions waken in man's sterner mind;
Whate'er of warm benevolence expands
Our better natures, or bids ope' our hands;
Whate'er we claim of pure and good, is due,
Dear sisters, of our homes and hearts; to YOU.
Fair ministers of peace and love! of Heaven
The last and best achievement, wisely given
To share man's lot, and bless his path through life,
With the dear ties of mother, sister, wife.
Welcome in joy's as in affliction's hour,
Welcome to sorrow's couch and pleasure's bower,
Thrice welcome *here,* like angels sent to save,
The young from vice, the aged from a grave.

An Extraordinary General Meeting of the Grand Lodge was held at the Commercial Buildings, on Tuesday, the 20th of June, at the hour of two o'clock, the Deputy Grand Master on the Throne. After the accustomed formalities had been gone through, and a solemn prayer offered up by Grand Chaplain Flynn, the following resolutions were put and carried unanimously:—

"Resolved,—That Masonic Processions, though innocent and harmless in themselves, may, under particular circumstances, be imprudent and highly injurious to the general interests of the Order.

"Resolved,—That at a moment when all public processions are either prohibited by the law, or discountenanced by the constituted authorities,

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with which it is equally the desire and the principle of Freemasons to be in accordance and obedience, it is the opinion of the Grand Lodge, after mature deliberation, that the accustomed processions, on the approaching Festival of St. John, should be discontinued; and the Grand Lodge, therefore require the Brethren of all Masonic Lodges, as they value the interests of Freemasonry, to forbear from all such processions.

"Resolved,—That if any Masonic Lodge should violate its duty, by disobedience of the foregoing command, it shall be visited with the highest punishment which the Grand Lodge can inflict.

"Resolved,—That deputations consisting of the Deputy Grand Master, the Deputy Grand Secretary, Bro. Christopher Coppinger, and Bro. Arthur Knox Ogle, Members of Lodge No. 50, be forthwith sent to the several rural districts specified, with power and instructions to prevent any Masonic procession from taking place.

"Resolved,—That the foregoing Resolutions be communicated to the several Provincial Grand Masters, and Masters of all the Masonic Lodges in Ireland."

The D. G. Master having left the Throne, and the same having been taken by P. D. G. M. Norman, it was

"Resolved,—That the marked and unanimous thanks of the Grand Lodge are due, and hereby given, to the R. W. William White, Esq., D. G. M. of Ireland, for the anxiety he has always evinced for the interests of the Order, but more particularly for the zeal and promptitude he has displayed on the present important occasion. Signed by order,

"C. Fowler, D. G. S."

Festival of St John.—The R. W. Past D. G. M. John Norman, Esq., presided at this anniversary, which was celebrated on Friday, the 24th of June, at Radley's. The attendance was most respectable, but not so numerous as on former occasions. When the ancient ceremonies were concluded, and the different loyal toasts connected with Freemasonry given, the much esteemed Brother, who so efficiently discharged the duties of Chairman, proposed "the health of his grace, the Grand Master of Ireland," which was drunk amid the most enthusiastic demonstrations of attachment and confidence. The "health of Br. Wm. White," who has evinced such an affectionate solicitude for the welfare of the Craft, followed. The meeting departed about 11 o'clock, highly delighted with those rational enjoyments which can only be duly appreciated by those who were partakers of them.

It will give every *true* Brother Mason unfeigned pleasure to learn that the commemoration of this festival was celebrated in the provinces of Munster, Connaught, and Leinster with becoming effect, and in strict accordance with the mandates of the Masonic authorities, no procession or outer display having taken place, all being confined within the vestibule of the Lodge Room. In Limerick, Lodges No. 13 and 271 celebrated this feast with the usual happy reminiscences, by dining together.

June 30th.—This evening the Grand Lodge was opened by the Deputy Grand Master, for the purpose of receiving the reports of the commissioners from the country. The attendance was very numerous. With some *trifling exceptions*, the communications relative to the conduct of the Brethren in the rural districts was very favourable. In many places, the churches and dissenting houses were filled by members of the Order (*but without any badge or insignia*), and sermons preached in most instances to respectable and attentive congregations. At Belfast the R. W. Bro. White, assisted by the fraternal energies of Prov. D.

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G. M. Sneyd, explained matters to the Brethren, and dissuaded them from public processions, in a speech remarkable for the clearness of its composition and the purity of its diction. D. G. Secretary Fowler, on his arrival at Ballieboro, proceeded energetically and efficiently to discharge his zealous and anxious duties, and found the Brethren obedient and conciliating, and many of them members of the Temperance Societies. The conduct of Bro. Coppinger at the very numerous places he visited, was such as to reflect honour on himself, and on the Grand Lodge for its selection of him as a competent representative. He mentions, that in those portions of the counties of Monaghan, Derry, Donegal, &c., where he attended, the Brethren did not hesitate a moment in submitting to the expressed wishes of the Grand Lodge, but on the contrary, every one expressed his satisfaction at the line of conduct pursued by that body, and the conviction that it was deserving of the fullest confidence. The Grand Lodge, feeling that much praise was due to Bro. Stewart, W. M. of No. 93, Bro. Isaac Martin, W. M. of No. 633, Bro. Thistle, W. M. of No. 640 (all of Londonderry) and Bro. Joseph Orr, W. M. of No. 316, Coleraine, passed a vote of thanks to them for their indefatigable exertions to procure for Bro. Coppinger, as the representative of the Grand Lodge of Ireland, every assistance and information. We regret to be compelled, in candour, to add, that Bro. A. K. Ogle encountered some disobedient Brethren at Newry and elsewhere; and that although he explained to them at much length, and with great perspicuity, the nature and importance of his mission, yet, despite of his remonstrances, in which he was joined by Bros. Isaac Corry, of Newry, and Andrew Trevor, of Loughbrickland, who evinced anxiety and readiness to forward the laudable objects in view, *some members* of Nos. 82, 213, 269, 697, and 706, marched in procession to Bainbridge. This, or any similar act of disobedience, even though committed by a few stubborn and uninfluential persons, has enjoined on the Grand Lodge a solemn and perhaps a severe duty, and it is now especially called upon to uphold its authority high and prominently in the face of the nation. It is of the most indispensable importance that it should rigourously and vigourously exercise that power which its *members* know they possess; and whilst they continue ever ready, in the true spirit of the Institution, to extend the benefits of their fostering care and paternal energies to the strengthening of their connexion with the humble and provincial branches, *who are actuated by the responsibility of the ties which unite them,* they should, on the other hand, be equally determined to *vindicate* their own "supreme command," by insisting on the discipline of ancient times, and by censuring or even *cancelling* those warrants under which "a touch or taint" of turbulence or disobedience exists, or whose Masters permit any deviation from the mandates of those in authority over them, or any deviation from the formularies of Masonry, as contained in the book of its Constitutions.

GRAND LODGE ORDER.—That in the Grand Lodge of Ireland, no *colours* shall be worn in *collars* and *aprons*, but *sky blue* on *white*.

That no Officer shall be approved of by the Committee of Charity and Inspection, who, having served a former Office, shall be found not to have attended, either in Person or by Proxy, four times in his half-year of Office *.

That a Subscription of One Pound, Sterling, per Annum, constitutes a Governor from year to year of the Masonic Female Orphan

* This is a home thrust at some of our London Brethren.—ED.

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School, or the Sum of Ten Pounds, Sterling, made at one payment constitutes a Governor for life; the smallest donation will, however, be most thankfully received, and most gratefully acknowledged.

By Order,

J. WILLIAM HORT, G. Sec.

The Dublin Lodges installed their Officers for the ensuing six months, and commemorated the feast of St. John the Baptist with the usual effective ceremonies. On the 30th of June, Lodge No. 50 met, when its authorities were instituted, with the exception of W. M. Hercules Ellis, Esq., Barrister at Law, who was unavoidably absent. Thomas F. O'Connor and Captain Stritch, Wardens; John M'Nally and Christopher Coppinger, Deacons; Past Master Baldwin, Secretary and Treasurer; and the Rev. Mr. Kelly, Chaplain. The Worshipful Master Brother Michael O'Shaughnessy presided, evincing throughout the evening his accustomed ability. On his right he was supported by Trevor Corry, J. P. and D. L. of Downshire, and the Chaplain, and on his left by Sir R. Baker and Mr. Drummond, High Sheriff of Dublin. The effectiveness of the ceremonies, which were chiefly performed by P. M. Thomas Wright, assisted by P. M. Tenison, the ability manifested by the newly installed officers, the uniform attentions of P. M. Baldwin, and though last, certainly not least, in the estimation of the Brotherhood, the arrival from America and appearance amongst them, of that prime public favourite and excellent fellow, Brother W. F. Brough, rendered this an occasion of much intellectual good fellowship.

Mr. Steele.—We are quite sure that the Freemasons of Ireland will be highly gratified to learn that our friend, Mr. Steele, was, by an unanimous vote of the Grand Lodge of Ireland, at its last meeting, restored to Masonic honours, of which he had been deprived since the year 1828, in consequence of some misunderstanding with respect to Masonic costume.

We are not Masons ourselves, and therefore cannot pretend to pass any opinion, except a general one, on this subject; but are certain, that of all men living, he is one of the last who would be guilty of the criminality of wilfully introducing any symbol of discord in an order like that of Masonry. Even speaking of him politically, as long as we hoped that it was possible to conciliate others, our friend was most ardent in his efforts for its accomplishment; and we remember well that it was he who in one of his speeches at the period of some proclamations, after stating that "he had read in a Moorish romance that certain colours were the colours of a particular tribe of the Abencerrages," earnestly exhorted the popular party of Ireland to adopt, which they did, these colours in combination, as the colours of Ireland.

A communication was, we understand, immediately sent to the Grand Lodge of England, stating the fact of Mr. Steele's restoration. He is a Mason of the Lodge of Union in London and on the English registry.

We have had a letter from our friend on this subject, and we feel ourselves perfectly authorised in stating it as his opinion, that nothing could be by possibility more noble and worthy of the most exalted spirit of the Order of Masonry, than the conduct of the Grand Lodge of Ireland towards him at its late meeting.

In his letter he expresses himself in terms of deep gratitude to Surgeon Wright, of Lodge 50; Mr. Fowler, the secretary to the Grand Lodge; and Mr. Norman. Of Surgeon Wright, in particular, he says, that, although little more than an acquaintance, his conduct towards

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him was characterized by the purest spirit of that fraternal feeling which constitutes the essence of Freemasonry—mystic in its nature, but to those who are initiated, morally sublime.—*Morning Register*, July 7.

GALWAY.—On last St. John's day, the Brethren of that ancient and highly respectable lodge, No. 9, dined at their new Lodge-room, in Flood-street, Galway. At about five o'clock the ceremony of installing took place, when James Kearney, Esq., was appointed Worshipful Master, to fill the throne, shortly after which the Brethren sat down to dinner. On the right of the throne sat the newly admitted Brethren, and on the left were Barry O'Hara, Esq., Captain Fry, R. A., Dr. O'Maley, Lambert O'Malley, Esq., Lambert Mahon, Esq., Dr. Bodkin, and many other Masonic gentlemen of the first respectability. At a very early hour the assembly broke up in peace, harmony, and love, each expressing a willingness to lay the foundation stone of future unanimity and brotherhood.—*Connaught Journal.*

FOREIGN.

TRINIDAD.—The Lodges have been until lately accustomed to work in the French Language, which is giving way to the English. The Master of a principal Lodge has been some time in London, qualifying himself against his return. We understand that he has made great proficiency under the care of Brother Barnes.

BOSTON, U. S.—Should this meet the eye of Brother Nahum Capen, the Editor attaints him of a *leetle wee-bit* of forgetfulness.

SYDNEY, (Australia)—The Freemasons of Australia lately presented an address to Lieut. Colonel Despard, 17th Regiment, on his departure for India, accompanied with an elegant snuff-box of colonial manufacture, in testimony of fraternal respect and regard. There are many members of the ancient Craft in the 17th.

The Editor of the "Freemason's Quarterly Review" is requested to give publicity to the following Notice.

"His Royal Highness the W. M. G. M. the Duke of Sussex, being desirous that the Warrant of Constitution from the Grand Lodge of England, which has been in abeyance since the year 1829, should be forthwith revived and acted upon, Notice is hereby given, that all Members of the Craft who are disposed to unite themselves in the renewal of the Lodge of Australia, No. 820, are requested to transmit their names, together with the dates of their initiation and rank in Masonry, addressed to the W. Past Master of No. 820, at the Lodge Room, Royal Hotel, Sydney."—*Sydney, July 25th*, 1833.

INDIA.—We most earnestly direct the attention of our Brethren in India to the Asylum for aged and decayed Freemasons. It is an institution worthy of their support; however distant they may be from the scene of want, they may rest assured that many worthy Brethren plead at this moment for small contributions which may not be missed, yet would by their aggregate, effect the wished for object. Messrs Prescott, Grote, and Co. are the Bankers, who will cheerfully receive any contributions.

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Bro. Dr. Burns will shortly proceed to India, on his professional employment. He will be found a useful coadjutor to Major Macdonald, and we refer such of our Brethren in the East, as may be anxious to cultivate the acquaintance of an accomplished Mason, to profit by the opportunity.

Lord Elphinstone, who is about to proceed to Madras as Governor, having been raised to the degree of Master Mason in the Lodge of Friendship, No. 6, has given great earnest of Masonic promise, and will, we are confident, use the means of promulgating our tenets in the extensive scene over which he is called upon to preside. We congratulate the Madras Masons and the community, on the appointment of this distinguished nobleman.

We have to acknowledge the receipt of Two Pounds from the Lodge No. 293, Prince Wales' Island, per Bro. E. Harper, Grand Secretary, which we have applied very gratefully to the Funds of the Aged Masons' Asylum.

TO CORRESPONDENTS.

We understand from our publishers, that in consequence of our directions they have declined to receive several unpaid letters.

It having been represented that some difficulty occurs in supplying this Review, we beg to observe that Messrs. Sherwood and Mr. Churchill are most kindly attentive, and that the difficulty must arise from the indifference of some Bookseller, who may not have liberality enough to be candid.

G. H.—The information is thankfully received, and we hope he has been attended to.

Sir Cuthbert Sharp.—We gratefully acknowledge the copy of 'Freemasonry in Durham.' The sketch is honourable to the province, and the example might be followed with advantage in other quarters.

Bro. Tait.—It would have caused much inconvenience and delay to send proofs; but we hope to have satisfied our kind friend. The tale from "unpublished sketches" is omitted, for the reason (if we understand our correspondent rightly) that it will appear in another form very shortly; its publication, therefore by us, might affect the author's interests. Our publishers have no objection to their names appearing in the prospectus. Thanks for the past and present favours, as well as for the promised continuance of an interesting correspondence.

G. L. (Lancashire.)—We presume G. L. writes merely at random. His assertion that a country member seldom or never gets more than 5*l.* is altogether incorrect. We have seen money lavished upon country petitions with a liberality that appears unknown to G. L. and many others, who appear to have little acquaintance with the anxiety at head-quarters to apply faithfully, although it should be understood they receive very scantily from many provinces. One of the leading abuses that we hope will be remedied, is the disregard which many country Lodges observe in their dues, which are often held back for several years; in some instances they are never offered but when they are accompanied by a petition for relief of a member. G. L. should also bear in mind, that country Lodges only pay half dues. Can they in common honesty be entitled to double relief?

Bro. G. W. Turner.—We are obliged by his mark of confidence, and shall be happy to avail ourselves hereafter of the opportunity to extract from his interesting MSS.

Bro. H. Phillips.—We hope to have done justice to his kind contribution.

A. L.—The article is only admissible in some medical periodical, although we venture to hint that it will require a careful revision before it can be accepted any where.

Bro. Goodwyn, 327, will find we have endeavoured to restore ourselves to his good opinion.

Probitas.—The signature does not accord with the article, which we reject, for the simple reason that upon every point it is incorrect.

A Provincial Bro.—The Editor has addressed the Lodge in full upon the various subjects submitted to him. If the Brother has not been apprized, let him inquire the reason of the Secretary, who has, by order of the Lodge, written a complimentary letter to the Editor.

A Collector of Masonic Scraps will perceive we have availed ourselves of his contribution. Why not favour us with his name?—we have *reasons* for desiring it.

A Matter of Fact.—Our friend is right—Mutato nomine de TE, &c. &c.

Bro. Taylor.—His communication came too late for its full insertion. He will find it somewhat abbreviated.

M.—Dr. Crucefix was long since elected an honorary member of Lodge 100, Dublin.

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A GRAND STEWARD may be right; but great allowance should be made. The matter seems untoward; but we are certain that it was unintentional.

S. B. 113, will perceive we have inserted his very excellent article.

BRO. TENISON, Sept. 19.—The welcome packet reached us to-day, and just in time. We hope our esteemed friend finds good sport in the neighbourhood of Portnellegan. His zeal is appreciated, and in nothing more than in the manner he advocates the advantages of prudent publicity.

A GRAND OFFICER'S suggestion may probably be acted upon.

A MASON'S letter to a high personage, enveloped to the Editor, is altogether inadmissible.

BRO. M. M. DE B——E.—The effusion, although highly creditable to our esteemed correspondent, as a foreign Brother, is not quite adapted to our pages. We should rather invite a contribution in prose, and hope to be favoured at his leisure.

A RICHMOND BROTHER inquires why No. 317 is still continued in the Calendar as a Surrey Lodge? We confess our ignorance. Has the Brother addressed the Grand Secretaries?

BRO. EALES WHITE.—We can feelingly appreciate the kindness which dictated the last letter, to think of us when on the bed of sickness, is no small proof of personal regard; the Asylum must prosper with such aid as this.

A. U. T.—The tale is inserted; with thanks for the suggestions.

BRO. T. WRIGHT'S correspondence is too gratifying to be permitted any interruption. We entrusted our answer verbally to his friend Brother Murphy; whom, however, we must scold a little for neglecting to forward some essential particulars of a high public character.

F. H.—Is our correspondent serious? If so, let him carry his complaint to the very highest quarter, our defence will be simple, and, he may rely upon it, "not uncourteous." *Forbearance* is one of our mottos.

A. B.—We publish what we think may be useful and amusing, not merely what others please. If not independent, we are not servile; if we refrain from treating with severity occasional dereliction from duty, it is from any cause but what A. B. attributes to us. This is a truth we believe to be sufficiently felt.

FRATER.—Mrs. Da Costa is still living.

(630.)—The error was not with us. Brother South, of No. 1, was certainly present: the omission of his name was, we have no doubt, purely accidental on the part of the Brother who furnished the list.

BRO. ELLIS.—Thanks for the fraternal consideration shown to us.

QUERIST'S request appears to have been preferred elsewhere; we subjoin the following:—"Are Freemasons exempted from the necessity of complying with the same prescribed form of declaration as any members of any other secret society, on or previous to their accepting public office?—A Freemason must take all the oaths and make all the declarations which must be taken or made by any other persons, but there are none directed against him as a Freemason. In respect of that particular character he takes none."—*Bell's Life, Aug.* 14.

OBJECTOR.—We ourselves object to garbled accounts of meetings, but not to the publicity of such subjects as are proper to be known by the public as well as by the Craft.

SCOTO-ANGLUS.—We have not received the *copy* of the Address of the Grand Lodge of Scotland from our usual correspondent, nor from the Grand Secretary. What we have *seen* we decline to publish until we know it to be genuine.

CAUTION desires to know how he can obtain certain particulars of the Canongate Kilwinning. We answer, that if he really wishes for information, he should apply in open Lodge. We are not the proper channel, indeed, if we knew the correctness of the circumstances he alludes to, we should not become the retailers of mere gossip.

BRO. TYTLER (Midnapoor).—The welcome tidings of his health and that of his family have been received this day, Sept. 23; the valuable communication, of course too late for the present number, shall appear in our next; meantime we solicit the continuation of the interesting and important subject. Dr. Tytler will be pleased to hear that we are well, and that our labours are progressing successfully.

ASYLUM.

P. G. S. B—The objections are frivolous. There is a Spanish proverb that may apply in the case, "Time and I against any two."

A PROV. G. M.—*Fears* we are too poor to carry the point; be our answer this—that our real means are too great to be confined to it. A very few years hence, and the mere thoughts of *thinking Masons* will have developed our resources with the becoming pride that may accompany their application.

P. G. W. *despairs* of the undertaking; let him send a donation, and we will teach his heart to be diligent and to rejoice.

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W. M. promises to send twenty guineas as soon as the patronage of a high authority shall be obtained. We believe him; and more, will not let him off under fifty at the least. We have a *list* of conditional supporters, merely waiting for the moment; and if they would only send the odd *shillings* as a deposit, the share lists would soon be full, and the final call would be made before the next Grand Festival, or we are no conjurers.

A MASON.—The Sub-Committee is the proper body to address on the subject. They are fully authorised to entertain any question, and to act upon their own responsibility, without infringing their "provisional" duty.

A. A. is mistaken; the arrangements are as complete as needful, and are termed provisional for obvious reasons of propriety; yet while they exist, embrace ample powers of security *to those* who are charitably disposed.

TEMPLARS.

A CAPTAIN.—P. E. C.—A MEMBER OF "OBSERVANCE."—M.—We cannot answer their question; we only *know* that the fees are regularly paid; but of their application we confess a lamentable ignorance—*at present.*

HONESTUS.—For weighty reasons we decline to write upon the subject of his letter, but invite him to an interview. We can and will most cheerfully explain ourselves; but we timely caution him, for as we have ourselves been somewhat converted, by an opinion of no inconsiderable importance, we have gathered strength in the argument.

POINTS OF DISCIPLINE AND PRACTICE.

P. M. enquires if the practice in a certain Lodge of performing a part of the second ceremony in its private Lodge of Instruction to save time is authorised. Our reply is, certainly not; and the practice is reprehensible. We of ourselves do not know that it is done; but P. M. should go a step further, and put a stop to it—nothing more easy.

TYRO.—The hour stated in the summonses ought to be the time of meeting. In all the public committees of the Order, and of the charities, the chair is taken punctually at the moment. Lord John Churchill as D.G.M. enters Grand Lodge precisely at Eight.

AN ENQUIRER.—If he will read carefully article 6, page 19, 20, of the Constitutions, he will perceive that he is in error. The meeting is not as of the Grand Lodge, but is a Committee of the Grand Lodge, consisting of the Grand Officers and Masters of Lodges, and none other are allowed to be present, unless in the case where a Master cannot attend, and "shall certify that fact by writing, under his hand, and at the *same time appoint a past Master of his Lodge to represent him.*" If ENQUIRER's views were correct, a Warden, who is a Member of Grand Lodge, would have equal claim. In the case in question, the party should write his notice of motion, and address it to the President of the Committee; and, finally, the Grand Tyler ought not to admit unqualified brethren.

SEVERAL CORRESPONDENTS.—We cannot do better than to give an extract from a letter sent by authority, which it will be seen will apply to persons of colour seeking admission into the Order.

Extract of a Letter as to "Free Born."

"In reference to your inquiry as to a definition of the term "Free Born," it is considered, that a Candidate who is, at the time of being proposed for initiation, his own Master, and capable of governing his own actions, and being otherwise qualified as required by the Laws and Regulations of the Craft, is admissible into our Society.

"The terms Free Born and Bondmen, as mentioned in the Ancient Charges, had reference only to the Custom of Eastern Nations, therefore the usual form of words, as now addressed to every Candidate for initiation, which was introduced only at the period of the Union of the two Fraternities, might without infringement of the Land Marks of the Order be adapted to the occasion, by omitting the latter part of the compound word, inquiring—'Are you a Free Agent, and of mature age." This slight deviation in a word, from what may be the general practice, may not be deemed important, while the main principles of the Craft are adhered to."

A WARDEN.—The Master of a Lodge (by courtesey) may be expected to give due notice of the Quarterly Communications to the Past-Masters and Wardens of his Lodge; at the same time, they of themselves should be sufficiently acquainted with the Constitutions not to require such notice, except in cases of especial meetings of the Grand Lodge.

A WARDEN may appoint (by written document) a Deacon of the same Lodge to represent him in Grand Lodge.—See pages 67, 81 Constitutions.

☞ Omitted in Masonic Intelligence.

MASTERS AND PAST MASTER'S CLUB, Sept. 7.—Brother Key was re-elected Treasurer, and Brother Archer Secretary.

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LYRICS.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE, NO. 8.

I DID not think when I became
The trusting creature of thy will,
That thou couldst be so void of shame—
So virtueless—so lost! Until
From thine own lips conviction fell,
I dreamt not, even, there could dwell
So much deceit in one so fair.
But, Syren, broken is the spell;—
And now thou neither canst compel
Me, nor allure. The ambient air
Has not a denizen more free,
Than he who was a slave to thee!

The cruel world encompasseth
To do me daily wrong;
As though it would devote to death
The harmless child of song,
To whom fell slander's subtle breath
Did never yet belong.

The cruel world must work its will,
And snare me in its toil;
For there is no escape until
I quit this mortal coil:—
My weary soul, from after ill,
God's mercy will assail!

Home! home!
To thy fairy grot come,
My beautiful gnome;
Thy task be complete,
Thy wanderings over;—
Haste, truant, and meet
Thy languishing lover—
Haste, home!

I feel
A faint tremour reveal
What thou wouldst conceal:
I know thou art near,
And fondly implore thee,
Appear, oh! appear,
While thus to adore thee
I kneel!

Oh! why,
With a faltering sigh,
My rapture deny?
Why hide from the arms
That fain would enfold thee?
Why veiled are thy charms?—
Oh! let me behold thee—
Or die!

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THE OLD BOATMAN.

BY BROTHER DOUGLAS JERROLD.

"I HAD the legend from a grey-haired captain, who had it from his grandfather."

"And we have two hours good of the watch: tell the tale—tell it, and stint no word. Peace, Jabez! and Miguel will tell us of the thing last night."

"What thing?"

"Why, the thing that hailed us last night."

"I would I had seen it," cried Jabez, with an incredulous sneer.

"Thou wert sleeping, fast as a tortoise."

"Ha! ha! ha! and we need not sleep to dream, eh, shipmates?"

"By the blessed Virgin, there were twenty of us who heard it—saw it."

"Peace—peace, Jabez! thou hast no more religion than a dog-fish," spake another.

"And I," said he who was urged to tell the tale, "have been an unbeliever. Until last night I would have laughed with Jabez: but now—Christ be with us!—what is that?"

A low, long groan, as from a dying creature, came through the air. The sailors—rugged as they were—huddled closer together, and looked anxiously in each other's face. Again, the groan was heard.

"Ha! ha!" laughed Jabez—Is 't a mermaid's song, that you look so white at it? Did ye never before hear black flesh bellow in the hold of the Santa Maria? 'Tis the woman whose husband we gave to the white shark this morning. So, since it must be, let us have your story, Miguel. But stay; first, what was this grandfather, with whom the tale began?"

"As ourselves—a sailor."

"And carried the like cargo?"

"Of the same hell-born traffic. Thou mayest gape, Jabez; I pray the Virgin, I were once more on Christian earth! Well; he had been forty years a sailor, when he heard and beheld the thing we last night heard and looked upon. He came home—discharged his crew—gave his vessel to the flames, and died a holy brother of St. Francis. Thou shalt have the legend in his very words."

The sailors closed around the speaker. The night was beautiful: the gentle wind brought odours from the neighbouring shores—millions of stars glittered in the heavens—and the broad green sea lay without a wave.

"Now, Miguel—now."

"Aye, thou shalt have the legend in his very words."

"Sold! all sold! Now will I hie me home—live at mine ease—hang a lamp of silver at the shrine of St. Francis, and when I die—pah!—death is many a mile away from the wealthy Pedro. Fellow!—yonder!"

Thus ruminated—thus spake Pedro Xibecq, as he stepped from the beach into a skiff, and pointed out to the plying boatmen a fine, trim-built vessel in the bay.

Pedro might well triumph: he had made his last voyage—bore about him a heavy weight of wealth, the produce of his freight, some ten score healthy blacks. "They are snatched from their heathen idols, and will be blest with the true faith." Thus thought Pedro; and with the thought,

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he laid his hand upon his bag of gold. And as the boat glided silently along, bright visions gladdened the eyes of Pedro. He saw a palace thronged with menials in his many-coloured livery—gardens, radiant as paradise—lakes of rippling silver. Entrancing music stole into his ears, and his heart rose, beating to the sound. Pedro smiled, and again he pressed his hand upon his gold. "This glory—this greatness—will be mine—long as I live, mine—and when I die,—ha! ha! again death—tut! death is many a hundred miles away."

For the first time, Pedro surveyed the craft in which he was embarked. "So: a crazy shell this! In the name of St. Nicholas, how many thousand years hath it swam the sea?"

"Many thousand."——

"Thousand!" echoed Pedro, darting a fierce look at the unmoved boatman; "thousand!"

The boatman paused a minute on his oars; then, leaning his long back towards Pedro, his breath chilling the flushed face of the prosperous man-seller, said——

"When the wood whereof was built the ark was yet green and budding, the boat you sit in was upon the wave."——

"Ha! am I stowed with a madman? Pull, slave—pull to your ship, or"—and Pedro clutched his pistol in his belt.

The sun sank, and all was dark.

"Pull, dog!" shouted Pedro—"pull!"

But the oars were still—the boat, as upon a rock, without motion. Pedro leapt forward to smite the boatman, and to seize the oars. He struck, and groped in the darkness, and found himself alone! Pedro staggered back, and fell upon the seat; and, immediately, he heard the boatman at his task; the oars dipped in the wave—and the boat went on. The heart of Pedro beat at every stroke—and his face grew cold and wet as reeking marble. His hand fell dead upon his bag of gold—he plucked it thence, as though a snake had stung it.

Like an arrow from a bow, the boat shot through the stream. All night, the sound of the oars, true as the half minutes, rang upon the brain of Pedro, and his bones became as ice. And when the morning dawned, Pedro saw the blue eyes—cold and bright as stars—of the old boatman, gleaming upon him. He turned to seek his ship, and he saw nothing on the waste of waters round about him. Pedro gasped, and tried to speak, but his tongue was dead flesh in his mouth. And the sinewy arms of the boatman still swept the bending oars.

And there were nought but signs of sadness—terrible manifestations. The very sea, parted by the keel, touched by the oars, became stagnant and jellied.

A flying-fish rose from the wave, and fell dead upon the oar; and the little nautilus closed its sail, and sank like a flint.

A shoal of dolphins gamboled to the surface, and as the oars dipped near them, the morning light brightened their mortal hues.

The shark darted at his prey, but sank with rigid jaws. The huge leviathan bellowed as the boat drew nigh—bellowed, and disappeared.

The strong-winged swallow, follower of the sun, fell upon the boatman's knees!

And still the old boatman bent at his oars. There was no sea, bay, river, lake, creek, or dyke, whereon the boatman had not, in some way, plied. Trusted with revelling youth and beauty, he had wrecked a gondola; and now, as pilot, sunk whole crews on rocks and sands. In

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the darkness of night, he hath hailed a ship, and the next morn, the sharks have followed yawning for corpses.

And Pedro, for a moment, thought of his gains: of the human marrow he had bartered for minted gold. He glanced towards his foot, and he saw the metal melted into a mass, the skull of a dead man engraven in it, and his own name beneath. He looked again at the boat; for he had assured himself of a life of fulness—of palaces, of bowing crowds and glorious feasts!—he looked—and he was alone—shrouded and in his coffin, drifting on an eternal sea!

"And still it drifts—and still the spirit of Pedro, doomed by the Old Boatman, calls, in the dead of night, to sinners on the deep!"

"And said the monk no more?" asked Jabez, with a fallen face.

"Yes; he would lift his withered hands—and the tears would roll down his old cheeks—and he would cry with the awful voice of an old, repentant man—

"'OH, YE PEDROS! RICH AND EXULTING WITH THE EVIL THAT YE DO UPON YOUR BRETHREN!—IN THE FULNESS OF YOUR WEALTH—IN THE GIDDINESS OF YOUR TRIUMPH—THINK OF THE OLD BOATMAN!'"

RELATION OF A CAPTIVITY AMONG THE INDIANS OF NORTH AMERICA.*

MAJOR GLADWIN of the 60th regiment, commanding officer of Fort Detroit, being desirous to know whether the lakes and rivers between that place and Michelimakenac were navigable for vessels of greater burden than the small batteaux then made use of to carry provisions and military stores to the dependant posts, he ordered Lieutenant Charles Robson of the 77th regiment, who had the command of the king's vessels on Lake Erie, with a party of six soldiers and two sailors, to proceed in a large batteau with the necessary implements, to take soundings of the lakes and rivers.

Sir Robert Davers, who had passed that winter at Detroit and its vicinity, having a curiosty to see farther into the country, which indeed was the motive that induced him to advance so far as Detroit, accompanied Captain Robson in the expedition. Both these gentlemen inviting me to go also, I joyfully accepted the invitation, which had then all the appearance of a party of pleasure, as we promised ourselves excellent sport in shooting the water-fowl, with which that district abounds, and not in the least dreading any interruption from the savages, who had but a little before renewed in full council their professions of friendship for the English, and had received from them presents to a considerable amount.

We accordingly set out on the 2nd of May, 1763. Captain Robson, myself, and the party under him, were in the batteau; Sir Robert Davers, with a panee, or Indian slave, was in a little wooden canoe, which is better for going into shallow water after game, and so easily managed that he and his boy were sufficient to cross the lakes with it, and go up the creeks among the Indian villages.

May 4th.—We overtook a canoe with an Indian family in it; exchanged our bread and tobacco with them, and parted very good friends.

* From the MS. in possession of a Brother, the son of the captive.

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May 5th.—We passed several villages, but there appeared few Indians in them. We supposed they were gone upon their hunting parties.

May 6th.—In the morning we arrived at Pinnierri, where there were some Canadians building a saw-mill, and for whom we had brought, by desire of a French gentleman at Detroit, a few barrels of flour. These people returned us their thanks, and with all the rhetoric they were masters of, assured us that the whole of the nations of Indians around, were in league to take up the hatchet against the English; that they knew of our coming that way, and were waiting six miles up the river to seize or destroy us; that certainly if we persisted in proceeding any further, we should be all cut to pieces. They begged us with tears for God's sake to return, so that by means of the wind and strong currents, we might regain the fort before the Indians could discover that we were aware of their intentions.

This was a friendly advice, and given by people who had evidently nothing but our safety at heart; and had we followed it, not a few of us would have saved their lives on this occasion, and others avoided a long and painful captivity. Captain Robson, however, partly doubting the truth of what the Canadians told us, and partly from a mistaken notion of the estimate in which the Indians held the prowess of the English, imagined that they would not dare to attempt any attack, at least until under cover of night; and as it was then morning, he thought we might go on notwithstanding, and sound about the mouth of the river Huron, which would finish the survey in that quarter, and after that return to the fort as fast as possible. He therefore ordered the rowers to ply their oars, and without seeming to suspect any danger, proceeded forward till we came to a place where there was a small Indian village, the very spot where the Canadians warned us we should be attacked by the savages. Then it was, though too late, that our leader discovered the truth of the information he had received. The whole bank of the river was covered with Indians to the amount of three or four hundred. Sir Robert Davers was at this time considerably before us in his canoe, and had, at the request of the Indians, put the head of the vessel ashore, and smoked a pipe of friendship with some of the chiefs till we came up. He advised us to row on and pass him, without seeming to suspect that they had any design upon us. And here I must observe, that the river was become more narrow, and ran so rapid that we were obliged to keep the boat close to the shore; even then the Indians could walk much faster than we could row. To have attempted now to return, would have been certain destruction to us all, as the savages had their canoes ready to have pursued if necessary. Sensible of this, we kept rowing forward, endeavouring to humour them as much as possible. They crowded near us, men, women, and children, bestowing upon us all the while the friendly appellation of brothers, telling us they were glad to see us, and if we would come on shore we should have whatever was good. The Squaws showed us fish, maple, sugar, &c., in order to induce us to land, and asked for bread and tobacco, which we threw them. During this time the men were filing off by degrees, till at last there was not one to be seen, the women crowding on the bank to cover their movements and divert our attention. The warriors were then posting themselves behind a rising ground, a little further on; for on our arriving opposite this place, all the Squaws suddenly scampered off, and the warriors seeing them out of the way, poured in a fire upon us, at the distance of sixty yards.

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Captain Robson was instantly wounded in the left side, which showing me, he called to the men to sheer off. But alas! he had just spoken the word, when another shot through the body killed him. I then took the helm and endeavoured to bring the boat round; but two of the soldiers being likewise shot, and the others not having their arms loaded, and seeking only how to skreen themselves from the enemy's fire, it was impossible to navigate the boat. The Indians, on seeing Captain Robson slain, and the rest in confusion, rushed from the bank into the water, and easily boarded us, setting up at the same time the most horrid yelling. They had quite changed their appearance from what it was when they termed us brothers, having thrown off their blankets and ornaments, and exhibiting a very frightful figure with their naked bodies painted black and red.

Every one of us was now seized on by his future master, for by their customs, whoever lays hold of a captive by the hair of the head, to him he belongs, and none may take him from him. I was laid hold of by one, whose hideous appearance was enough to have banished every hope of obtaining quarter; but, in truth, before this, I had given up all expectation of being saved, and became in a manner resigned to the worst.

They immediately scalped Captain Robson and the two soldiers who were shot, and stripped them naked. My master (for such I was now to consider him) dragged me by the hair into the water, which took me up to the neck, making me run the risk of drowning. However, he brought me safe on shore, and with a rope adorned with trinkets, which they always carry with them to bind their prisoners, bound me, and delivered me in charge to his squaw, returning himself to plunder the boat.

All this time, Sir Robert Davers (as I was afterwards informed by his Indian boy) upon seeing the savages attack us, endeavoured to escape with his light canoe to the opposite side of the river, while the Indians called after him to come on shore, and they would not hurt a hair of his head. He paying no regard to their words, so exasperated them, that two of them levelled their pieces, and instantly brought him down. His body fell into the water, which they picked up and brought to the shore. They then cut off the head and buried the trunk; and having scalped the head, they buried it likewise.

My master returned from the boat with his share of the booty, and having laid it on my back, marched me through the village, till we came to his hut. We had not been long time there, when a number of Indians came in, and got drunk upon some shrub, which was part of the plunder; and as I knew that in their cups they often quarrelled and killed one another, I considered myself again in as great danger as ever.

One savage, dressed in Captain Robson's clothes, came in very drunk, and seeing me lying in a corner of the hut with my hands tied, set up a halloo, calling out *English dog*, and made a stroke at me with his tomahawk, which must have killed me, had not another Indian, more sober, seized his arm and prevented him, and then turned him out of the hut. My master's wife perceiving the danger to which I was exposed, and knowing that the same or other Indians might return, made me then lie down behind her, and covered me over with skins and furs. Soon afterwards the same Indian did return, demanding me of my master, and saying that no English dog should be left alive; upon which he was turned out a second time and well kicked. In a short time, however, a whole party came, determined to have me, when my master was obliged, in order to save me, to assure them I was carried

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away to another hut, which satisfied them. The whole night they kept drinking what liquor we had brought with us, and making a most hideous yelling, during which time they were also feasting upon poor Captain Robson's body!

This shocking piece of barbarity is practised only by some of the Indian tribes to the northward. The Six Nations, who use their prisoners, when alive, much worse than those whose captives we were, yet never eat human flesh like them. They do not devour it for the sake of food, but as a religious rite, or rather from a superstitious notion that it makes them prosper in war. They teach their children to be fond of it from their very infancy. The day after this, my master's son brought some pieces of the body into the hut, and roasted them upon a stick at the fire, and endeavoured at the same time to prevail on me to eat a bit, repeatedly assuring me that Englishmen's flesh was very good to eat. My master also desired me to taste it. I said that I would obey him in everything he bade me, and even in that if he insisted upon it; but that it was very disagreeable to me, and that it was the only command I could feel the least hesitation in performing, and begged that he would not force me to do it.

Thus, by a seeming readiness to obey, and to conform to their customs, I avoided eating the remains of my friend; and I believe by thus showing a desire to please him, rather gained upon my master's affection.

My hands were still kept tied behind my back, this being the second day of my captivity. Having never seen or heard anything of the poor soldiers who were in the boat, I concluded that they had shared the unhappy fate of their officer, a reflection which added the more to my uneasiness, as I feared I should not be more favourably dealt with in the end. However, towards the evening of that day, I saw Sir Robert's Indian boy, who informed me that he knew of some of the soldiers being alive. This boy having lived long with the English, and speaking our language, made me think that he would desire to get free from the Indians, who used him much worse than the English; I therefore thought I might confide in him, so laid myself open to him, and told him of a scheme I had formed for our escaping together, which was, that we should both get out of our respective huts in the night, when all were asleep; meet at a certain place, and there untie each other; and as he understood travelling in the woods, he would pilot us to Fort Detroit, which was not above eighty English miles distant, each of us bringing with him some fish to subsist upon during our journey. He having agreed to this proposal, went off with an intention, as I supposed, of meeting me at the place appointed. However, towards the end of the evening, I was surprised to see my master coming into the hut, and looking very angrily at me, having in his hand a thin wooden post and an axe. Without saying a word, he put one end of the post into the ground, and tying the other to the roof of the hut, cut a notch in it about two feet from the ground, and spoke to me in an angry tone something which I did not understand, making signs to me to lie down upon my back; then taking my leg a little below the ankle, he put it into the notch, against which he tied another piece of stick so close, that I could not move to turn upon my side, but lay upon my back, with my hands bound together. He then drew the ends of the rope underneath his body, laying down with his squaw near me upon a beast skin.

Thus I passed the night like a criminal just before his execution,

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with this difference, that I had nothing to reproach myself with—no offence committed against my God or the laws of my country.

This treatment gave me good reason to suspect treachery on the part of the Indian boy; and I afterwards found that in order to get his own freedom (which he did) he had discovered my intentions of escaping.

Next morning my master loosed my leg, and by means of another Indian who spoke English, informed me that he had discovered my intention of making off, and that had I attempted to do so, death would have been the inevitable consequence, for that Fort Detroit was completely surrounded with four Indian Nations, the Chipwas (to whom I belonged), the Ottawas, Poutewattimies, and Wianclows, who so blockaded the place, that nobody could go in or come out; adding, that in a few days there would not be an Englishman left in it alive. Whereupon I found that it was absolutely necessary for my safety to affect a relish for their savage life, and to put on an air of perfect contentment, which I had often heard was the way to gain their affections; whereas a gloomy, discontented conduct irritates them, and excites to worse treatment, and even draws down death itself upon the captive who is so unfortunate as not to be able to accommodate himself to his situation.

I therefore assured my master that I should no more think of leaving him; which so pleased him, that he took me out to walk, and pointed out to me the place where Sir Robert Davers was buried, and what remained of the body of Captain Robson; showing me likewise how impossible it was that we could have escaped with our boats. He then led me to where the corpses of the poor soldiers lay who fell in the attack of the Indians, and which were become food for the dogs, that were then devouring them. Here he loosened my hands, and with the string bound up a heavy burden of sticks, which he placed upon my back, telling me, I was always to do that, or whatever work his wife might desire me.

When delivered of my burden, he again tied my hands, and fastened the rope to the rafters of the hut, but did not put my leg in the stocks as the night before. Yet it was equally impossible for me to effect an escape, and indeed by this time I had given up all hope of it, unless a more favourable opportunity should offer.

Next morning my master and his family went off in their canoe to join the rest of the warriors encamped at Detroit, leaving me to the care of his father, who seemed fond of me, and wished that I should become a savage as soon as possible.

Soon after my master's departure, he stripped me of all my clothes, and told me I should wear them no more, but dress like an Indian. He accordingly gave me a blanket and breech-clout, which is a piece of blue cloth, about a yard and a half long, and a foot broad, and which they pass through between their legs, bringing each end under a belt that goes round the middle for that purpose.

He then shaved my head, leaving only a small tuft of hair upon the crown, and two small locks, which he plaited, with silver brooches interwoven, making them to hang over my face, which was also painted with a variety of colours.

I was also tattooed on both arms, with a turkey's foot on one, and a flower on the other—the emblems of the tribe. He likewise presented me with a tobacco-pouch and pipe, telling me that I should smoke, which I did, and became very fond of it.

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The hunting season being now past, the Indians lived upon fish, without either bread, butter, or salt. This did not agree with my constitution;' and after suffering severely from a dysentery, I became so very weak as to be rendered incapable of walking for seven or eight days, during which my master's father intimated to me by way of consolation, that I should not be eaten if I died of that disorder! Ten days after this, my master returned with the rest of his family, and after much talk of the success of their arms against the English, how many prisoners they had taken, &c., he looked at me, turning me at the same time round about, seeming surprised at seeing me now attired *en sauvage*. He asked for my hair, which the old man giving him, he put it carefully by.

Still my hands continued to be tied; and whenever I had occasion to go out, an Indian boy held the end of the rope, which he fastened to the rafters of the hut when I came in again. It was not however long after this, before my master at last unbound my hands, repeatedly impressing upon me the impossibility of my making an escape. I told him that I had no such design now, and feigned a sincere satisfaction with their manners and habits of life, which my master thought I should take to, on account of my being but a stripling.

I now frequently saw two of the soldiers who were taken along with me, but the Indians did not like us to have long conferences together. These short meetings, however, were very satisfactory. It gives one pleasure to meet a countryman in a foreign and a friendly land; how much more so, when in a captive state, amidst a nation of savage manners, and of different colour from ourselves. Happy was I to converse familiarly with these poor fellows, whom a little before I would not suffer to address me without the usual marks of respect from an inferior towards a superior. Now there was no distinction; and we used to compare notes with one another regarding the treatment we received from our respective masters. One of the soldiers told me that he had been compelled to taste of Captain Robson's body. We would form fifty different plans of escape, all of which we as often rejected as impracticable, after considering them maturely.

About the middle of May, we were in great distress for want of provisions, owing to the indolence of the natives, who never stir from their huts till necessity drives them, which was our case at this time. During four days the wind blew so high that no fish could be caught in the lakes, their little bark canoes being unable to venture out. These barks are generally navigated by two men, or by a man and a boy. The former stands at the prow, where there is a pole fixed, having a light at the end of it to attract the fish, the darkest nights being the most favourable for success. The man in the bow marks the fish approaching, and directs the boy to steer the canoe so that he may best strike the fish with his harpoon, or three-pronged *geeg*. In this manner I have seen as much as two men could carry, of cat-fish, perch, and pike, taken in two hours' time. And, independent of the satisfaction in procuring what is so necessary a part of sustenance among them, it is a great amusement, and really a pleasing sight, to behold upwards of fifty of these lights moving in every direction on the surface of the lake, whilst the cry of the wild beasts in the forests is the only sound to be heard. This latter circumstance occasions no uneasiness to the fishers, who are safe beyond reach of the prowlers.

I observed that the stormy weather had reduced us to the greatest

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extremity for want of food; and we were now obliged to have recourse to the last resource, that of picking up acorns and boiling them in water and ashes, changing these frequently to take off the bitter taste. This was our only food until the fifth day, when, the wind abating, we procured a supply of fish. The Indians themselves think nothing of such privations, and they are always sure to make up for their loss afterwards. So long as they have any victuals in their huts, they do nothing but eat, smoke, and sleep. Sometimes they amuse themselves with a game similar to the *shinty* of the schoolboys in Scotland, at which diversion the Indian women play against the men, and often come off the victors. On these occasions the *beaux* and *belles* of the tribe are wont to dress themselves out in their best attire, and make their mutual conquests. My master used to deck me out then in the richest manner he could, putting all the family ornaments upon my person; and taking me out to the plain, he would make me to strut about and show myself to the assembled natives, calling out to the people to come and look at the little white man. I was then, however, simply made a show of, not being suffered to partake of their amusements.

Towards the end of May, we began to make preparations for a voyage to join the rest of the warriors encamped near Detroit; for which purpose my master thought it necessary to build a new canoe, an operation which he and I accomplished in two days, large enough to carry the whole family for many thousand miles.

The evening before our departure, I was surprised to see my master seize one of the dogs, of which we had several in the hut, which were constantly poking their noses into the victuals, as the floor was our only table, there being neither stool nor chair to place any utensil upon. This animal I was not sorry to see him take and kill, and then hand over to his squaw, who began to scrape it, as they do a hog, in hot water. My master then invited all his neighbours to the feast, sending a man round with a bundle of little painted sticks, one of which he left as a token of invitation with each of the intended guests. The latter, upon entering the hut where the entertainment is given, places each his bit of stick upon a platter for the purpose. At this feast every one of the guests was served with a double portion, eating one and carrying home the other, in a dish brought with them to receive it. I sat in the corner of my master's hut, a silent spectator of the repast, being looked upon of course as a slave, unworthy to partake of so fine a banquet.

After killing, or rather drowning another dog, for the purpose I was given to understand, of appeasing the evil spirit, we set out next morning in our canoe, making short day's voyages, and always landing before sunset, when we erected our cabin and cooked our fish, an office which fell to my particular share, as well as that of cutting wood for the fire. The cabin or hut is soon constructed. It consists of about twenty young trees put up in the shape of a sugar-loaf, all covered over with a kind of matting, except a hole at the top to let out the smoke. Every one carries their bedclothes on their back, which consist either of the skin of a wild beast, or a coarse blanket, all lying down promiscuously, men, women, and children, with their feet to the fire, which is in the centre.

On the second day of our voyage we came to an island, where was an Indian burying-ground. Here we made a halt; and round a particular grave, which my master afterwards made me to understand was that of one of his sons, he caused each of us to plant a few grains of corn; which done, we re-embarked, and ended our voyage in four days,

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arriving at a Frenchman's quarters in the neighbourhood of Detroit. This man, being a friend of my master's, we took up our residence close by his house, rather than join with the rest of the Indian warriors, who were encamped five miles nearer the Fort. We immediately set about building a large bark house, more convenient than those they generally carry about with them. This we finished in about four days' time, the severest part of the labour falling to my share, such as carrying home the wood and water. Here the fire-place was without doors, so that I was obliged to broil in the sun for two hours every day over a fire, cooking their kettle of fish and Indian corn. The pain I then suffered was almost inexpressible, not having even so much as a shirt to protect me from the scorching rays; and my back became in consequence so burnt, that it was one continued blister; the palms of my hands being in the same condition, from constant working with the axe. Another piece of fatigue to which I was here subjected, was that of assisting my mistress in planting a large field with Indian corn or maize, pumpkins, and other vegetables.

When the necessary preparations for our establishment were finished, my master carried me with him to the great encampment of the Indian warriors, about five miles distant from Fort Detroit. There I had the happiness of seeing Captain Campbell, and Lieutenant Mc Dougal, of the 60th Regiment, who had been sent out from the fort at the commencement of the blockade, with proposals of peace to the Indians. These, however they not only rejected, but detained the two officers as prisoners, at the house of a Frenchman. Upon my communicating to Campbell that I thought we might make an attempt to escape, he advised me by no means to think of it, as he was well assured that if any individual did escape, the savages were certain to sacrifice those that remained in their hands. Both he and Lieut. Mc Dougal belonged to the Ottawa nation, and I had opportunity of visiting them repeatedly.

At this time prisoners and scalps were brought to the camp almost every day. The scalp, I may mention, is not as is commonly supposed, the whole skin of the scull, but only the uppermost part or crown of the head, and must have in it that swirl in the hair peculiar to that part before it can be approved of as a proper trophy. Another English officer now fell into their hands, Ensign Pauli, of the 60th Regiment, who was in command of a small fort on lake Erie. The Indians first entered as friends into the fort, and whilst some of them were smoking a pipe with him in pretended friendship, the rest were butchering his little garrison, of whom they left not one alive. This gentleman made a very good Indian, being of a dark complexion; and was fortunate in being fancied by his captor, who adopted him into his family, by which he was exempted from much drudgery and service.

So great a concourse of Indians as were now gathered together in the French Settlements reduced the inhabitants to great straits for want of provisions. They killed their cattle, sheep, and poultry, and when these failed at last we were almost starved, having no food sometimes for a whole day, except a handful of Indian corn, which we parched in hot ashes, and ate with a spoonful of bear's grease. I used often to beg for a morsel of bread at the French people's houses, from whose doors I was frequently turned away with an empty stomach. This privation I was not so inured to bear as the Indians, who when sorely pinched by hun-

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ger, have a practice of girding their bodies tight with a belt, which they continue to tighten in proportion as their fast is prolonged.

In this distressed and famished situation, my master prudently resolved to quit the camp, and move as far back as the place where I was first taken, and where we could obtain a sufficiency of fish and sometimes venison. On our journey thither we halted at the Indian burying ground, before mentioned; and while my mistress and I were busy erecting a hut, my master went out and had the good fortune to kill a bear, of which we all partook most heartily. When our repast was over, I was ordered to put the kettle on the fire, immediately—a circumstance which surprised me a little, as we generally went all to rest directly after eating our fill. Venturing to ask the meaning of this rather unusual order, I was given to understand by looks and gestures, that I should be informed of the mystery the next morning. My master then cut some of the choicest bits of the bear, and put them in the kettle, which being placed over a slow fire, the family betook themselves to rest.

Next morning by break of day we were called up, and in a solemn formal manner, walked all up to the grave of my master's son, near which a small fire was made. Having seated ourselves round this, each with a dish in his hand, my master rose and made a long oration, during which he often pointed towards me and to the grave alternately; all the party joining at every pause in a sort of chorus, or 'amen,' by way of consent or approval of the speech.

When he had finished his harrangue, he divided the broth and meat among us; and after saying a few words over the grave, he put a piece of the fat of the bear into the fire, directing each of us to do the same. The object of this, it was signified to me, was, to appease the spirit of his deceased son, who might be offended at my being adopted in his stead—for such was now the intention of my master. He told me from henceforward to consider myself his son, as much as if I had sucked those breasts—pointing to those of his wife; and that I was to look upon his boys as my brothers, and that my name should be no more Saganash, or Englishman, but Addick, which signifies a white elk. Notwithstanding this new designation I was generally called by the name of my master, which was Peewash. I may here mention that I had three brothers—Magonee, Quido, and Quidalin.

My master, or rather my father, after this took me frequently out with him a hunting, an amusement of which I was very fond. Though this was not the right season for killing deer, we were under the necessity of taking a few to supply the future wants of the family, and prepare their carcases by smoking, in order to return with a store to the camp. This done, we set out again on our journey to rejoin the warriors.

It happened on crossing lake Erie to blow pretty hard, so much so that our little frigate was in some danger of going to the bottom, with father Peewash and all his family. To appease the evil spirit of the storm Peewash cut some handsful of tobacco into small pieces, throwing them into the lake, and making a long oration. Whether owing to this spell or not, certain it is that we escaped from shipwreck, all landing safely upon terra firma. Our shirts and blankets which had been thoroughly soked by the wet, we hung on the branches of trees to dry, running about naked till they were ready to put on. The above charm

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of the tobacco plant is also practised during severe thunder storms, the tobacco being in such cases cast into the fire, and while burning there, a squaw keeps drumming a piece of iron upon the bottom of a kettle. This sort of incantation, they conceive charms the lightning, or propitiates the evil spirit to avert it from them.

By the time that we again reached our quarters at the encampment, we found the Indian corn grown up to about a foot in height, so that my mother and I were immediately set to hoe and weed it, which was a severe task for six days. I had fondly flattered myself that, after having been so solemnly and ceremoniously installed into the situation of a son in the family, I should have been exempt from all such servile drudgery, which was in fact the case with some who were similarly circumstanced.

But Peewash, who had a particular regard for his wife, chose that I should still assist her, and she, being somewhat fond of ease, took care to lay the most upon my shoulders. She frequently set me to pound corn in a large mortar, till there was scarcely any skin left on my hands; and when I showed it to her, she only laughed, intimating that in time I would be better used to it, and that my hands would become hard, like her own, which certainly were none of the softest. The men, indeed, think it beneath them to do any thing but fish and hunt for the support of their families, and even in this they take no more trouble than is absolutely necessary; for frequently after killing the game they leave it to their squaws to seek and carry home, directing them where to find it, by breaking boughs off, and marking the trees for miles. The squaw having thus discovered the game, brings home the choicest pieces, and dresses them immediately for her lord and master, who generally sleeps till he is called up to discuss his supper. When the meal is over, he regales himself with a pipe of tobacco mixed with the leaves of the shumach shrub. Meantime the rest of the family are seen busy, each for himself, in roasting fish or in broiling steaks, which latter they toast upon the end of a stick, as we do bread; and in my opinion this is a most delicious way of eating roast meat. Sometimes our master would cook a large piece for the whole family, none of whom ever waits till it is all thoroughly done, but as soon as the outside becomes brown, each falls to with his knife, and slices away as fast as it roasts; by which procedure the pleasure of feeding (their chief gratification) is considerably prolonged. When soup is made, that is, when they boil their fish or meat, they hang up the kettle out of reach of the dogs, when all in their turn sup of it, as they may incline. The total want of salt among them made me at first think everything very insipid, but hunger and habit prevailed over previous tastes, and I soon learned to eat as heartily as Peewash himself, or any of his family.

About the 6th of June, Lieut. M'Dougal and a Dutch trader made their escape into Fort Detroit, an event which caused the Indians to look more sharply after those who were left, particularly Captain Campbell, who was shut up close in a French house. I often went to visit him along with Peewash. One evening he said to me, that he felt very unwell, and seemed prepossessed with a notion that he was to die very soon. I tried then to dissuade him from indulging in such gloomy and dispiriting reflections; but to my great grief and horror next morning, the first thing I heard was that he had been killed. That morning, it appeared, a sortie had been made from the fort, under Captain Hopkins of the Rangers, who attacked a party of the Indians, and killed one of

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the chiefs of the Chepwas, the nation to which I belonged. The friends of the deceased chief were determined to have revenge by taking the life of an English chief or officer. This they thought could not be better executed than by murdering poor Captain Campbell, who, however, belonged to the Ottawa tribe. The latter in their turn became so enraged against the Chepwas for slaying a prisoner of theirs, that they resolved on having summary satisfaction, by demanding for sacrifice a captive of equal command from the Chepwas.

They pitched upon Ensign Pauli, as one of the highest in rank that they could discern at the time; but he happily was apprized of his danger by a handsome squaw who was in love with him, and who aided him effectually in escaping to the fort, after being several times fired at by the English sentries, who took him for an actual Indian. The Ottawas being thus disappointed in their designs upon Pauli, determined next to have my life, as the one they supposed next in rank to an officer (for I had not then received a commission in his majesty's service), and superior to the private soldiers who were prisoners. My father Peewash, on learning they were in search for me, conveyed me to the barn of a Frenchman, where he covered me completely over with straw, in which situation I lay for three hours, expecting every moment to have the tomahawk in my head. Peewash at last came for me, at the head of a party of Indians, and took me out of the barn; and, notwithstanding his assuring me that I was not going to suffer death, I could not help feeling alarmed, and doubtful yet of my safety.

They marched me like a prisoner for four miles, till we reached the grand encampment, situated in the midst of the French settlements. When on the road, I remarked a dead body lying all mangled and scalped, which the dogs were eating of. My conductors made me stop at it for some time, looking at the corpse with a seeming satisfaction, and informing me, with an exulting tone and gesture, that there lay our chief—our *great chief*, Captain Campbell. It would not indeed have been possible for me otherwise to have discovered that these were the mortal remains of my former good friend. The head had been scalped, the ears, nose, an arm, a leg, and other parts of the body were cut off, presenting a most shocking spectacle, which, however revolting, I was compelled by the wretches to look upon. My conductors then led me into the great hall of a French house, where in the court-yard I found assembled about 200 Indians. In the midst of the hall were placed a table and five chairs, in four of which sat the chiefs of the nations encamped around Detroit; the fifth seat was reserved for myself, a mark of distinction with which I would have rather dispensed. They then proceeded to business with me; producing several English letters, and I was informed by means of a French interpreter, that as I could converse in French and read English, Prince Pondiac, the head of the Four Indian Nations, had sent for me to explain what the contents of these letters were; enjoining me at the same time to perform my part without concealing anything, and threatening me with death if I did not translate them *literatim et verbatim*. In addition to which, a native of Virginia, whom they had made prisoner, and who, fond of their indolent way of living, had married amongst them and resolved to remain, told me that if I attempted to withhold or misinterpret any particulars, he could himself decypher English, and would look over the papers, and that I should be slain and scalped on the spot if I went wrong. I accordingly set to work on the letters, and read them over in the French

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language to a Frenchman, who interpreted them to the Indians. They consisted merely of old letters which Campbell had in his pocket when killed, and some communications sent to him by his friends at Fort Detroit by the hands of a Frenchman, who had kept them up. There were in the hall, besides the Indians, several French settlers present, and the object of both was to ascertain from these papers if peace had been really proclaimed between England and France. The Frenchmen would not believe that their king would so easily cede Canada to the English, as had been reported. Though peace had been published by Major Gladwin long before this time, the French inhabitants of Canada tried to persuade the Indians not to believe it, in hopes of prolonging the war with the English, and of being yet able to drive them out. Nothing in the letters transpired, as I thought, to favour their designs; but they contrived to keep the Indians still in doubt. I received their thanks, however, for discharging the duties of interpreter, and was allowed then to return home with Peewash, who said he was glad to have got me off so well.

(*To be continued.*)

EXTRAORDINARY DEATH OF THE AMERICAN SEA-SERPENT.

"WELL, as I said before," continued Barney O'Bother to his wife, who was seated by his side over a skillet of potatoes, immediately above which hung a red herring they both appeared to devour in imagination, while they in reality caused the contents of the pot to vanish down their throats with inconceivable swiftness, "as I said before, avourneen, Paddy Murphy was as good a fisherman as iver threw a net, and as stout and as clever a fellow as iver shook a shilelah at wake or christening, and a good Catholic to boot! Well, poor Paddy tuk himself off one fine summer morning to seek his fortune upon the broad seas, in a ship bound to a friend of his—one *Phillip Delphi*, I think he called him in AMERICA. 'Good by to ye,' says he to me, taking my hand and shaking it till he put my shoulder out of joint; 'and good luck to *you*,' says I, giving him a squaze that made his fist as soft as a roasted apple; and away he wint. Well, I saw no more of him for many a long day; but when he did come back, he tould me all about his voyage to America, and how he got there; and if you were to guess from this time to the day of judgemint, yed niver hit upon the way he thravelled. 'Well,' says he to me, 'Barney,' says he, 'when we had run about a hundred leagues from ould Ireland, wid a spanking breeze in our starn, Tim Tackle, the boatswain's mate, roared out a thousand murders!' 'Hubbaboo,' says the captain, 'what's the row?' 'Blood and 'ounds,' cried Pat Murphy, 'but here's the American Sea Sarpint in raal earnest.' And sure enough there the captain saw it wid his own eyes, for the head of it was claan over the ship's bows, and the tail was tickling the rudder into fits, all at the same time. The poor captain's teeth began to play marrow-bones and cleavers you may be sure, and divil a soul aboord the ship but ducked under the hatches, except the steersman; and he had as stout a heart as Paddy. 'Be aisy, be aisy, now,' says Pat to the captain, 'and don't be so frightened, for I'm going to show ye the way to get

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to America in no time at all, at all; so get your dispatches ready, and a compass out of the binnacle, and I'll go before, and tell 'em that you are on the road. And do you, Bill,' says he, talking to a powder monkey, 'fetch me that lot of bullocks' bladders out of the jolly boat.' Well, when he had got the bladders, what do ye think he did then? By the hill o'Howth he did nothing at all but jump right on the back of the sarpint. 'Oh, ho!' says the cratur, 'I've got ye safe enough now, Paddy Murphy, I calculate.' 'By the trident of Neptune,' said Paddy, (paying a compliment to the sea-god,) 'you may say that wid your own ugly mug, and ye are likely to keep me longer than ye bargain for.' Well, with that he made no more ado but began to fasten a bladder by way of a night-cap upon the head of the monster, who thought to make a dive to the bottom of the sea, but the divil a bit could he put his head under the waves, in course, because of Pat Murphy's cunning. 'What the divil are ye at?' says the sarpint.' 'Niver you trouble your head about that,' says Pat Murphy; and wid that he slips down his back, and ties another here and another there, till he came to the cratur's tail; 'and now,' says he, 'my fine fellow, I'll get you to carry me to Phildelphi.' Well, the captain, sure enough gave him his dispatches and compass, and a good keg of whiskey to sling over his shoulder; and Pat, sticking his knife into the sarpint, away they wint at a thundering rate through the wide ocean.

"Well,—when they had travelled all night, says the sarpint to Pat Murphy, 'I'm mighty hungry, and should be much obliged if ye'd let me go down for to get my breakfast.' 'By no manes at all,' says Pat, 'for I'm but just going to get my own, and so ye see we'll have a snack together;' and he makes no more to do, but outs wid his knife, and whips off the end of the sarpint's tail, to the no small surprise of the cratur. 'Well, if iver!' said the sarpint—'that's free and aisy, any how; but you'r no friend o' mine, Paddy Murphy, to be cutting off my tail for your breakfast.' 'Take a bit ov it,' said Pat, shoving a piece into his mouth, 'sure its no matter at which end ye have it,—may be ye'll think that enough to contint ye till dinner time.'

"Great were the wonders that the sarpint tould Pat Murphy of what was at the bottom of the sea, to make him take off the bladders, and dive wid him to see the sights; but Pat wasn't to be blarneyed that way; for himself was the boy that had kissed the raal stone, and wandered all among

'The groves of Blarney that are so charming.'

Well,—at noon the sun became blazing hot, and Paddy piped all hands to dinner in a good boatswain-like manner, when he heard the sarpint declare he was half broiled wid the heat. 'Many thanks to ye,' says Paddy, 'for the information; sure I've been waiting to hear that same for the last two hours; and now, what say ye, honey, to a joint or two more of your own tail?' 'Don't mention it,' says the sarpint, 'for the last bit went against my stomach intirely.' 'You've a mighty *dainty* stomach of your own, then,' said Paddy, with a cunning look, 'but as I'm by no manes in life particular, why here goes for the first cut. You should have seen,' said Pat Murphy to me, 'how the monster lashed the waves, and wriggled and spit fire and smoke, at such a rate, that the people on board all the ships that were in sight took it for a steam-packet at full speed; and sure enough we left a train of smoke behind us for miles and miles in length,'—but all wouldn't do to get Paddy off the back of him, for he breakfasted, dined, and supped off the sarpint for

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ten days; and when he reached the shore where his friend lived, the monster prayed hard for its life; but Pat put an end to his frolics by cutting off his head, which as he says is presarved for the curious in the *Museum* of *Phil-delphi.*"

By this time, Barney and his rib had finished the skillet of potatoes, so he returned to weeding his potatoe *bed*, while Judy went to invite the pigs and the poultry to dine upon the jackets of those they had consumed.

THE MORT-CLOTH*.

BY BROTHER G. TAIT, OF THE LODGE, HADDINGTON, ST. JOHN'S KILWINNING.

I REMEMBER—for it is deeply engraven on the tablets of my memory —being, several years ago, present at the funeral of a poor but honest man, in the remote parish of ———, lying at the foot of the Lammermuir hills, towards the eastern termination of their blue declivity, on which melancholy occasion I was an eye-witness to the last sad obsequies of the dead being performed under peculiarly distressing and heart-rending circumstances.

The funeral of a Scottish peasant is, on almost every occasion, attended with a degree of unavailing extravagance which, however, is quite foreign to the ostentatious parade and solemn pomp too frequently displayed when any of the great ones of the land are consigned to their last narrow mansion in the cold, dark bosom of the earth. There is a vain, but honest, pride peculiar to the poor of Scotland, which induces them to dispose of the mortal remains of friends and kindred, with what may justly be termed an overflow of dull and melancholy ceremony, which is not only profligate and unnecessary at the time, but too often the source of poverty, with all its bitter accompaniments, through a long series of succeeding years; and yet, in the very face of those gloomy likelihoods, the poor, forlorn, half-broken widowed heart, yearns at the thought of having the deceased (to use a common phrase amongst the class of people here alluded to) "decently laid below the ground." Such were the conflicting feelings of Martha Johnston at the time of which we write; for the heart that had fondly beat in unison with her own through the sunny spring time of youth and the meridian noon-day of life, was now cold and motionless, and knew not the depth of her sorrow. And who is there that has loved in the true spirit of the soul's affection, who does not feel that the final separation of united hearts must be like unto the cleaving asunder the marrow and the bone?—for,

> "When fond hearts lie withered and loved ones are gone,
> O! who would inhabit this bleak world alone!"

Andrew Johnston was the only son and true representative of a staunch old covenanter, and inherited from his father all the stern rigidity of the martyred sectarian, yet was he neither sullen nor morose, his heart being keenly alive to the softer feelings of human nature in all its fondest and purest propensities. Scarcely had the morning of manhood dawned upon his frame when he took unto himself to wife the blooming daughter of a neighbouring farmer, of far greater worth of heart than means in the world; whose morals and education were like unto his own mind,

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* Funeral pall.

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pure and undefiled; and "time and the heart's affections" knit them still closer together, until they were in very deed "bone of each other's bone, and flesh of each other's flesh," inseparably cemented by the tender little saplings which sprung up around them amidst the health, happiness, and contentment of his obscure and humble dwelling. For even in obscurity and poverty the heart of an honest, upright man, can raise itself far above the splendid misery of the gaudy world around him—of that world with which his intercourse is, as a matter of course or necessity, entirely and forever separated: but the pure water which he drinks from the lovely fountain, and the brown bread which he eats by the hill side, and over which he raises his eyes to heaven in the grateful outpourings of a thankful and humble heart, is a source of far greater and purer pleasure to him, than all the luxuries of wealth ever can be to the depraved sensuality and the little greatness of boundless opulence.

On a bleak morning, in the dull, cold month of December, Andrew arose, silently and slowly, from bed, at least an hour earlier than his wonted time; and having thoughtfully stirred up the peat fire on the lowly hearth, and placed a rudely formed lamp on the old fashioned, half-decayed table before him, he began turning over the leaves of a ponderous sized family bible, which he had used in reading a portion of the sacred scriptures on the preceding evening; whilst piously engaged in family devotion, a holy duty he never failed to perform in the true spirit of that too much neglected, and yet of all others the most beautiful, sacred and sublime duty of a Christian parent.

From the confines of the wooden bed in which she then reposed, Martha beheld him at his early devotions, and she inwardly blessed him in the fullness of heart. The first faint ray of the morning dawn reminded the good and pious man that the hour of his labour was fast approaching, and that it was indeed time for him to be up and be doing; and as he left the cottage Martba followed him with a wistful eye and a beating heart, little dreaming at the time, that in a few short hours her joy would be turned into sorrow, and the fond hope of her soul into mourning, lamentation, and the cheerless bereavement of lonely widowhood.

Time passed on its way to eternity! not as the shadow of a summer cloud passeth over a bed of violets, leaving no trace of its fleet career on the beauty of those lovely flowers, which it will darken only for a moment in its wild and wingless flight over the land, to rest or to die on the bosom of the boundless sea—but searing, in its course, the human heart with the iron harrow of affliction, disappointment, and death—seldom and lightly touching the fountain of happiness; whilst, like a grim tyrant in his wild career of devastation and blood, it sweeps over and troubles the pure waters of love, smiles at the burning tears of suffering innocence, and snaps asunder the heart-strings of hallowed faith and still more holy affection.

Martha was restless throughout the day. There was a dull and dark foreboding in her breast—the dread of approaching evil had taken possession of her heart, and she could not shake it off; but she bustled up and down, and began to set her house in order, as if preparing for a wedding feast, or some other great occasion. Clean, snow-white sheets were put upon the bed—the linen in her own "*providing-chest*" was overhauled, examined, and replaced—the china in the old-fashioned cupboard, stuck in one corner of the room, was properly arranged, and all the lurking cobwebs were dusted from their hiding places. Having finished this part of her employment, she next attempted to spin, but it

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would not do; and, throwing aside her wheel in vexation, she gazed upon the fire until her eyes became dim with tears. "What could her grief be?" Alas! she could not tell even to her own heart; but the day rolled on in sadness, and long ere the sun had sunk behind the blue mountains in the west, Martha Johnston was a sad and sorrowing widow! The beam of a quarry, at which he was employed, suddenly shot in, and covered, with its falling fragments, the husband of her heart.

"Bring in the corpse!" said she, with a calmness peculiar to deep and settled grief; "bring in the corpse! and lay it on the very bed which I hae prepared wi' my ain hands for its reception." More than these words she spoke not, but the fixedness of her blood-shot eye, and the heaving of the breast, too plainly told that the canker-worm was already at her heart, and preying upon her vitals.

The burial guound of the family lying in the adjoining parish, at some distance from the cottage of the deceased, the funeral group assembled a short time before the hour of "lifting" (a phrase peculiar to Scotland, and signifies the removal of the corpse from the house) and in the same room which contained the coffin, resting upon two chairs, partook of wine, whiskey, and seed-cake, at will; not a word being spoken by any one present during the "service" — that being the term usually applied to a repast of this description, on the like melancholy occasions. At length it was announced by the "maker of the dead man's bed," that as the company were now assembled they had better think of lifting; which dire announcement struck upon the ear of the widow like the bell of condemnation to a criminal on the scaffold, and staggering to a seat she silently wrung her hands in the hopeless bitterness of her wounded spirit; until the funeral procession moved slowly onward to the low deep moaning of the broken-hearted.

On arriving at the church-yard the gate was found to be locked, and the sexton, or grave-digger, by order of the minister refused to deliver the key or admit the corpse, unless the mort-cloth belonging to that parish was either taken or *paid* for on that occasion: as the Kirk-session would not, on any consideration submit to be defrauded of its dues, by the introduction, to that church-yard, of a mort-cloth from another parish. Every individual present shuddered at the baseness of the demand, and for a few moments there was a pause in wonder and astonishment at the unnatural and heartless proceeding: when the son of Andrew Johnston, who acted as chief mourner on the occasion, and who was in all the vigour of his manly strength, stepped suddenly aside from the head of his father's coffin; his face, for a moment, became red as blood and again pale as that of his father's corpse. "Open the yett," said he, with a voice of fixed determination—"Open the yett! or by the blessed spirit o' him wha will soon be in the moolds, I 'll shiver it to splinters wi' that auld cart tram;" and so saying, he seized upon the shaft in question, and ere any one could stay his arm, put the object of his threat into complete execution; and the massive cast-iron bars of the gate fell before his power like so many withered reeds in which there is not the shadow of strength. No sooner was the coffin lowered into the grave, than he muttered as if to himself—"I couldna stand it—I couldna stand it—it was mair than flesh and blood could weel stand"—and at that moment a low and sullen murmur of disapprobation of the minister's conduct was heard amongst the people in retiring from the grave of honest Andrew Johnston.

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THE MOUNTAIN BREEZE.

BY BROTHER G. TAIT.

I love the breeze on the mountain's brow,
With its voice so wild and free
As it bounds from its birth to the vale below;
Or dies on the distant sea.

I love to gaze on the moon at night,
When the sky is bright and blue;
With a thousand worlds reflecting light,
And thousands of angels too.

For who can tell, but each star in the sky,
Which sparkles so calm and clear,
Is nought save the light of an angel's eye,
That beams on some loved one here.

I love to be where the heaving boom
Of the sea — comes on and on;
To tell of the long-lost mariner's doom,
And his perils for ever gone.

I love to be where the graves are green,
And the grave-stones old and grey;
For there may be felt, and read and seen,
How Spirits have passed away.

MISCELLANEOUS,

LITERATURE, FINE ARTS, DRAMA, &c.

COURT NEWS.—The King, on the 19th, paid Kew a fourth visit, which the inhabitants marked as an intimation of their gratitude for his Majesty's bounty towards their church, by making the day one of public rejoicing. A triumphal arch was thrown across the road in the centre of the green, and the striking effect of a village fête welcomed the monarch's approach. The churchwarden, Mr. E. Scard, as the carriage stopped, presented the King with a splendid standard of white silk fringed with gold lace, inscribed with the words, "Gratitude to the King for 200 free sittings for the poor, the spontaneous bounty of King William the Fourth. Long live the King." Archdeacon Goddard and the Rev. T. T. Haverfield and White, conducted his Majesty through the church, and were afterwards invited to partake of refreshments in Kew palace.

An equestrian statue of George the Third has been erected in Pall Mall East, and is a most striking likeness of that monarch; as a work of art, it deserves the highest commendation.

The King of the Belgians has paid the King a brief visit at Windsor, which afforded much gossip among those who remember to forget that family visits, however short, are some proofs of domestic regard, and that

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an uncle may even be desirous of personal communion with our King on the subject of the marriage of their neice the Princess Victoria; the meeting argues good faith, and some promise for the future happiness of the heiress presumptive to the throne of these realms.

The newspaper stamp duty being reduced on the 15th, from fourpence to one penny, has given birth to many additional emanations from the public press, and yet we hear that *all* other papers have somewhat increased in circulation: the charge to the public has been reduced in proportion, or nearly so.

FRANCE.—Again a Ministry has resigned—and lo! another succeeds them. "Louis Philippe and Mole" appear as names to a document of September 19, which declares for the present, at least, a list of the Cabinet, &c. The state of Spanish affairs appears to influence the vaccillating policy of the French government. The detenues at Ham, Prince Polignac and his fellow-prisoners, are likely to be liberated.

SPAIN.—The bloody tragedy of the murder of Quesada by the rabble patriots, seems to have satiated their appetites. Isturitz and Galiano have escaped. There is a singular fortune attended the latter; he miraculously escaped the determined vengeance of Ferdinand at Cadiz; he again succeeded in evading the hot-headed resentment of the populace, and now he is once more a wanderer from his native country, which has adopted the very Constitution he himself was sworn to support. Mendizabal is again appointed to the Finance. The Queen *gouvernante*, perhaps, has little to do but to obey the power that is, her destiny probably depending upon the future policy which England and France may adopt. The civil war remains unchecked. Letters from Sebastian of the 15th, represent the British Legion to be in better spirits, and that general supplies have been more liberally afforded them.

PORTUGAL.—The Queen and the Prince her husband, have sustained the shock of another revolution, demanding the Constitution of 1820. The troops, it appears, sided with the ultra-republican deputies, and her Majesty "spontaneously resolved to swear to the Constitution." Little tumult occurred, and no lives were lost.

LITERATURE.—*The Defence of Socrates, by Henry Raper Slade, L. L. B., Clerk.* Sherwood.—Had not the whole of this most vivid translation appeared in the pages of the *Freemasons' Quarterly*, we should have borrowed largely, very largely from its stores of eloquence and beauty. Mr. Slade appears most felicitous as a translator; he pours the essence of the Greek, the wonderful Greek, into the body of English, and animates it with a new spirit and a new life. All to whom the great original is a sealed book, owe a debt of gratitude to Mr. Slade for the golden addition he has here made to their lofty thoughts and aspirations. We earnestly entreat him to give us a few more apples from the Hesperides of Greek literature.

There is one class of readers to whom Mr. Slade's translation must prove invaluable. It may be considered as a standard to the students of the Universities of Oxford and Cambridge, to whom such a work is an absolute desideratum; and we have no doubt they will each readily supply themselves, and thus encourage the learned and liberal translator to turn his attention to the other dialogues of Plato.

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Freemasonry in the Province of Durham. Marwood and Co., Sunderland.—We do not profess to review this excellent little *brochure* critically, but rather to bring it before the attention of such of the provincial Brethren in other counties as have a spice of curiosity to examine its character for usefulness, whereby they may with equal advantages discover a ready means of being equally serviceable in their own districts. We can assure them that a similar spirit, if encouraged in other provinces, would develop results equally gratifying, as are evident in Durham. Brother Denis Moore is, we believe, engaged in a very similar endeavour to give publicity to the records of Devon.

Lebanon: Three Explanatory Lectures on the Spirituality of Freemasonry. By Bro. Joel Nash. Haddon, Colchester.

In our Number for March, at page 119, we adverted to the expected advent of Bro. Nash's lucubrations. We have been favoured by some proof sheets, by which it is pretty clear that the lectures are on the eve of publication. What we then stated as probable, appears to be very fairly borne out, excepting that a blunder of our own, in the tenth line of the paragraph, destroyed the sense of what we intended to convey. The reader, on reperusal, will please mentally to exclude the word NOT.

We quote the following observation from p. 13, and shall defer our further remarks until we shall be in possession of the entire work.

"Having then shewn that our Craft is not only Sacred, but Secret; we shall now state the cause why it is so, and produce evidence, also, why such mystery is obliged to be observed. Certainly not, as some ignorant and Infidel slanderers would insinuate, because we are ashamed to exhibit our work to the glare of day, and the inspection of the unregenerate; nor, that we fear being accused of blaspheming our Creator, or plotting ill against the Commonweal. We spurn with a holy zeal such base and infamous surmises, and trample with virtuous scorn upon such 'railing accusations,' founded in blindness, and nurtured by those banes of society Prejudice and Passion. Let any *just* and *good* man 'come and see' our works. We shut not the doors of our Lodges against *any such;* and he will learn that, so far from working injury to our fellow-creatures, our Principles are the greatest safeguard to their *real* happiness and prosperity. But Freemasonry—*ethereal* in its essentials, and fully *practical* in its results, if *honestly* embraced and *conscientiously* followed up, needs no laboured defence of the pen. Its inherent and indispensable qualifications are its best apology. No man can be initiated unless he be *Free:* and that word contains a thousand meanings which separate him from the *darkness* of the kindred clods of clay around him. The Neophyte must be gifted with ability: unimpaired judgment of understanding: exemplary morals: endued with the fear and love of God: a loyal and faithful subject to the Government under which he enjoys personal and fiscal protection: for a true and genuine Mason must so order his conduct that, he reverence the Law of God; pay obedience to His Ministers and Teachers; support all benevolent and charitable institutions; and be sociable and friendly with all mankind, taking our Brother by the hand, whatever his country or his creed, and making him welcome to share in those gifts of fortune and grace which are bestowed upon us only to aid in relieving one another's necessities and infirmities. Behold, the picture of Masonic philosophy! 'Let the scorner, therefore, go on delighting in his scorning, and the fool in his hatred of knowledge.'"

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An Historical and Descriptive Account of the Collegiate Church of Wolverhampton. By the Rev. G. Oliver, D. D. Perpetual Curate. Longman and Co.—This work is evidently a "labour of love," hence it combines all the qualities which render a book of this kind the most delightful reading. Doctor Oliver does not lay before us the mere dry bones of antiquity, but recommends his subject with all the graces and refinements of a man of letters. His volume is not a mere dull chronicle of bye-gone things — a common-place book where events are noted down in barren singleness, but even the "lightest reader" may be wooed through these pages by the attractive style with which the author has invested his antiquarian theme.

To us a work of this kind—so executed—has peculiar worth and beauty. It casts a golden halo about the past, and to the solemness of reality adds the "dim religious light" of poetry. It is of such labours as Dr. Oliver's, that Warton exclaims—

> "Not harsh and rugged are the winding ways
> Of hoar antiquity, but *strewed with flowers.*"

If every "perpetual curate" would follow the example of Doctor Oliver, what a delightful addition should we have to the most interesting, the most valuable species of literature!

The Rev. Dr. Oliver has in the press a new edition of his Lectures, carefully revised.

Chess made Easy. By Geo. Walker. Sherwood and Co. — This is an abridgement of the Royal Game; an ample treatise was brought before the public some time since; and to the merits of which we bore our ready testimony. The present form, adapted for the pocket, is not only convenient—but as it retains all the leading points of the scientific game—we give it the preference. Mr. Walker, as far as we can judge, being ourselves but learners, has produced a sort of "Ready Reckoner" that will enable the student in chess to comprehend the most important moves—and allow him to lose with respectability—until he shall by experience acquire the power to win with credit. Altogether, we prefer this pocket vade-mecum.

The Old World and the New; or a Journal of Reflections and Observations made on a Tour in Europe. By the Rev. Orville Dewey. Fox.—Mr. Dewey is an American, and has here presented us with a couple of volumes, which, if they contain nothing profoundly original, are nevertheless filled with considerable good sense — some eloquence— and some information. The great charm of the book is its charitable spirit; we find ourselves in company with one, desirous of seeing all things in the best light that can be brought to bear upon them. We have not space for lengthened extract, and must therefore content ourselves with the American's homage to Shakspeare:—

"I have a strange feeling about Shakspeare, that I never heard anybody express. Though he is seated, by the admiration of mankind, upon an inaccessible height, yet there never was a being among the great men of the world, whom I have felt, if he were living, that I could so easily approach, and so familiarly converse with. He impresses me with awe, he fills me with a sort of astonishment, when I read him; yet he draws my love and confidence in such a way, that it seems to me I should not have feared him at all; but could have met him at the corner of the

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street, or have sat down with him on the first convenient rail of a fence, and talked with him as freely as with my father. What is this? Is it that the truly loftiest genius is embued and identified, more than any other, with the spirit of our common humanity? Is it that the noblest intellect is ever the most simple, unsophisticated, unpretending, and kindly? Or, is it that Shakspeare's works were a household treasure — his name a household word — from my childhood? It may be, that all of these reasons have had their influence. And yet if I were to state what seems to me to be the chief reasons, I should put down these two words—unconsciousness—of which Thomas Carlile has so nobly written, as one of the traits of genius—*unconsciousness* and *humanity*. He was unconscious of his greatness, and therefore would not have demanded reverence. He was an absolute impersonation of the whole spirit of humanity, and therefore he is, as it were, but a part of one's self."

We recommend a perusal of these volumes. Such writers as Mr. Dewey do great good: they enlarge the sympathies and charities of nations, and thus accelerate the great work, which destroying popular prejudice, secures millions from being made the puppets of units—which estimates man as made for something better than to kill his fellow-man, for the exquisite reason that he speaks another tongue, dwells on another shore—inhabits another region.

Mr. Midshipman Easy. By Captain Marryatt. This novel has all the author's faults with less of his beauties. The Captain is "a bold man," and attacks the understanding of his readers as he would attack a seventy-four. The way in which he brings about a catastrophe is quite sailor-like. There is no plot to be subtly worked out—no dependence of circumstance upon circumstance; but he sets to work, cutlass in hand, and having his work to do, does it. His chief strength lies in delineation of character of a certain order, and then he must stick to low and middle life. His heroines and his sentiment, are the heroines and sentiment of Jack on a pay day. We should not have spoken thus *out* of the Captain, only certain injudicious friends will class his name with Fielding and Smollett. Fielding! the author of *Tom Jones*, with the writer of *Peter Simple!* Why not rate Nelson with Captain Marryatt?

Ascension; a poem. By Richard Jones. Smith, Elder, and Co. The avowed object of the author is, "to attempt the rescue of a little island in which he passed many happy years from the odium of being considered by all but the geologist a barren and uninteresting region." This agreeable purpose, Mr. Jones has very agreeably fulfilled; his muse is graceful and tender in sentiment, and harmonious in versification. There are some fine and elevated thoughts scattered throughout the poem.

Fine Arts.—M. Daguerre has completed a diorama on the building of Solomon's Temple, which has been exhibited in Paris, and which, in due course, will doubtless be shown here. The French critics are in ecstacies at its design and execution. The Parisian reviewer gives the origin of the picture in the following characteristic words:—"M. Daguerre ouvroit *un jour* la Bible, et il lut ces paroles au Livre des Rois!"

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The Drama, &c.—The past quarter has been unmarked by any striking novelty in the dramatic world. At the Haymarket, *Ion* has been produced with more than usual splendour for that establishment. There is much grace in the *Ion* of Miss Tree; but the part, as was to be expected, wants individuality and marking. Mr. Morris has played many of the old comedies; and thus judiciously brought all his company into operation, instead of keeping it as heretofore in the background, making it mere minor details, to give relief to one principal character. For the two or three last seasons, the new pieces have been entirely for Mr. Farren, assuredly a very high actor; but we almost prefer a comedy respectably played in all its parts, to a monodrame written for the peculiarities of any individual artist.

Covent Garden has opened, and Mr. C. Kemble is engaged to play his round of characters, previously to his retirement from the stage. He has for many years delighted, we will add, instructed the town; for they who develop the refinements of our nature, instruct in the very highest sense; and he deserves the best sympathies and best wishes of all.

At Drury Lane we are to have new operas; and we are, moreover, to have—Taglioni! We do not condemn Mr. Bunn, but the system, which fixes upon him a privilege, that he cares not to assert. The regular drama is withheld from the Olympic, &c. for the special profit of the lessees of Drury Lane and Covent Garden. *How* they value the high immunity, they have sufficiently illustrated.

The Olympic—that pleasantest of little houses, for we have there every thing in sugar—has been re-decorated and enlarged, and Madame takes the field with a strong company.

The New Strand closed its season on the 17th. We subjoin the address spoken on the occasion by Mr. W. J. Hammond:—

Ladies and Gentlemen,—I might utter this, our farewell address, in the mask of Janus; for I have to speak of the past and the future.

At our commencement, from the suddenness with which we entered on the task, there were many deficiencies—some mistakes. For these

> ". . . . we are very sorry—very much ashamed,
> And mean, next season, to be quite reclaimed."

We began with a tragic drama—*The Painter of Ghent;* but as the aspect of boxes and pit was much more tragic than we could wish, we—in sailors' phrase—"let go the *painter.*"

It has been said that our stage is too small for great endeavours. To this we answer,—if the stage, compared to others, be as a cherry-stone, we have contrived to carve upon it what has been held a tolerable *Hercules.* We have, however, serious thoughts of enlarging the stage; that is if you advise the addition of very extensive stables. Otherwise, we shall remain as we are; the present parlour being quite large enough for the comic muse,—at least, when she comes on foot. The horse-shoe may be very well nailed to the barn door; but the horse-shoe has no business there, when the barn becomes a theatre.

We tried something like a ballet, which, after a few nights (but purely out of mercy to the reputation of Taglioni and Perrot) we withdrew.

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We found that our legs were not very good; and so, we resolved to produce comedy of words and character; in other phrase, mistrusting our legs, we resolved henceforth to stand only upon our—head.

We next tried burlesque. We played a joke upon Shakspeare; and we selected him for this magnanimous reason—no one else could so well afford it. If it be a fault, tens of thousands have abetted us in the wrong. We are very sorry, but as the play-bill eloquently says—"*No money returned.*"

For our later novelties, they may be taken as a tolerable sample of future entertainment; if you like the wine of to-night, I can assure you, that for future seasons there is a hogshead full of it. Come, and drink.

Ladies and Gentlemen,—We dedicate this theatre to comedy and farce. We shall endeavour to "catch the living manners as they rise;" though, with respect for pre-occupied ground, we shall select no cases from the Old Bailey. And should there happen so untoward an event as a war with France, be under no apprehension for your supplies, as we depend upon no emissary in Paris.

Ladies and Gentlemen,—For my coadjutor and myself I thank you. For the company, I thank you: they are assembled behind the scenes. I am here but as a churchwarden with a plate; whatever you bestow upon me will, in this case, be most certainly divided among them.

Ladies and Gentlemen,—We respectfully and earnestly bid you—farewell.

We give the above address in full, because it is an honest epitome of the events of the season. Mr. Hammond and his colleague Mr. Jerrold have effected much by their public spirit. The difficulties which this theatre presented were of that nature that would have prevented many from encountering them. As a place of public amusement, it had so long been debarred from the protection of a licence, that it had descended to any means of an "unlicensed character" that could bring a few leiges within its doors. Disappointment had compromised the energies that are usually brought into play, and the public appeared to have forgotten every thing about the theatre—but that it was an "unlicensed place." The earlier part of the present season did not promise much, but Mr. Hammond trusted to his well-deserved reputation as a "provincial actor," and threw himself boldly on a London public, who warming towards him as they became better acquainted, have given him sufficient encouragement to renew his visit as soon as his engagements permit. Critically speaking, Mr. Hammond is without a competitor in his peculiar line as a low comedian, and the London public, feeling that they wanted such an actor, will continue to support him. He is on the road to fortune, and has but to avoid some slight growing familiarities with those on the stage with him, to ensure her favours. Mr. Jerrold will probably during the recess devote himself to such pieces as Mr. Brownrigg, were he living, would approve; and the exchequer of the Strand theatre will pay well for a grateful epitaph to his deceased friend.

Malibran.—The unrivalled child of song is *no more!* she died at Manchester a few days since, in the arms of her husband, De Beriot, after an illness arising from excessive debility, from which she never rallied.

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THE

FREEMASON'S QUARTERLY REVIEW.

DECEMBER 31, 1836.

THE GRAND MASTER.

At the last quarterly communication, the nomination as Grand Master for the ensuing year of that illustrious Prince who has been so closely identified with the interests of the Craft—who has fostered by his kindness—protected by his vigilance, and adorned by his Masonic genius—should not pass at the present moment without some observation on the splendour of its character, from the only organ professedly devoted to Masonic purposes; and it is in the honest exercise of our vocation that we record the renewal of a mutual compact on the part of the Royal Brother and Grand Lodge—intimated on his side, with a peculiar propriety, that the nomination should emanate from amongst the "Rulers of the Craft,"—and accepted by them in the comprehensive sense in which such intimation was conveyed.

The worthy mover no doubt felt, as he well might, proud of the opportunity to exercise in Grand Lodge, the highest prerogative of a Mason—and the consciousness that gratitude sweetened the exercise of duty, gave a moral power to the earnestness, and imparted a courtesy to the manner, by which the nomination was graced.

The necessity of a nomination must be apparent—the entrusting of the high privileges of Masonry to any indivi-

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dual is a matter of serious import, and therefore the great body of Masonic rulers have time to consider well of the character of him to whom they shall concede the exercise of such power on the day of election—and his Royal Highness feels, we are assured, that a period of three months elapsing between the nomination and election, recognizes a principle of such magnitude, that he almost envies the exercise of a privilege which he alone, of all English Masons, cannot personally enjoy—because of all English Masons, he is the only one whose conduct is thus as it were, undergoing the most rigid examination which the Masonic alembic can test.

The natal day of the Grand Master will be celebrated in the interim on the 27th of January, and if there ever were a moment in which a spontaneous expression of gratitude could be susceptible of additional interest, it would be upon that occasion when his Royal Highness shall for the first time since his illness mix with the Brethren at the festive board, to enliven and enlighten by his graceful and convivial kindness those whom in Grand Lodge he never fails to impress by his moral and intellectual endowments. That the attendance will be more numerous than even last year, we have no doubt; and it is with peculiar pleasure we observe that the list of stewards embraces a board of greater number than in general, and at the like time equally respectable with any that has preceded it.

Among the general intelligence, it will also be observed that the "Masonic offering" to his Royal Highness has commenced with a proper and becoming spirit of gratitude.

It is with unaffected pleasure that we feel enabled to announce the health of the Grand Master to be most excellent—his spirits beaming high—that he is impelled by renewed vigour to resume the active exercise of his duty—and that he is preparing himself to examine into and to act

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upon the many important matters which have recently engaged the attention of the Order.

We amongst others feel that we shall have to meet a moment of trial, but it is a trial of the heart, in which may it please the Great All-wise to lend us the advocacy of *one* we love in his greatness, to cheer us onward in aiding to erect an "Asylum" for *another*, whom we no less respect in his adversity.

THE "RECENT BLACKBALL," A SATELLITE OF THE BALLOT.—Whilst we shrink not from the consideration of this subject—a subject from circumstances obviously involving in itself a delicacy—we beg to assure the Craft that we approach it with sentiments more of sorrow than of anger. We would fain look upon the "untoward event" as an "ingenious device" to maintain what *may* have been considered the exercise of a right, rather than as an intention to degrade by its conceived effect, the individual party who has been singularly selected for its *offensive* operation—to say *insulting*, would be to call into the arena the moral force of Freemasonry, the influence of which might probably visit the mistaken parties with a severity they have little contemplated. A reference to the immediate articles on the subject will explain more fully all the particulars.

That the delinquent parties themselves will repent their ill-timed conduct, we freely admit—IN A MORAL SENSE, AS REGARDS FREEMASONRY, we unquestionably hold them to be delinquents, inasmuch as the opportunity afforded them of exercising a privilege—by which they have attempted to degrade the Order itself by excluding an individual member, who has given some few proofs of Masonic qualification, and let us hope, secured the respect of the Fraternity—should have rather called forth a very different result from the *three* companions who have thus chosen to make themselves con-

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spicuous for their unmasonic singularity. Had there been any grounds for a suspicion of a want of moral conduct—of infirmity of intellect—of tardiness of purpose—of lack of Masonic zeal as to the acquirement of the Sacred Mysteries—of practical knowledge in the details of the Craft—of the employment of TIME on ALL the public committees of government—finance and benevolence—as also on the committees of the schools—and of the asylum for aged Masons—of ready access in private, by correspondence, or in person for the consideration of multifarious questions—of regularity of attendance to private Lodge duties—as well as at Grand Lodge and Grand Chapter—then, in such case some doubt might be entertained by the "immaculate three," as to the purity of the character of that Brother, upon whom they should so will it that the "black-ball" was to fall. Perhaps, had the three moralists reflected that the majority among those who were present would be disgusted with their proceedings—that the opinion "from without" would not acclaim the "SECRET COURAGE" of the triple handy work within—that the high authority whence alone their own elevation came, might not approve their peculiar development of moral intrepidity—they had not hazarded a feat which has been received with general condemnation, and may occasion to them the bitterness of disappointment, though we hope not unmixed with the waters of remorse.

We may or may not be compelled to revert to this subject; in either case, an honest fearlessness will direct us in the course of duty.

THE GRAND LODGE.—It was expected that the business of the last Quarterly Communication would have been unmarked by any particular observation; it will, however, be seen, by referring to the proceedings, that it was otherwise.

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The lamented decease of a very distinguished officer, Brother W. W. Prescott, the late Grand Treasurer, gave rise to a tedious discussion as to the practice necessary to be resorted to in regard to his successor. It was argued that the appointment should be filled up immediately on the announcement of the vacancy, and this, upon the plea that the stream of charity had been actually interrupted since the death of Mr. Prescott, and would remain dammed up if the election should be delayed until the usual period in March next; inasmuch as any parties advancing monies of the Grand Lodge, even for the purposes of benevolence, would do so at their own peril. This was an unfortunate line of argument; for since the decease of the Grand Treasurer, three meetings of the Board of Benevolence have taken place, and considerable sums have been voted and paid; and, what was still more conclusive that the stream of charity was by no means rendered sluggish, the Grand Lodge, scarcely five minutes before the observation was made, had *unanimously approved* those proceedings; and, in fact, by such approval, satisfied themselves that the Boards of Benevolence and Finance were working very well together; and that, sensible as they are of the loss they have sustained, they exhibit in the most striking manner a clearness of conduct which is the offspring of moral integrity.

But there would have appeared something like haste in filling up the vacancy at the moment; time would not have been afforded to the Craft to select from among their number some Brother, whose high qualifications and endowments, both as regards Masonry and his standing in the popular world, would give an earnest, not merely of a man of probity and moral integrity, but that his habits in life were peculiarly adapted to monetary transactions, a qualification which we hold to be essentially necessary.

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It was urged that a notice at the Committee of Masters was unnecessary, and would effect no purpose. An error also lies here; for had notice been given there, it would have been reported to the Grand Master, who would either have communicated with the party giving notice, or have taken such measures (as he is constitutionally bound to do) to have met the subject on its merits.

A word or two as to the mode in which discussion should be conducted. We opine that, until the Book of Constitutions shall be amended, the letter and spirit of the present laws should be observed with cautious strictness. It is an understood principle, "that no Brother shall speak twice to the same question, unless in explanation, or the mover in reply." We are aware that the word "explanation" *may* be misunderstood, and that a debater *may* consider himself entitled to explain after every Brother's address; but we take the liberty to state that such interpretation of the word is both arbitrary and inconvenient; and we were not displeased to find that, at the last Grand Lodge, this view of the case was very clearly put, and generally subscribed to.

The question for a direction from Grand Lodge to the Board of Finance was not persisted in. In good sooth, had such been carried, it would have effected no other object than to offer a discourtesy—unintentional, we will admit, on the part of the great body—and which a notice at the Committee of Masters would have given them *time* to consider of and to *weigh* the consequences thereof.

Under these impressions, we cannot but view the desire to repeal the 6th section 19th page of the Constitutions, as fraught with serious evil; for that part of the law is one of the most useful and the most intelligible. Under it, the Grand Master himself, and all the fraternity, must give notice of their intentions; so that a note of preparation at

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least can be sounded, instead of the surprise which that law guards against. Repeal that law, one of the chief bulwarks of the Grand Lodge, and what follows?—Confusion in public, and misunderstanding in private.

Let us, however, be clearly understood. *Many, many* are the alterations and amendments requisite in the Constitutions: and now that they are nearly out of print, we hope before long to have a new edition, free from several questionable interpretations, which, however endurable twenty-two years since, time and circumstance have now shown to require important change.

Boards of General Purposes and Finance.—Nothing materially important has been reported; the general feature is favourable as to the discipline and funds of the Order.

Board of Benevolence.—This being the season at which the great majority of newly-elected Masters are about to be installed into their respective chairs, we do most earnestly invoke them to consider seriously the duties they are about to undertake. In Freemasonry, lip-language on the part of a Master, lip-homage on the part of the Brethren, are valueless—they make no tie—they effect no good. The heart, as the mainspring of the mind, is the only monitorial index which points at the true spirit—the real excellence of the man. Let the Master so govern by a courteous discipline, that his example shall operate with those over whom he rules by Masonic law; his Wardens will not disqualify under such a leader, and the Brethren observing their Wardens, will gladly prepare themselves for their future elevation.

The Master has only to observe the ancient charges read to him on his installation, to the best of his power, and he will rule over a happy and prosperous Lodge, exactly as in

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the same ratio will his neglect of those charges endanger both its happiness and its prosperity. We speak advisedly.

But there is one especial obligation, which if neglected, the Master becomes unfit for his office, and should *resign* it altogether; namely, the absenting himself from the Board of Benevolence; his absence may cause expenditure which his presence might check, or his presence might be the means of dispensing more liberally, which his absence prevents; in either case there is evil; in the one, the funds are abused; in the other, an unfortunate Brother is the sufferer; and in *both cases*, the Master is the cause.

Yet is all this venial, bad as it is, when compared with the heartless conduct of the absentee-Master, who fails to attend to answer to a petition recommended by his Lodge. The unhappy Brother, whose feelings have been lacerated even by the simple process of preparing his petition, attends for examination into his case; a consciousness that he has not forfeited his claim to the liberal sympathy of his Brethren, nerves him to the trial, and he awaits the summons. Each of the petitioners one by one are called in, they return with a cheerful countenance, and then depart. There is a pause for an hour, during which country petitions are disposed of, the Board is adjourned, and the Secretary informs the expectant petitioner—what?—why, that the MASTER of the Lodge has not attended to support the petition, and therefore it is deferred until the next meeting. The unhappy man departs in sorrow, attends again the following month, and again meets the same disappointment. Charity, and thy sister Mercy, how are your highest attributes outraged!

We may, however, truly declare, that instances of the above are rare; but still they have happened, and even lately such have been referred to the Board of General Purposes. Should these observations reach the eye of the parties to whom they apply, we trust they will not be disregarded:

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they may in some measure repair the misery they have, let us hope, unintentionally caused; and whenever for the future a Master may accidentally be absent under such circumstances, let us remind him of the conduct of a noble-minded Brother, who some time since came too late to support a petition—yet be it observed, he did come. He inquired what was the probable amount of relief, and knowing that "hope deferred maketh the heart sick," freely gave the amount from his own pocket. "Go thou, and do likewise."

VALEDICTORY REMARKS.—We cannot close this Number —the conclusion of our third year of pleasing labour— without offering our sincere, our grateful acknowledgments to our numerous readers, for the support we have received from them as subscribers, without which support even the brightest emanations of intellect fall abortive from the press; nor can we hesitate to confess, that however zealous we ourselves may be in the pursuit of Masonic intelligence, and however anxious we may be to place it before the Fraternity in its proper form and shape, we have not ourselves yet learned the fittest manner to approach its beauty and its might. For all the articles wherein the holiness of Masonry, its poetry, and its moral power, have been displayed to the benefit of the reader, we have been indebted to the gratuitous and fraternal aid of friends who have felt so impressed with the importance of the object, as to sanction our efforts by their talent and approbation. No acknowledgment on our part can reach their merits; we greet them with the gratulations of the truest sincerity, and accord to them most cheerfully all the honour. They have earned it nobly, and will wear it gracefully. Our Charities have prospered, the public fund is in a healthy and sound state, the Boys' School almost beyond the fear of chance, the Girls'

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School fund is recovering slowly from the oppressive debt which has necessarily been incurred, and the Aged Mason's Asylum, although not *legally* recognised by the Grand Lodge, has, in the hearts of its supporters, and in the estimation of the Craft at large, received marks of recognition which place it first and foremost in the path of CHARITY; she, the blessed protectress of our Order, whose breasts teem with the nutriment of heavenly love, will take it in her hand, and ere long introduce it to the notice and protecting care of the Grand Lodge; and once there, it will be acclaimed as the capestone of our moral architecture.

Neither have the deserts of many of our Brethren passed unnoticed. In Somerset, the provincial ruler has received the most affectionate proof of attachment to his person, and of admiration for his talents. Other provinces have teemed with similar expressions of gratitude to various Brethren, and in London—the heart of the Order—there has been evoked such a spirit of examination into merit and application, that it would be extending our remarks to a tedious length, were we to enumerate the instances where the Master has been most diligent, or the Brethren most grateful.

In *Scotland*, the commemoration of St. Andrew's day has been observed with peculiar solemnities. A centenary has passed since St. Clair of Rosslyn was appointed by his royal master to be Grand Master of the Craft, and his successor, after the lapse of the century, is found in the Masonic cortege to welcome as the first Mason of Scotland to the dignity of his high station, the Lord Ramsay, youthful; it is true, but possessed of a mind truly polished, a heart expanded by benevolence.

Lord Ramsay has thus far attained distinction. We are sure he will spare no exertion to render Scottish and English

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Masons so truly united, that on either side the Tweed the sound of peace and good will shall be uninterrupted, either on the borders or in the distance.

In *Ireland*, one voice acclaims Freemasonry; but it is the united voice of the Craft. Spirited and zealous, the Irish Masons press forward to the van: their discipline is aroused, their charity is conspicuous, their hospitality national. The Duke of Leinster may doff his cap in courtesy to the Grand Master of England, but he wields the Masonic sceptre with such justice and mercy, that we are proud to record his virtues as a man and his qualifications as a Mason.

To each of the three master-minds we owe the allegiance of con-fraternity; claiming personal membership with various Lodges under the government of each.

We had entertained a serious notion of withdrawing from our labours, at any rate for a time—health, and worldly affairs, in some measure suffer from the additional pressure of literary pursuits, and the spirits somewhat flag by over-tension; but the cordial welcome which invariably greets our endeavour to please, demands a return, even at some sacrifice, which we cheerfully encounter; and with the hope that we may, under Providence, be allowed to place a fourth volume before our friends, and that it may not be found less worthy of their approbation, we for the present take leave, wishing them a merry Christmas and a happy New Year.

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ON FREEMASONRY.

THE HISTORY AND ANTIQUITIES OF FREEMASONRY.

THIRD PERIOD.

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

(Concluded from page 282.)

In the History of the Jews, who were the conservators of that science which we now denominate Freemasonry, during the dark ages of idolatry and superstition, there exist some decided tokens of the system which cannot be mistaken; and it is highly gratifying to behold the tenacity with which they adhered to those great and fundamental truths which were considered as the landmarks of the Order. We have seen, from the peculiar dogmata and observances of the Essenes, with what fidelity Freemasonry has been transmitted to our own times; and the channel through which it was conveyed up to the Advent of Christ, was that singular people who adhered to the worship of the true and only God; who encouraged the practice of speculative Masonry till the time of Herod; and he once more uniting operative Masonry with it, produced that splendid temple which existed in the days of the Messiah.

I now proceed to notice a few of the more evident tokens of Masonry, which are recorded in the history of the Jewish nation. The calm peace which that people enjoyed under the genial protection of Persia, was for a moment interrupted by a demand imposed by Alexander the Great, with which it was impossible for them to comply. He required the Jews to furnish a supply of provisions and necessaries for his army, which was engaged in besieging the city of Tyre. But Jaddua, their prince and high priest, refused compliance with this demand, under the plea, that his oath of allegiance to the King of Persia would not permit him to grant aid or military service to any other monarch. Alexander, enraged at this refusal, threatened vengeance against the Jews; and after the conquest of Tyre, marched his army to Jerusalem, with the intention of destroying the city by fire and sword. The high priest, by prayers and sacrifice, demanded assistance from God in this extremity; and was directed in a vision to decorate the city, to clothe himself in his sacerdotal robes, and the priests and people in white garments, and, thus

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prepared, to meet the Macedonian army, in solemn procession, without the gates of the city, and fear no danger. When the enraged monarch beheld this ceremonial train moving in dead silence towards him, and saw the splendid mitre which decorated the high priest's brow, with the glorious TETRAGRAMMATON legibly inscribed on a plate of burnished gold blazing in its front; overcome with mixed feelings of awe and veneration, he fell down and worshipped the being whom he mistook for the visible representative of the Deity. His generals, astonished at this conduct, so different from what they had expected, demanded an explanation. Alexander told them, that the exact semblance of this very individual, habited as God's high priest, with A MYSTERIOUS NAME flaming on his brow, appeared to him in Macedonia, while he was deliberating on the policy of invading the Persian dominions, and gave him such favourable expectations of success, that, without further consideration, he resolved on the expedition.

Alexander accompanied the high priest into the city, offered sacrifice in the temple to the Most High God, and remitted to the Jews all imposts, duties, and taxes on the sabbatical year, which was now observed with all the regularity of primitive discipline.

Their allegiance, thus transferred from the Persians to the Macedonians, was retained by the latter for a very short period. After the death of Alexander, while his captains were struggling for superiority, Ptolemy, King of Egypt, laid siege to Jerusalem, and took it on the sabbath, a day on which Jewish superstition forbade them to stand on their defence. Great multitudes of the Jews were carried away captive, and placed in Alexandria, Cyria, and Cyrene, where they lived as a distinct people, and practised without control the rights of their own religion.

The influence of true Masonry now began to be felt in Egypt, and the worship of God triumphed in some of its cities over the superstitious impurities of idolatry. This change may be attributed to the influx of Jews, who, from the time of Nebuchadnezzar, had constantly retired to Egypt, in periods of pressing calamity, as a place of secure refuge from the rigours of persecution. Jeremiah delivered many of his prophecies in this country, and instructed the natives in the knowledge of God and religion. From the foundation thus judiciously laid, his successors made many converts; until at length, in the time of Ptolemy Phi-

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lometer, the influence of Jewish counsels became predominant, even in the Royal cabinet, and the conduct of all affairs, both civil and military, was soon entrusted to their entire management. Under such superintendence, the cause of Masonry and religion might be reasonably expected to prevail; and accordingly altars were publicly erected to the God of Israel, and the pure rites of our science were substituted for the deformed ceremonies and obscene practices of the mysteries of Egypt. A temple was erected, on the plan of that at Jerusalem, in the city of Heliopolis, the very centre of Egyptian idolatry; and the rites of divine worship were regularly performed in this temple, until the final dissolution of the Jewish polity.

This beneficial establishment was not, however, suffered to continue without considerable interruption from hostile monarchs. That licentious prince, Ptolemy Philopater, accused the Jews of worshipping a god without a name; because the appellation by which God was known and worshipped amongst the Hebrews was ἀνεκφώνητον, that is, incommunicable, or never to be spoken. It was only uttered once a year, and that was by the high priest, when he entered into the sanctum sanctorum on the great day of annual expiation. This prince, therefore, made a bold attempt to seduce all the Jews that were at Alexandria to idolatry. To accomplish this purpose, he issued an edict, commanding them to renounce the mysteries of their own religion, and to be initiated into the Dionysiaca, under the penalty of being stigmatised with a visible badge of slavery *, and degraded from their rank and privileges. A violent death was denounced on those who attempted to elude the execution of the edict. Under the impulse of terror inspired by this unnatural measure, a few of the weak and feeble-minded forsook the Masonry which taught the worship of the true God, and embraced the mysteries of idolatry; but the bulk of the nation submitted to every kind of punishment rather than renounce the rites of their sacred institutions. Like their ancient Grand Master, they vowed to part with their lives rather than their honour, or, what was still dearer, their religion. They disclaimed all intercourse with their apostate brethren; and this so offended the king, that he vowed the extermination of all the Jews throughout his empire. He condemned them to be de-

* This badge was the impression of an ivy leaf, the insignia of Bacchus, patron of their mysteries, indelibly imprinted on their naked body with a red hot iron.

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stroyed by elephants, and ordered all that could be found in Egypt to be enclosed in the Hippodrome for this purpose. The king's drunkenness prevented the execution for two successive days; and on the third, when the elephants were let loose, irritated as usual with wine and frankincense, they turned their rage on the spectators, and destroyed great numbers of them. Meanwhile, prodigies and extraordinary meteors appeared in the air, which so terrified the king, that he set the Jews at liberty, restored to them their former rank and possessions, and punished their apostate brethren with death.

Another attempt to degrade the Jews, by pouring contempt on their worship, was made by Antiochus Epiphanes. This monarch, whose impious profanity the prophet Daniel had foretold (c. 11, v. 21, et seq.) being informed, on the unfortunate dispute between Jason and Menelaus, that the Jews had revolted from him, marched his army to Jerusalem, entered the city by force, slew 40,000 of the inhabitants with the sword, and brought on a perfect desolation. He plundered the temple of all its wealth, penetrated into the Most Holy Place, and, in reference to the abomination with which the Jews held swine's flesh, he sacrificed a sow upon the altar, and, boiling the flesh, he sprinkled the liquor over every part of the temple, that he might cover it with pollution and defilement. He set up the statue of Jupiter Olympus in the temple at Jerusalem, and that of Jupiter Xenius in the temple on Mount Gerizim. He sold the inhabitants for slaves to the neighbouring nations, and appointed heathen governors over the land of Judea and Samaria, reserving the office of high priest to Menelaus, who had formerly been accessory to a robbery committed in the temple.

Not satisfied with the desolation he had brought on Judea, this monarch, jealous of a secret society into which he could not be admitted, endeavoured to compel the Jews to join in the idolatrous processions of the Dionysiaca, and to sacrifice at idolatrous altars; and those who refused implicit obedience to this mandate, were obliged to retire into the mountains and fastnesses for protection, where they remained for some time, under the conduct of Mattathius, the Asmonæan. Amongst these miserable fugitives were the Kasidæans, an order, as Laurie denominates them, of KNIGHTS OF THE TEMPLE, who bound themselves to adorn the porches of that most mag-

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nificent structure, and to preserve it from injury and decay. They practised Masonry in its purity *on the highest of hills and the lowest of vallies*, and here resolved to defend their faith and worship at the hazard of their lives, and not to yield, even at the last extremity. They brought with them a few copies of the law, which, in these circumstances, were an invaluable treasure to their leader; for the Syrians had industriously destroyed all the copies they could meet with, hoping by this means to abolish the true religion.

Mattathias made a successful attempt at restoring the true mode of Jewish worship, by breaking down, wherever he came, the altars of idolatry; but his death happening about this time, his son Judas took upon himself the command of the armies of the Lord, and erecting a standard, with the initials of these words painted thereon, MI CAMO K. A. BAELIM JEHOVAH (M. C. K. A. B. J.), *who is like unto thee among the gods*, O Jehovah? Great numbers of the Jews, zealous for their religion, flocked to him; and his army, from the initial letters on the standard, were called Maccabees. This method of combining initial letters for the double purpose of conciseness and secrecy, was very common amongst the Jews. This handful of men, with hearts resolved on the preservation of their religion or the sacrifice of their lives, overthrew the Syrians in several successive battles; repossessed themselves of the city of Jerusalem; purified the Temple, and, by a solemn dedication, restored their worship according to the pure rites dictated by the law of Moses. And the anniversary of this dedication was ever after celebrated in remembrance of the mercy of God, thus giving them such a signal advantage over their enemies. This was the third dedication of the Temple at Jerusalem; the first being celebrated by King Solomon, the second by Zerubabel, and the third by Judas Maccabeus.

I now pass on to the reign of Herod the Great; in whose person the ancient prophecy of Jacob was accomplished, that the sceptre should not depart from Judah until Shilo come. The sceptre now had departed from Judah, for Herod was not a Jew by nation, but had been appointed king of Judea by a vote of the Roman senate. In his reign, therefore, according to the terms of that remarkable prophecy, the Messiah was to be expected. He constituted Hillel and Shammai, two celebrated Jewish doctors, the principal officers of the Sanhedrim. Though an arbitrary and tyrannical prince, Herod cultivated the liberal sciences,

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and particularly operative Masonry; and it is for his productions in the noble science of architecture, that his reign is remarkable amongst Freemasons. He erected many superb edifices in Judea and Samaria; built a splendid palace on Mount Sion, and another about seven miles from Jerusalem, which he surrounded with habitations, forming a small but beautiful city, which he called Herodium. He rebuilt the cities of Samaria, Antipatris, Cypron, and Phasaelis. He erected a tower of immense magnitude in Jerusalem, called the tower of Phasael; built Cesaræa, and expended vast sums in adorning it. To this seaport he constructed a safe and commodious harbour, by the erection of two gigantic piers, sunk twenty fathoms deep into the sea, and formed of stones, some of which were fifty feet long, eighteen broad, and nine deep. He erected a sumptuous temple of white marble in honour of Augustus, near mount Paneas.

But his most magnificent project was the rebuilding of the Temple at Jerusalem, which at this time was in a desolate state. His tyrannical conduct, and a disposition to favour the professors of heathenism in preference to the Jews, had made him very unpopular in his government; and he thought, that by building the Temple on a more extended and stately plan, he should effect two purposes highly advantageous and flattering to his vanity; for he expected to conciliate the Jews, and to convey his name to posterity encircled with never-fading honours. He made a formal proposal to the Jews, in a public assembly of the people, and found them rather averse to the design, from an apprehension, that if the old Temple was permitted to be taken down, considerable delay might occur in erecting the proposed edifice, and national convulsions might prevent its reconstruction altogether. The king over-ruled this objection by promising to collect all the materials for the new Temple before the old one was taken down. He represented the necessity of this proceeding from various reasons, which he enumerated in detail; and particularly from the dilapidated state of the Temple, which had been considerably injured during a lapse of 500 years, not only by the effects of time, but principally from the many sieges it had endured by enemies embittered against it from the peculiar and exclusive character of the religion celebrated within its walls. He proposed to defray the whole expense from his own private purse, declaring that the design was undertaken solely with a view of promoting the glory of God, and of increasing

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the facilities for performing divine worship, as well as of giving a degree of splendour to the rites of true religion, which, as they knew, was wholly unattainable in the present state of the building.

On these considerations the people, at length, gave a reluctant consent to the undertaking.

Herod immediately employed a host of men to prepare the materials, and in two years' time every thing was ready for the building. Hillel and Shammai, his two wardens, arranged the Jewish architects into Lodges, and appointed Masters, worshipful for their skill in Masonry, to superintend the work. These Masters, in Grand Chapter assembled, furnished the designs, according to the improved architecture of the times, and assigned every Lodge of workmen its proper sphere, proportionate with the respective merits of its individual members.

These arrangements being completed, the Temple was pulled down to the foundations, just 517 years after the foundation was laid by Zerubabel, and the Babylonian captives on their deliverance, pursuant to the edict of Cyrus; 17 before the birth of Christ, and 46 before the first passover of his personal ministry.

The Temple was rebuilt with amazing cost and decoration, in one year and six months, but the adjacent courts, outbuildings, piazzas, and galleries, occupied many years, and were even unfinished in the time of our Saviour. It was built of solid slabs of white marble, each, according to Josephus, being 67½ feet long, and 9 broad. Other writers say they were each 12 feet high, 18 broad, and 37½ long. In either case we cannot wonder at the exclamation of our Lord's disciples (Mark, c. 13, v. 1). A secret avenue of communication was formed between the Temple and the fort, *by means of a subterranean cavern or vault*, which was known only to Herod, the Grand Master, his two Wardens, and a chosen number of Brethren, distinguished by their zeal and fidelity; and the secret was kept in few hands until the final destruction of the Temple by Titus Vespasian.

The Temple thus restored to its primitive magnificence, a general satisfaction prevailed throughout the whole nation of the Jews; and the dedication was solemnized on the anniversary of Herod's accession to the throne of Judea, with every demonstration of joy.

In less than two years after this event, Zacharias, the priest, officiated in the Temple during the week of his

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course; and while he was in the act of offering incense on the altar, the whole congregation being assembled in the outer court, he saw an angel standing before him on the right side of the altar of incense. At so unusual an appearance, Zachariah was greatly disturbed, and unable to utter a word, but waited in silence to receive the divine communication. The angel exhorted him not to be afraid, and declared that he was Gabriel, whom God had despatched from heaven in answer to his prayers. He assured him that his wife Elizabeth, who was old, and reputed barren, should bring forth a son, which, in the power of the Most High, should turn the children of Israel from *darkness* to *light*. Zacharias, doubting the possibility of this extraordinary occurrence from the age and continued sterility of his wife, the angel gave him a striking sign of the truth of his prediction, and he remained speechless until the circumcision of the child, when his name was called John.

This grand parallel of Masonry St. John the Baptist, thus supernaturally announced, was expected to be a very extraordinary personage; and the effect of his mission was to prepare the minds of men for the reception of a doctrine which was destined to shake the Jewish religion to its very foundations, and dissolve both that and their civil polity together.

At this time the world was blessed with an universal peace, and the temple of Janus was shut by Augustus after the conquest of Egypt, for the fifth time since the building of Rome. This, therefore, was the period for introducing the Almighty Prince of Peace. Six months after his revelation to Zacharias, the angel Gabriel appeared to a Virgin of the house and lineage of David, who dwelt at Nazareth, called Mary, and was espoused to a man named Joseph, of the same family; and communicated to her the high destination to which she was appointed. Accordingly, at the end of this year the Saviour of the World was born, who refined both Religion and Masonry from the errors and impurities which they had contracted by passing through the hands of interested or prejudiced men, in various ages and countries; and placed salvation within the reach of all mankind, Jew as well as Gentile.

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LEGEND OF THE CUBIC STONE.

(*With a Plate.*)

At the building of the Temple in Jerusalem, a short time before, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest consternation and confusion. The G. M. [H.A.] had sent to certain F.C.'s *thirteen* stones, and directed that with these they should complete a small *Square* near the *Cape-stone*, being the only portion of the fabric which remained unfinished. Every stone of the Temple was formed into a *Square* containing *five* Equilateral Triangles, each equilateral triangle being equal to a Cube, and each side and base of the Triangles being equal to a *Plumb-Line*. The space, therefore, which remained to be completed was the last Triangle of the last stone, and equal to the eighth part of the Plumb-Line, or $\frac{1}{8}$ of the Circle, and $\frac{1}{15}$ of the Triangle, which number is in Hebrew יה or the great Name of the Almighty.

The *thirteen* stones consisted of all the fragments which remained from the building, and comprised two *Cubes* in two divisions.

In the *first* was contained one *Cube* in an entire piece, and in the *second* a *Cube* in 12 parts: viz. $4\frac{1}{2}$ parts in one piece; 2 parts in 4 pieces; 1 part in 1 piece; and $\frac{1}{2}$ part in 6 pieces: total 12 pieces.

The F.C.'s perceiving that they could finish the Square with the fragments in the second *Cube*, rejected the *first*, and observing that the exterior of the stone was marked with certain lines: viz. an Isosceles Triangle bisected—*three* lines:—the edge of the *Cube* being the base:—two Squares diagonally bisected, and each having a perpendicular line to the centre—six lines:—two straight lines at right angles:—and a Square diagonally bisected—two lines: total *thirteen lines*—or *five* surfaces of the Cube. Seeing these lines, the Masons thought the stone was split, and, therefore, useless. It was then thrown aside, and one of their number in contempt struck the *Cube* a violent blow with a wooden mallet (no *iron* tool having been allowed in the building of the Temple); the Cube instantly divided into 12 parts, the *second* of which bore the same relation to the *first*, that the *third* did to the *second*, and the *fourth* to the *third:* being the arithmetical progression of 1. 2. 3. 4. The parts were $\frac{1}{4}$ of the *Cube* in one piece; $\frac{1}{4}$ of the *Cube* divided into $\frac{1}{2}$ and $\frac{2}{16}$; $\frac{1}{4}$ of the Cube divided into two Hexahedrons, and two Triangles equal to one Hexahedron; and $\frac{1}{4}$ of the Cube divided into 4 Pentahedrons.

Upon the 4 pieces they discovered a number of Hieroglyphics, which, to those Masons who could read them, proved that these characters were in the handwriting of the G.M. himself, coupled with an inscription to the following effect.

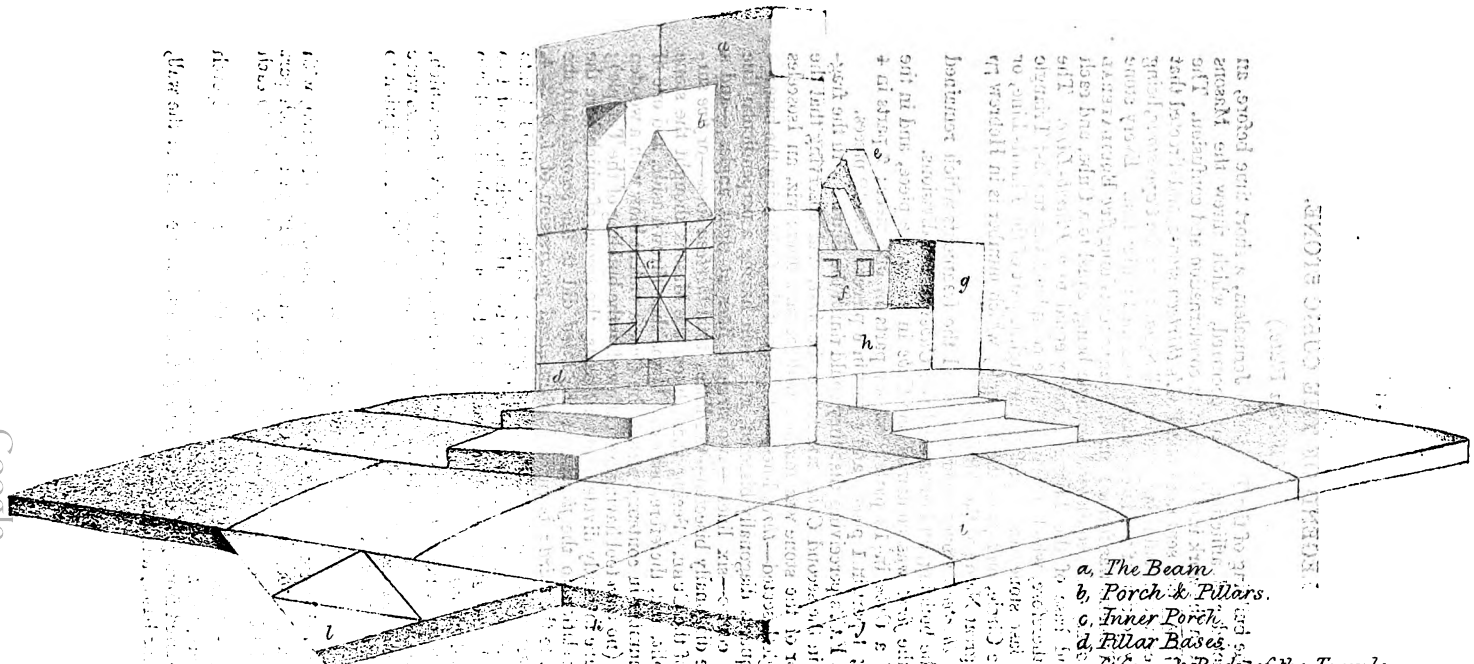
THE GREAT PROBLEM.

Required to construct the Temple, Roof, Pinnacles, and Porch, with a Step and Door, from $\frac{1}{4}$ of a Cube, to consist of 12 parts, each part bearing a proportional relation to the Cube, the Building, and to each other.

Required from $\frac{1}{8}$ of a Cube, and $\frac{1}{16}$ of a Cube, to construct the Porch of Pillars, the Lintel, and posterior Pillars of the Temple.

Required from $\frac{1}{4}$ of the Cube in $\frac{3}{8}$ to construct the rests for the wall, the pillar bases, and the steps.

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a, The Beam.
b, Porch & Pillars.
c, Inner Porch.
d, Pillar Bases.
e, *f*, Cane & Body of the Temple.
g, Posterior Pillars.
h, Ribs or Rests.
i, Inner Court.
j, Outer Court.
k, Porch of Judgment.
l, Place of the Throne.

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Required from $\frac{1}{4}$ of a Cube in $\frac{4}{5}$ to construct the foundation of the Building, the entire fabric to contain 36 parts, or the Square of the Hexahedron.

Required to construct, from 2 Cubes of the same dimensions, the outer and inner Court, and the Porch of Judgment. The first Court to be double the area of the Foundation, and to consist of an Octagon formed into a Square, containing 12 parts. The outer Court to be double the area of the inner Court, and to consist of 12 parts, each a Square; and the Porch of Judgment to be equal to $\frac{1}{12}$ of the outer *Court*, and to consist of 4 parts, each a Triangle, the whole comprising 64 parts, or the *Square* of the Cube. These pieces to be constructed separately in the quarries, and to be packed in 3 Cubes of equal dimensions, the first containing 36 pieces, the second 8, and the third 20, that is, a Square, a Cube, and $\frac{4}{5}$ of a Square. The Throne in a separate piece, to be taken from the interior of the Temple Cube, and to consist of $\frac{1}{8}$ of $\frac{1}{4}$ of a Cube, making in all 65 pieces, which number is in Hebrew expressed by סה, meaning the Great Secret.

The F.C.'s carried the broken Cube to S. K. I. who in conjunction with H. K. T. directed that they should be placed, along with the Jewels of the Craft, on a *Cubic stone*, encrusted with gold, in the centre of a deep cavern, within the foundations of the Temple, and further ordered, that the Door of this Mysterious Court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment.

At the rebuilding of the Temple, however, three F. C.'s, lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured Cube, and carried the pieces to Z. J. H., who recognised in the four pieces the *XXXX*, and accordingly advanced the F. C.'s to a new order in  for having accomplished this discovery. But the problem they were unable to solve, or reconstruct the broken *Cube;* and, in consequence, they declared that a profound mystery involved the whole transaction, which would doubtless be one day revealed to the world.

Since that period the Cube remained fractured, and continued in that state until the month of October, 1835, when it was reconstructed, and the Temple built by Robert Tytler, *M.D.*, at Midnapoor, ☿ or 90 of M, from an attentive investigation of the properties of the Magnetic Angle dividing a *Cube* of the universe.

Midnapoor, 7th Nov. 1835.

Description of the Plate.

Annexed is a diagram of the TEMPLE of JERUSALEM, as built from an investigation of the Magnetic Angle, by Robert Tytler, *M.D.*, Surgeon, 34th regt. N. I., Bengal.

This work was completed in October, 1835, and corresponds precisely with the construction of the sacred edifice, as described by Holy Scripture in 1 Kings, c. vi. and vii.

The centre of the power is the cosine 30°.

The force is the cord of 60°.

The angle is 45°, and the field of operation is from 45° to 90°.

The apex of the beam above the angle of the roof is the completion of the angle or Magnetic Point.

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a. Is the Beam.
b. Porch of Pillars.
c. Inner Porch.
d. Pillar Bases.
e. f. Cape and Body of the Temple.
g. Posterior Pillars.
h. Ribs or Rests.
i. Inner Court.
j. Outer Court.
k. Porch of Judgment.
l. Place of the Throne.

JEHOVAH, יהוה in Hebrew, is י — 10, ה — 5, ו — 6, ה 5,—26. This is the magnetic measurement, and corresponds to a hair's breadth with Scripture: and 2 + 6 = 8, or the Cube, and Plumb Line. The Israelitish measurement was hence a *Cube*, divided into 8 *Cubes*, and the length of each divided into 40 *Cubits*, or the *four letters* of the Name, multiplied by י — 10, the *first letter*.

I — 10, H — 8, Σ — 200, O — 70, P — 400, Σ — 200 = 888. The number, therefore, of the Name IHΣOPΣ* is 888, or 3 Cubes.

I have further ascertained that this is the *Anatomy of the Brain*. When the Brain is *spread out* it is the *Temple*. When the Temple is wrapped within the *Sphere*, or formed into a *Ball*, it is the Brain!

Note.—The Public, and the Brotherhood in particular, must feel themselves deeply indebted for our learned Brother's extraordinary and interesting discovery; and, if any error should have been committed in putting his calculations to press, we beg he will attribute it to the ignorance of the transcriber, and not hesitate, though in a far-off region, to remit his corrections, and any further observations that may so materially promote the advancement of the Craft in useful science.

REMARKS ON HENRY O'BRIEN'S ESSAY ON THE ROUND TOWERS OF IRELAND.

TO THE EDITOR OF THE FREEMASON'S QUARTERLY REVIEW.

SIR AND BROTHER,—After a longer interval than I had intended should elapse, I resume my observations on Mr. O'Brien's Essay on the Round Towers of Ireland, for the purpose of remarking upon a position he has there laid down, of far greater importance than even the "verbal phantasmagoria" of the Tree of Knowledge, or "the Allegory of the Deluge." I allude to his assertion (p. 292), that "from Genesis to Revelation, the concurrent tenor of the Sacred Volume gives proof to the fact of Christ's former appearance upon the earth as a man;" which he has also represented (pp. 343-4), as the doctrine of Freemasonry. As a sincere believer in and venerator of that Sacred Volume, I protest against such a perversion of its contents; and as a devoted lover of Free-

* Our learned correspondent, we presume, means IHΣOYΣ, the name of the Saviour in Greek, corresponding with the Hebrew יהוה, Jah, or Deity.—[EDITOR.]

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masonry, I protest against such a doctrine being imputed to the Order as that of "a primeval or antediluvian crucifixion" of the Redeemer.

It must be my object, first, to consider this position of Mr. O'Brien as connected with the tenets of Freemasonry; after which, I will examine some of the chief arguments by which he endeavours to establish it. In p. 343, Mr. O'Brien says, "I terminate my proofs of the primeval crucifixion by the united testimonies of the Budhists and the Freemasons." Now, whether the absurd, contradictory, and inconsistent fables of Budhist *and Brahminical* mythology (for it is almost impossible to separate those of one sect from those of the other), are deserving of being placed in opposition to the clear, straight-forward narratives and declarations of Holy Scripture, I leave any one to judge who will compare them, taking even Mr. O'Brien's own samples of the Budhist tales as, perhaps, the best specimens which could be chosen.

The testimony, however, of the Freemasons, which he has quoted, is contained in one solitary sentence; after simply quoting which, he digresses into a disquisition touching Irish etymology, leaving "the testimony of the Freemasons" as if it was quite conclusive in his favour. "Christianity," says Oliver, "or the system of salvation through the atonement of a crucified Mediator, was the main pillar of Freemasonry ever since the fall." This passage is quoted from p. 11, of Dr. Oliver's Antiquities of Freemasonry; and that by this expression the author did not intend to assert or *to imply* anything approaching to the doctrine of a former crucifixion, as stated by Mr. O'Brien, will appear, I think, from the following passages in the same work. "One grand principle of ancient Masonry," says Dr. Oliver, Antiq. p. 44, immediately after the account of the fall of Adam, "was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifices, typical of the one sacrifice of the Lamb without spot, as a propitiation for the sins of the whole world. This was the animating idea which increased men's faith, wheresoever Masonry was practised." And again, in more remarkable terms, after the account of the offering of Isaac, p. 175, he says, "Masonry, to the inhabitants of this globe, was indeed coeval with its creation; but the same may be said of Christianity, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the Patriarchal and the Mosaic dispensation, to faith in Jesus Christ. It was through faith in the *promised* Messias" (the *italics* are Dr. Oliver's) "that Enoch was translated. By the exercise of the same faith Noah was saved amidst the general destruction of the world. By the same faith, Abraham, Isaac, Jacob, Moses, and all others celebrated for their piety in the Old Testament, were approved and obtained a good report, though they received not the promises, which rested in Jesus the author and finisher of our faith. See Hebr. xi." I have quoted from Dr. Oliver so largely, to show that the fair and natural deduction from his expressions is, that "the main pillar of Freemasonry ever since the fall," was a trust in, and an expectation of "a *promised* Messias," a Mediator by whose death an atonement was to be made, which atonement was typically represented and prefigured by animal sacrifices; until the necessity for the types was done away, by the actual sacrifice of the antitype, in the person of Jesus Christ. This is indeed the doctrine of the sacred volume; and is also, I am persuaded, the pervading idea of all the higher degrees of Freemasonry. But that any such fact as an incarnation of the Messiah previous to his incarnation of the Virgin Mary in the reign of Augustus,

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or as a crucifixion of the Messiah previous to his crucifixion under Pontius Pilate, is taught or intimated in any degree of Freemasonry, be it symbolical or sublime, Jewish or Christian, I take upon myself to deny. That He did indeed appear in the character of "the Angel of the Lord," and in human form did hold communication with the patriarchs, with Abraham, Jacob, Moses, Joshua, and others, I do not hesitate to admit; but a primeval or antediluvian incarnation and crucifixion, I positively assert, is contrary to Scripture.

As, however, Mr. O'Brien has endeavoured to establish his position by a reference to Scripture, I must crave your permission, even at the risk of intruding on your limits, and entering into a somewhat critical and theological discussion, to examine his arguments *seriatim*, as far as the scattered, and even confused manner in which they appear in his book will allow me to do.

The first argument in favour of his position is drawn from our Saviour's words, John v. 39; "Search the Scriptures, for in them ye think ye have eternal life: and they are they which *testify* of me." Upon which he remarks, "*Testification* can only be made in the case of a past occurrence; it is never used in the way of a prophecy;" from which he argues that because the Scriptures (i. e. of the Old Testament) testified of Christ, they testified of an antecedent appearance of Christ. This argument, however, will fail of its force, if we find the word "testify" used in Holy Writ to express a solemn assurance of a future event. And so it is not unfrequently used. Thus, Deuter. ix. 19; "If thou do at all forget the Lord thy God," &c. "I *testify* against you this day that ye shall surely perish." 1 Thess. iv. 6. "The Lord is the avenger of all such (evildoers) as we also have forewarned you and *testified*."

In connexion with this subject, Mr. O'Brien quotes the prophecy of Isaiah, ch. liii. arguing from the mere fact of its being expressed "in the past tense," that it "bears reference, irrefutably, to a *former* occurrence, but including also, in the sequel, the idea of a *future* reappearance." To this I answer, first, that the Hebrew prophets frequently represented things to come, as already past, to show the certainty of their coming to pass; and that this is particularly the case in the writings of Isaiah, as may be proved in instances where his words are *not capable* of being *referred* to a *past* event. And, secondly, I answer, that if "a previous incarnation of the λογος" had taken place, "and a crucifixion likewise, as an atonement for the sins of humanity," no subsequent incarnation or crucifixion could have been needed. That the Son of God was once incarnate, and was once crucified for the atonement of the sins of men, in the person of Jesus of Nazareth, we have reason to be fully satisfied: that he suffered *but once*, we have the repeated testimony of the inspired apostle, "In that he died, he died unto sin *once*;" Rom. vi. 10. "The offering of the body of Jesus Christ *once for all*;" Hebr. x. 10; "Nor yet that he should offer himself *often*, for then must he *often have suffered* since the foundation of the world, but now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself." Hebr. ix. 25, 26. This single sentence is, in my judgment, a sufficient reply to any argument in favour of "a primeval crucifixion" which can be drawn from the characteristically *proleptical* style of prophecy. And why, let me inquire, should the *prophecy* of the "coming of Shiloh," or he that should be sent, be of such importance, if Shiloh had already come? What meaning is there

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in the name given to Ireland (O'Brien p. 344) which he translates "the asylum of the *expectants*," or why should the famous mysteries of *Eleusis* derive their title from a regard to "that advent, which all nations awaited," if the advent had already taken place, and thus no room were left for expectation. It is true, that distinguished person whose advent was expected, is styled "the desire of all nations;" but this very title itself implies that he was *yet to come*, nor do I find that any nation supposed that the expiation which they desired had been made by the sufferings of any of their teachers, without some more perfect sacrifice being yet required.

I turn to another point connected with this subject; that expression in the first chapter of St. John's gospel, which Mr. O'Brien states to have caused him so much difficulty, and which he at length discovered, as well as the five first verses of this gospel, to "be irrefragably *Irish*." The expression in question is, "He came unto his own, and his own received him not;" and it is the peculiarity of the Greek words being in the neuter gender, τὰ ἴδια, which "flashed across the mind" of Mr. O'Brien, "and set his imagination to work." Now, this neuter gender is only used in one of the two parts of the sentence, viz., the first: in the second part the words are οἱ ἰδίοι, in the masculine; and unless the two can be proved to mean the same thing, the argument falls to the ground. But the phrase τὰ ἴδια, does frequently mean a person's own house, possessions, or country; and in this sense it is used in two other passages of this Gospel, xvi. 32, and xix. 27. And there does not appear to be any difficulty in the way of interpreting this passage (as Mr. O'Brien's tutor or a Greek lexicon might have informed him), that the Word, or promised Messiah, came to his own chosen possession and *dwelling place* of *Jerusalem*, and that the Jews, his *peculiar people* (Deuteron. iv. 20, and vii. 6.), his own kindred, of whom "according to the flesh he came," refused and rejected him. "But by *his own*," says Mr. O'Brien, p. 479, (the italics and !'s are his, not mine), "are meant his *real relations!—Emanations from the Godhead, such as he was himself! beings altogether separate from flesh and blood!* and whose *mysteriousness* was perceptible most clearly to St. John, as you will perceive by the Greek words from which this is rendered, viz., τὰ ἴδια, having been put in the neuter gender!" The mysteriousness of this sentence is, I confess, quite perceptible to me, but the secret meaning intended to be conveyed by it, and other similar passages (pp. 242-3), is utterly beyond my perception; and I must own myself utterly unable to conceive what are the "Emanations from the Godhead, beings altogether separate from flesh and blood," to which he alludes. But, admitting the correctness of the interpretation I have given of the eleventh verse, there is no difficulty in understanding the twelfth: "But as many as received him, to them gave he power, (or privilege, for ἐξουσία may bear this meaning) to become the sons of God;" since we have the assurance given to Christians by the same Apostle: "Beloved, now are we the sons of God." 1 John, iii. 1.; and by St. Paul, that "we have received the spirit of adoption, bearing witness with our spirit that we are the children of God." Rom. viii. 15, 16. Such persons might truly (according to the judgment of the soundest commentators), be said to be "born," or made God's children, "not of blood," or rather of bloods, αἱμάτων, i. e. the blood of circumcision and the blood of sacrifice, both which were necessary to admit proselytes to the privileges of the Jewish covenant, "nor of the will of the flesh," by mere natural descent, "nor

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of the will of man," by human adoption; "but of the will of God," by his good pleasure, receiving us for his sons by adoption and grace, through faith in Christ Jesus.

Mr. O'Brien, p. 483, asserts of the five first verses, "That St. John never wrote them, is beyond all question! but having found them to his hand, existing after the circuit of ages and centuries, the composition seemed so pure, and so consonant with Christianity, nay, its very vitality and soul, he adopted it as the *preface* to his *own* production." That these verses do speak, as he says, the doctrine of Freemasonry, I am persuaded: but I fear that Mr. O'Brien may have been led into this error concerning them, by a practice which more philosophical study of our Order has corrected (alluded to in p. 24 of the present volume of your Review) of introducing the reading of these five verses, or part of them, into the ceremonies of a degree, in which, however *appropriate*, they were introduced by a decided *anachronism*.

The term λογος, translated "the Word;" which Mr. O'Brien asserts, p. 484, to be a Greek form of the Irish *logh*, and which he would translate *spiritual flame*, is, in fact, a translation of the Hebrao-Chaldaic מימרא. In the Targums, and Chaldee Paraphrases, which are not likely to be suspected of favouring a Christian interpretation, the expression מימרא דיי, Mimra Jah, or *Word of the* LORD, is constantly put either for the LORD himself, or for that divine person who held communication with the Patriarchs under the title of "the Angel of the Lord," or the "Angel Jehovah." Thus, Gen. i. 27, "And God created man," &c., is paraphrased "Mimra Jah created man;" agreeing exactly with St. John, i. 3. "All things were made by him," i. e. the Word;—Gen. iii. 8, for "they heard the voice of the Lord God," (Jehovah Elohim.) The Targum has "the voice of the Word of God," (Mimra Jah); and many other passages might be brought if it were necessary. The reason, however, why the second person in the Godhead is spoken of under this title of the Word of God, is evidently this; because, as men communicate to each other their sentiments and designs by spoken words, so the Almighty has been pleased to communicate with men most fully and clearly by the mediation of his Son.

"The Lamb of God," which Mr. O'Brien objects to, as a designation of the Messiah, on the ground that the word "*lambh*" signifies in Irish, a cross, as well as a young sheep, (which is not to the purpose since our word is a translation of the Greek αμνὸς, and not of the Irish) has ever been considered one of the most impressive figures under which the Redeemer could be represented, as alluding to the sacrifice of the lamb, which was offered every morning and evening in the Temple service, as a *typical* atonement for the sins of the people; and also to the offering of the Paschal Lamb, without spot or blemish, which fore-shadowed that spotless victim whose blood delivered us from worse than Egyptian bondage.

There is one point which I have passed over hitherto, which however requires notice in connexion with this subject, because Mr. O'Brien has laid great stress upon it; the prevalence of the Cross as an emblem. I do not allude to the crosses represented on the crowns of the Magi, in the print, p. 482, which being copied from any early *printed* Bible, has no more to do with the argument than the same emblem placed in the hand of St. John the Baptist, or the Saviour himself, in the paintings of Guido, Salvator Rosa, or any other old master. I allude to the ancient

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use of this figure, the *crux ansata*  among the Egyptians, as an emblem of immortality; the cruciform temples, in which the mysteries of a Resurrection were solemnized in some heathen nations; and (if they be not all Christian) the stone crosses of Ireland, as well as other forms of this symbol in other places. This is a mystery which remains yet to be unravelled, as Mr. O'Brien's solution rests, as I think I have shown, on fallacious grounds. But it is possible, if I should hazard an opinion, that as the rite of sacrifice appears to have prevailed among all mankind, which can only be satisfactorily accounted for by supposing it to have been instituted by the Almighty, as a type of the expiation afterwards to be made "by the Lamb slain," in his counsels, "from the foundation of the world;" so, also, some indistinct notion of the Instrument upon which the expiation was to be made, may have also become general, particularly as we know that, on one occasion, a striking type of it was given when "Moses lifted up the serpent in the Wilderness."

In the remarks which I have made upon Mr. O'Brien's work, I have endeavoured strictly to adhere to the principle of using no expression which could give pain to any of his friends who may chance to meet with them; while I have felt myself bound to express my strong dissent from some passages and positions. I have extended my observations to a greater length than I at first intended, for I found so many particulars, which I thought it necessary to notice; all of which are more or less connected with Freemasonry, but which were scattered over the work with so little apparent connexion with each other, that it was necessary to treat them separately. Even now, there are several particulars which I might have noticed; but I have already run to too great a length; and having observed upon the three principal points in which I conceive our Order to be interested, the Fall of Man, the Deluge, and the question of the former incarnation of the Saviour. I am contented to feel that "*liberavi animam meam*," and so take my leave of the subject.

I am yours very faithfully,

NOACHIDA DALRUADICUS.

MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATION.

BY BROTHER H. R. SLADE, LL.B. CLERK. M. M. AND AUTHOR OF THE "TRANSLATION OF THE DEFENCE OF SOCRATES," AND OTHER WORKS.

"Masonry is a *peculiar* system of morals."

No. V.—THE NECESSITY OF LAWS.

Non licet hominem esse ita ut vult.
There is a law, both human and divine,
That checks the unruly will of all mankind.—*Author.*

IN a moral, or political sense, a total subversion of order would be the result, if each member, composing the community of a state, should be permitted lawlessly to follow the bent of his own inclinations, whether virtuous or vicious. For, though the good might for a period continue

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stedfast in "doing good," yet the nature of man is so prone to do evil, that, in due course of time and events, the bad would predominate; and such an issue triumphantly prevailing would, in all reason, materially injure the established order and welfare of society. This inference is consistent with the Apostle's apothegm: "Evil communications corrupt good manners." Whereas, by wise laws, and virtuous institutions, the good are protected and encouraged; whilst the bad are kept in awe by a dread of the executive power.

Thus the tempers of all men are curbed by a judicious government, and to each is allotted a sphere wherein every person's talents and ingenuity may be displayed.

"What," says an old writer, "is judicature instituted for, but to protect the liberties and morals of the people; and indeed, religion should produce the latter effect, without any subsidiary authority." What are the rocks and steep banks upon our coasts but a prudent provision of nature to guard our lands against an overflux of the absorbing element. So, too, are men's aspiring and wicked intentions opposed by the restraints of justice and the interference of her ministers, and thereby all classes are preserved from an insubordinate inundation.

The statutes of the constitution, and the precepts of Holy Church, then, having set bounds to our desires, and traced out the proper line of demarcation, it becomes a paramount duty not to overstep them but to be submissive and obey, bearing in mind the great responsibility which is attached to our conduct either way. For—

> "Interest Magistratus tueri bonos,
> Animadvertere in malos."
>
> 'Tis the Magistrate's concern the good to save,
> The vicious to visit with the terror of the Laws.—*Author.*

No. VI.—POETRY THE OFFSPRING OF GENIUS.

> Prudens reprehendet versus inertes.—*Horace.*
> Genius loves not jingling rhyme.—*Author.*

Poetry may be defined to be a certain harmonious arrangement of ideas and words. It is most eminent when the product of a genius endowed by nature. Some have supposed it to originate in divine inspiration, such is the peculiar melody with which, like its sister music, it charms all high-wrought minds. While others, not ascribing to it so high a source, consider that it springs out of an enthusiastic temperament, wild in its nature, though refined and polished by art and literature.

One fact is, however, positive, that, from many ebullitions now extant, men at a very early period of the creation, discovered the suavity and harmony of conversing in numbers. According to modern taste these primitive essays were probably devoid of worth and beauty; but they wanted not the genuine spirit of Poetry. Education and its handmaid civilisation may certainly give the finishing polish to such rude productions, but neither can supply the absence of the real material. A taste for poetry so universally prevails, that barbarous nations and other savages adopt it in their war songs and other martial strains; such is the stimulating impetus which it gives even in a crude state to the mind and actions of man.

Ancient history seems to favor an illiberal opinion of some philosophers, "that poetry, like the other fine arts, arrives only at perfection

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in tropical climates." Homer, Virgil, and Horace, were, indeed, natives of Greece and Italy; but modern history presents us in Europe, under a less burning sun, certainly, with names very distinguished in poetic fame. And none more so than our own countrymen, Shakspeare, Milton, Dryden, Young, Pope, and Byron. The genius of those men was nourished even in so cold and foggy an atmosphere as England's, which plainly proves that the qualities of intellect are not limited to clime or country. Any one of those Poets may fairly compete with the ancient disciples of Apollo and Minerva in any one of the attributes, for which those heathen deities were celebrated. The benefits which emanate from the cultivation and influence of this elegant science are various. When directed to a virtuous purpose it sheds a mild calm over our stormy passions—humanizing our deportment, and exalting our souls to regions of etherial sublimity. Nevertheless, it has been prostituted, like most other useful arts, to the service of vice, which, when clothed in so seductive a garb, is rendered perhaps less easy to be opposed.

To publicly expose the evil tendency of such compositions, and judiciously exhibit that which is most befitting the preservation of virtue and morality, is the duty of every honest censor who takes upon himself the office of a critic and reviewer of every work that comes from the press. Such conduct would preserve the proper freedom of that all-powerful engine for the spiritual and moral regeneration of the human race. Nor would poetry or prose ever be debased with indecent rhyme, libellous scurrility, or treasonable sedition.

Poetarum optimæ sententiæ discendæ, et quæ utiliter præceperunt legenda sunt; si quid verò apud eos occurrit, quod bonis moribus et castitati repugnat, hoc omninò prætermisso, quæ solia utila capere decet.

HAFAZ, THE EGYPTIAN.

"Truth the mystery men will not see,
Though ever present to their view."

In the far land of Egypt, where science first diffused the light of her majestic truths, lived a youth called Hafaz. Nature had endowed him with her choicest intellectual gifts, and fortune had been no niggard of her worldly ones; all that the Magi of the East could teach he had attained; the mystic lore of the priests of Isis was familiar to him, for at the early age of eighteen, the coronal of golden beetles, the highest badge of initiation, had graced his brow. When fathers wished for an example for their sons, they pointed out Hafaz; when careful mothers prayed for a husband for their daughters, their thoughts glanced equally to the young Egyptian. Yet such is the perversity of human nature, that Hafaz, although thus gifted and thus esteemed, was unhappy. His native strength of mind had enabled him, unassisted, to penetrate the sophistry and vain falsehood of the dark worship of his fathers, though not to reach the truths those mysteries originally concealed; but which, from the ambition and culpable negligence of the priesthood, had been lost. In vain he sought the schools of philosophy; in vain he conversed with the most renowned sages of his native land. The philosophy of Eygpt, based on false principles, amused him by its subtleties, but failed

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to dazzle him by its splendid errors; and the conversation of the learned only proved to him the insufficiency of human knowledge. Wearied with the mental conflict he had so long sustained, Hafaz left his gorgeous palace and sauntered forth to enjoy the cool evening breeze upon the banks of the fertilizing Nile. Gradually wandering from the city, the salutations of his friends became less frequent, and at last he stood, as he thought, alone within sight of the then regal city of Memphis.

"Yes!" he exclaimed, breaking from the deep reverie in which he had been plunged, "I can endure this doubt no longer. I will travel. Truth must somewhere be found, and if Egypt contains her not, I will seek her in other lands."

"And who shall direct thy steps?" demanded a stern voice.

He started, and perceived for the first time an elderly man, in the garb of a sage, standing beside him: his countenance was marked with a sober gravity, which would have made it appear stern, had not an expression of calmness and content relieved it. His dress was decent, but plain.

"Thou wouldst find truth?" exclaimed the unknown; "but why seek it in other lands?"

"Father," replied the Egyptian, "truth dwelleth not in Egypt. I have sought it in her temples, in her schools, in the palaces of the great, in the retirement of the learned; but in vain. Could wisdom find it," he continued, with a slight expression of pride, "I had not been unsuccessful."

The elder regarded him for a few moments in silence. "Vain worm," he sighed, "what is thy wisdom?" stooping, he reached one of the many lotus flowers which grew upon the borders of the river. "Canst explain the mystery of this flower? for years thou hast seen them bloom and fade around thee, yet failed to reach the secret of their being; so with truth; she dwelleth near thee, breathes in the balmy air, or thunders in the tempest wild; every where she is present, yet thou hast not perceived her."

"Canst thou guide me to her?" demanded Hafaz, awed by the solemnity of the stranger's manner. "I will reward thee, I am rich."

The old man laughed scornfully. "Couldst thou command this globe, and pour its many treasures at my feet, it would not repay me. Yet on one condition I will be thy guide; but I demand two pledges—confidence and obedience."

"Try me," replied the youth; "conduct but my steps aright, and I will be thy slave."

The Sage, after regarding him for a few moments with a scrutinizing glance, answered, "Follow me!" and without waiting to see if his command was obeyed, directed his steps towards a narrow path, which led them still further from the proud city of Memphis.

For hours after the sun had set, Hafaz continued to follow his strange guide, who continued his walk at the same equal pace. Unaccustomed to such rapid exercise, the young Egyptian was several times tempted to call to his companion, but shame restrained him. The shades of night had fallen ere the elder staid his steps—"'Tis well," he exclaimed with an encouraging smile, as for the first time he perceived that the youth had followed him, "here will we rest."

"Here?" replied Hafaz, "in this desert place! had we not better enter your habitation and demand refreshment?"

"Thou wouldst demand in vain," replied his guide, "it is the house

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of a churlish shepherd, whose heart and doors are closed against the traveller."

"Shall I not force him?" asked the Egyptian, proudly, "I am strong, and armed."

"Do so, and we part," replied the Sage, "his churlishness will not justify violence; the cot and food are his; respect the laws of property, the first principle of civilization."

"Thy name?" said Hafaz.

"*Morality*," answered his guide. His pupil pondered and was silent.

After wandering for many days, subjected to the severest poverty, the travellers arrived at the city of Cairo—"Here," said his guide, "we will tarry."

"But how," demanded the youth, "am I to live? I am without money, and here totally unknown."

"Thou hast talent," answered Morality, "go and hire thyself to some merchant."

The pride of Hafaz revolted at the idea of servitude, a scornful refusal was on his tongue, but a frown from his mysterious companion restrained its utterance.

"Pride—pride," groaned the Sage; "the gay butterfly scorneth the honest industry of the ant. Thou must work," he added slowly, "or steal, for I will not support thee in idleness, or remain with thee, if once thou art tempted to violate the laws of honesty."

The latter threat, fortunately for the youth, prevailed, and he departed, although reluctantly, in search of an employer; his talents and knowledge of many tongues, soon gained him one, and from his industry he gradually rose to a situation of trust and emolument. Morality became the constant companion of his leisure hours, and his spirit seemed to overlook his private as well as public conduct. The truth, the great object for which he had sacrificed so much, appeared as distant as ever from his gaze, and frequently would he remind his stern and inflexible guide of his promise, whose only reply was, "Patience—patience—await thy appointed hour."

The wife of the aged merchant with whom Hafaz resided, was young and beautiful; in an evil hour she encountered the Egyptian, and, attracted by the graces of his person, conceived a guilty attachment, the knowledge of which she speedily conveyed to him. The youth was not insensible to the magic of beauty, or the delight of woman's love. They met, and, governed by passion, resolved on flight; for which the absence of the husband afforded an opportunity. The appointed night arrived, and the lover appeared at the rendezvous; but, fortunately, on his way thither, the lessons of his old friend Morality returned to his recollection—"What am I about to do?" he exclaimed, "to rob my benefactor of his wife, his dearest possession; sacrifice virtue to lust, and loose my promised reward." After an internal struggle, the better principle of his nature prevailed, and he retraced his steps to his lodging in the city. Morality, whom he had not seen for several previous days, met him with a smile at the door—"Welcome, my son," he exclaimed, "to subdue our passions, is man's noblest boast, the hardest task of our wayward nature; thou hast achieved it—receive thy reward." He took him by the hand, and led him to a plain, homely looking matron, who was evidently prepared, from her extended hand, to receive him. "Behold her whom thou hast sought—this is Truth. She will be now thy guide; but although invisible, my spirit shall be near thee, my precepts never

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depart from thy heart. Morality disappeared from the sight, but not from the recollection of Hafaz.

Truth first broke silence—"Thou art surprised, my son, at my homely appearance; on their first approach all men think me plain, the time shall come when thou wilt esteem me beautiful. To-morrow we will commence our journey to thy final resting-place; at present thou art tired. Sleep well, refresh thy earthly nature at present, more even than my lessons, to receive which the senses should be unfatigued."

Agitated and disappointed, Hafaz retired to his couch, and murmured ere he sank to rest, "Can this hard, ungracious, and unlovely dame be *Truth?*"

With the dawn Hafaz once more commenced his travels. The way, which at first seemed dull, soon became cheered by the conversation of his companion, who led him gradually from the dark mists of ignorance in which he had been reared, to the contemplation of his real nature; taught him to view man as a rational, responsible being, possessed of a *present hope*, a future immortality. All that in his science had been obscure, was now made clear; all that had been involved in doubt, was now explained. As he listened to the lessons of his guide, his respect and admiration hourly increased, although the unfortunate plainness of her visage still remained. Truth taught him gradually the real estimation of things, and her conversation never palled upon his inquiring mind. After a journey of several days, they reached the Euphrates, the mighty river which guarded imperial Babylon; the stream rolled on its imperious course, gay gilded barks were floating on its surface, and the hundred towers of the doomed city were reflected on its pellucid waters as on a silver mirror. The Egyptian, entranced with the magnificent scene before him, gazed upon it with wonder and delight. Truth remained unmoved the while, regarding him with a scrutinizing glance, and at last demanded his thoughts upon the scene before him.

"They are many," replied the youth, "wonder at its beauties, pleasure while I gaze upon them; but thou, unmoved, canst gaze upon a scene which admiration scarce finds power to praise."

"Suggests it no other thought?" demanded Truth sternly, "does not gratitude to the Great Architect, whose word called the gushing waters into being, mingle with thy pleasure? Thou sayest truly that I am unmoved with the scene before me, for I have seen it oft; indeed, 'tis long since I beheld it first. Yon rolling stream was then a valley fair as Paradise, the foot of man had not profaned it then. Ages rolled on. I looked again; the trees were gone, and in their place high towers were raised. Anon the city vanished, and the teeming earth sent forth its waters; the valley then became a river wide and deep. Blood since hath stained its course. I have no joy to look upon it now."

Hafaz sighed, and turned from the Euphrates in disgust. "Do all thy lessons," he demanded, "teach men disappointment?"

"No," replied Truth, "but they teach men to think justly."

The Egyptian long continued to journey on, attended by his companion, who gradually imparted her principles and wisdom to his mind; his admiration hourly increasing, although her extreme plainness annoyed him. They reached at length a dark cavern, his conductress paused. Hafaz looked into its gloomy recess, and from the worm and ghastly vestiges of frail humanity, knew it was the grave. Although prepared by the lessons he received, he shuddered as he contemplated the dreary passage, and demanded if he must attempt that path alone.

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"Faith only may accompany thee," replied his guide. "Here we part. *Truth is immortal, and cannot die.* But on the opposite side of this abyss thou shalt again behold me, not as now, harsh and unlovely, but resplendent in youth and eternal beauty."

"Can truth then change?" demanded her pupil.

"No." replied the Goddess, "but man's earthly nature cannot comprehend her full perfection. Farewell! on earth Truth leads but to the grave."

"And hereafter?" demanded the Egyptian, a smile of hope illuminating his anxious countenance.

"To joy," replied the Spirit, "the heart cannot conceive, the tongue lacks words to name. Adieu! rest thy appointed time."

"Know, mortals, know, ere first ye sprung,
Ere these orbs in ether hung,
I shone amid the heavenly throng;
These eyes beheld creation's day,
This voice began the choral lay,
And taught Archangels their triumphant song.

"Then, man arose erect in youthful grace,
Heaven's hallowed image stamp'd upon his face,
And as he rose, the high behest was given,
That I alone, of all the host of heaven,
Should reign protectress of the Godlike youth.
Thus the Almighty spoke—he spoke, and call'd me *Truth*."

THE MIND INDEPENDENT OF MATTER.—"Man, at the age of twenty, retains not a particle of the matter in which his mind was invested when he was born. Nevertheless, at the age of eighty years, he is conscious of being the same individual he was as far back as his memory can go; that is to say, to the period when he was four or five years old. Whatever it be, therefore, in which this consciousness of identity resides, it cannot consist of a material substance, since, if it had been material, it must have been repeatedly changed; and the source of identity must have been destroyed. It is, consequently, an ethereal spirit, and as it remains the same, throughout all the alterations that take place in the body, it is not dependent on the body for its existence; and is thus calculated to survive the ever-changing frame by which it is encircled. That frame becomes stiff, cold, and motionless, when the circulation of the blood ceases; it is consigned to the earth, and is separated by insects into a thousand other forms of matter; but the mind undergoes no such transformation. It is unassailable by the worm. If matter, subject as it is to perpetual changes, do not, and cannot possibly, perish, how can the mind perish, which knows of no mutation? There is no machinery prepared by which such an object could be accomplished; nor could machinery be prepared for such a purpose, without an entire subversion of the laws of nature. But, as these laws have emanated from the wisdom of the Creator, they could not be altered, much less subverted, without involving an inconsistency, into which it is impossible for Divine Wisdom to fall."

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THE FREEMASON;

A DRAMATIC SKETCH IN ONE ACT, IN VERSE.

Imitated from the German.

(*Continued from p.* 305.)

SCENE VI.

THE BARON. THE COUNT.

BAR. My Lord!
COUNT. (*aside.*) It is the Baron's voice I hear.
(*aloud.*) Baron, you never were so welcome here.
A furious tumult rages in my breast,
And you alone, by granting one request,
Can easily subdue it, and you will
With joy and happiness my old heart fill.
BAR. If in my pow'r——
COUNT. It is; for you're a sage,
You are among the wise ones of this age.
BAR. You're joking, Count.
COUNT. Indeed I'm not. But pray
Hear my request. You hold a Lodge to-day,
And I am quite determined—
BAR. (*aside.*) Oh! I see—
COUNT. To join the Order of Freemasonry.
BAR. So this is your request?
COUNT. It is, my lord;
Freemasonry alone can now afford
That peace of mind and comfort, which have fled
Since Masonry first came into my head.
For I, Count Cockerschaffniss though I be,
Am almost dead—from curiosity.
BAR. I very much regret to hear it, Count,
It is an obstacle you can't surmount;
It was the fatal cause of Adam's fall,
To us 'tis hateful—
COUNT. (*aside.*) That's the dev'l and all.
BAR. Shall curiosity approach the light?
Ignoble vice! we scourge it back to-night.
COUNT. Pray hear me, Baron! When I said just now
That I was curious—bless my soul! I vow
That I mistook—for in my noble mind
No such ignoble vices can I find;
From this great obstacle at least I'm free,
For Truth alone I seek Freemasonry.
BAR. Since it is so, my lord, I think I might
Propose you as a candidate to-night;
But first, it is my duty to inquire,
Have you the courage which we may require?

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COUNT. (*alarmed.*) The courage? (*aside.*) Lord! how very cold I feel.
(*aloud.*) No blood is to be spill'd?
BAR. Who dare reveal?
COUNT. Must I in my own blood subscribe my name
To any scrolls?
BAR. My answer is the same,
Who dare reveal?
COUNT. Is there much danger in't?
If you won't tell, at least give me a hint.
BAR. An upright conscience is of much avail—
One's courage needs be great should conscience fail.
COUNT. Yet many have been made—
BAR. And none untried.
COUNT. Indeed! why then I am quite satisfied.
Initiation never killed a man;
Yes! I'll be made a Mason while I can.
BAR. What! will you dare to enter without fear
The Fatal Room?
COUNT. (*alarmed.*) Lord! what's to be done there?
BAR. Enveloped in dim, funereal gloom,
Darker than night, more sombre than the tomb—
COUNT. Oh Lord! how horrible—pray say no more,
I feel more terror than I did before.
BAR. Terror! you surely don't already fear?
COUNT. (*resolutely.*) I'll go thro' all.
BAR. The trials are severe.
But think—when all is over, then how great
The joy, you cannot now anticipate,
Of being with true Brothers, whom to know.
Is worth all that this vain world can bestow;
To yield this joy Freemasonry is framed.
COUNT. Now with fraternal love my soul's inflamed!
The Brothers are all noblemen, I trust?
BAR. Yes; noble in their souls, upright and just,
Unspotted in their lives, and pure in mind;
In manners some are rough, some more refined.
COUNT. But when *I* join you, you will not command
A *Count* to shake each Mason by the hand,
Or call him Brother? If a tailor were
A member of the Lodge, sure he would ne'er
Say, *Brother Cockerschaffniss!* Oh! dear, no—
One takes wine with plebeians once or so,
That's all—The Brother never could I be
Of a mere snob!
BAR. Then give up Masonry;
For in a Lodge, a tailor is as good
As he whose veins teem with the noblest blood.
COUNT. Now, only think of our nobility;
You are a Baron, I'm a Count——
BAR. Hear me!
To us a peer and peasant are the same,
All titles, save of virtue, we disclaim.
COUNT. Is there no way of compromising?

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BAR. No!
COUNT. For through the Fatal Chamber would I go,
Dare all the perils in it I might find,
Become the great protector of mankind,
But, be called Brother—perhaps in the street—
By each Masonic snob I chance to meet,
By all my titles! If I were to yield,
It would be a foul blot upon my shield.
BAR. Virtue and worth alone from us can claim
To be distinguished by rank or in name;
None but the pure in soul can e'er acquire
The titles which we grant. For we require
A heart devoid of arrogance and pride,
A heart which honour and which virtue guide;
And of armorial bearings ev'ry trace
The Mason's trowel quickly will efface.
COUNT. (*scornfully.*) Virtue and worth alone! I can't believe
I hear a Baron speak; I greatly grieve
To find that you have been deluded by
Some self-styled adepts in philosophy.
Virtue and worth are not in coats of arms!
Then hear me now, ye Gods! with all its charms
I give up Masonry! and all disclaim
That honours not my titles and my name.
BAR. Truly, you're resolution I approve.
COUNT. And from it not a step will I e'er move.
BAR. Well, now, with your permission I design
To offer my respects to Caroline.
COUNT. Oh! to be sure!
BAR. I go for the bouquet,
I promised to present to her to-day. [*Exit.*
COUNT. Aye! that's a Baron!—Baron Cerberus,
And I'm, upon my soul! Count Tantalus.

SCENE VII.

CAROLINE. THE COUNT.

CAROL. Well, uncle, is it settled? Is all right?
Will they admit you at the Lodge to-night?
COUNT. To-night, indeed!—I at the Lodge!—I! no,
I am not such a noody as to go.
CAROL. What mean you?
COUNT. It can scarcely be believed
That men of rank should be so much deceived.
CAROL. What is it then?
COUNT. Why, ev'ry thing that's bad;
Don't mention it again——
CAROL. (*aside.*) My uncle's mad.
COUNT. It makes me shudder—
CAROL. But do tell me.
COUNT. Hear!
You know, my niece, that I'm a Count, a peer,

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And these vile Masons, tailors, snobs, and clerks,
Would rob me of my titles—hungry sharks!
They can't let other people's rank alone,
Because they have got no rank of their own;
So I have now renounced Freemasonry,
For without title, what becomes of me?

CAROL. And yet to gain their secrets well you might
Part with your title for a single night.
Surely, Freemasons could not take away
You're rank for more than that?

COUNT. I cannot say.
Name it no more! I give it up—for I
Have lived a Count, and a Count will I die.

CAROL. Then all our hopes are gone, and there's no way?

COUNT. I think there is.

CAROL. Then tell it me, I pray.

COUNT. The Baron is in love with you, my dear—
You need not blush—he is, 'tis very clear.
Now hear me—If he's anxious to succeed,
One of these days in dulcet tones he'll plead,
He'll swear to do whatever you command,
And ask no greater blessing than your hand,
You—then let fall, as if without design,
That you expect an off'ring on your shrine,
And without *saying* so—let him then see—
You mean—the secret of Freemasonry.
If he refuse, in vain let him implore,
Send him away, and think of him no more.
Now mind all I have said, and you will wrest
This cursed secret from the Baron's breast.

[*Exit.*

SCENE VIII.

CAROLINE *alone.*

CAROL. Yes! I will follow his advice, and try
The pow'er of love to gain a victory.
By frowns and tears soon is man overcome,
In vain resisting—soon must he succumb;
The lords of the creation quickly yield
When to oppose them woman takes the field.
Yet with what arms fights woman—guns or spears?
No! with her trusty weapons—frowns and tears.
See the proud man approach with haughty gait,
As if at once all foes to subjugate;
Observe his loud, tyrannical commands,
While silently before him woman stands;
She strives not with her self-styled master, man,
What force effects not, artifice oft can.
While man relies on his authority,
And lords over patient woman, she
Causes salt tears to glide down from each eye,
And, slightly frowning, heaves a heavy sigh.

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At first, 'tis useless—for man heeds her not,
But she, still silent, stands in the same spot;
Man seems all her endeavours to defy,
And to be moved neither by tear or sigh;
Woman despairs not—and proud man soon hears
The heavy sigh, and sees the falling tears.
When he beholds her cheeks with tears bedewed,
He hesitates—begs pardon—is subdued——
But hold! Suppose the Baron should resist
And conquer me, must I then still persist?
And if the Baron all my arts withstand,
Must I then angrily refuse my hand?
Ah! no! I could not—for I plainly see
It could not grieve him more than 'twould grieve me.
Yet I will try all that I can to find
This secret out, which harasses my mind.
I think I hear his footsteps—Yes, 'tis he;
Now for the secret of Freemasonry.

SCENE IX.

CAROLINE. THE BARON.

BAR. (*presenting some flowers to* CAROLINE.) Fairest! accept these emblems of the Spring,
Which as a tribute to your charms I bring.
CAR. (*coldly.*) Why mention Spring, my lord, which nothing can
Resemble less than does the heart of man;
Spring makes all flowers shoot, and bud, and bloom,
But man condemns all to a dreary gloom;
E'en the sun's rays which to all life impart,
Seem to be powerless on man's cold heart.
BAR. Then you more pow'r than Phœbus' rays possess,
For e'en a man's cold heart you've pow'r to bless.
CAR. Such words sound well, indeed, but do not prove
That your heart for me ever has felt love;
For if you loved me, nought should you conceal,
To me you should each secret thought reveal,
Nothing should be withheld—No woman can
Love a reserved, proud, or mysterious man.
BAR. Well! every thing I know may now be told,
With one exception, which I must withhold.
CAR. On me 'tis vain your flatt'ry to bestow,
'Tis that exception that I wish to know.
Yes! you may call it folly, if you please,
Or curiosity, you won't appease
Or say it is that passion you despise,
Which drove the human race from Paradise.
I am resolved, whate'er the cost may be,
To know the secrets of Freemasonry.
BAR. What! though our laws command us to conceal
The secrets you request me to reveal?

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CAR. A man should brave all laws, and nought deny
To her he loves, but with each wish comply.
BAR. Though you despise the laws I have alleged,
Remember, that my word of honour's pledged.
CAR. But the word *Love* is more than any word—
The secret I'm resolved to know, my lord.
BAR. Dear Caroline, relent! not love, nor beauty,
Require a man to deviate from duty.
CAR. My lord, love knows no duties, save its own,
And values those that it requires alone.
BAR. From honour's path I never can depart.
CAR. 'Tis well, my lord; for ever then we part.
BAR. Good Heaven! Caroline, is it because
Strict secrecy's required by our laws,
That you for ever would destroy my peace?
CAR. EVERY WOMAN HAS HER OWN CAPRICE.
BAR. Well, then—we meet in silence to conceal
The good we do to all—which all must feel;
We learn to be sincere to all mankind,
To be benevolent, humane, and kind.
These are our secrets, and in yonder hall
We strive t' accomplish them. I've told you all;
Have I not now revealed our secrets?
CAR. No!
You've told me nothing that I wished to know;
For if you meet to be so kind, so good,
Why have you formed a secret brotherhood?
Why have you mysteries, or words, or signs,
Or why in darkness cloak you your designs?
I 'll know the wond'rous secrets of your art,
Or, as I've said, for ever we must part.
BAR. Love conquers all my scruples, and I 'll break
The honour I have pledged; unless you take
Some pity on me, dearest, and refrain
From making me reveal——
CAR. You ask in vain.
Tell me the secrets of Freemasonry,
E'en from the first down to the last degree*.
BAR. Well, in the first degree.
CAR. Aye?
BAR We make gold.
CAR. So I have often read, and oft been told.
BAR. Large diamonds in the next degree are made,
By melting small ones down. In the third grade,
We raise the dead.
CAR. How dreadful!

* This and the following lines require some explanation, for abroad there are many more degrees in Freemasonry than have ever been heard of in England. In France there are thirty-three. The seven degrees here alluded to are, 1. Entered Apprentice, 2. Fellow Craft, 3. Master, 4. Mark Mason, 5. Past Master, 6. Most Excellent Master, 7. Royal Arch. It would be curious and interesting, and well worthy the attention of some scientific and learned Mason to investigate the origin and progress of these several degrees, which are unknown in England. It may be as well to observe, that there is not one of them authentic after the Royal Arch, unless it be the Order of Noachites, on the evidences of which there is some doubt.

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BAR. Then with skill,
Love potions in the fourth grade we distil;
The fifth degree a certain means supplies
Of being invisible to mortal eyes;
The sixth informs us how we may procure
That medicine which every ill can cure.
CAR. All this in Masonry?
BAR. And much more too;
The candidates for the next grade are few.
Mysteries which I may not, dare not name,
Are to be known by those who dare them claim;
But few to its most hallowed fane repair,
All that's sublime may be discovered there;
We learn on heav'nly hopes our thoughts to fix.
CAR. I'll press no more, and be content with six,
That is—if you will now at once impart
One of these wond'rous secrets of your art;
Teach me to form large diamonds out of small,
Or to make gold, or——
BAR. I might teach you all;
That is, I might with learned words abound,
And all I said with mystery surround;
But the real secrets will I now impart,
For TRUTH REIGNS EVER IN A MASON'S HEART:
The gold which we in Lodge try to procure,
Is *true contentedness*, which doth ensure
Far, far more happiness to man than gold;
Then the *Fraternal Union* we uphold
Melts many hearts, like diamonds, they unite,
And form a precious diamond large and bright;
No horde of ghosts our hallowed fane dismays,
It is the *wisdom of the dead* we raise;
Our philters are, *we seek to be improved*
In all that makes man worthy to be loved;
Death, which we learn to brave, but not despise,
Makes us invisible to mortal eyes;
Our *universal medicine* has been
Long since revealed—it is a *mind serene.*
The man whose mind and conscience are at ease,
May brave misfortunes, and defy disease:
Now have I told you much, and you must see
That there is nought but good in Masonry.
Still does the sev'nth mysterious grade remain,
Which ev'ry worthy Mason should obtain;
For he who has attained that high degree,
Has man's best lot, whate'er his rank may be.
Yes! 'tis a talisman which can command
Bliss and content in every age and land;
Yet would a man alone attempt in vain
This greatest earthly jewel to obtain;
For true love must assist him ere he can
Become the owner of this talisman—
Its name DOMESTIC HAPPINESS, in life
The greatest joy, unknown without a wife—

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Is not this worthy all our toils and pains?
This once acquired, what happiness remains?
So, dearest Caroline, reject not now
The man who dares not break a solemn vow;
For could I yield, you would yourself disdain
The man who basely sought your heart to gain;
And he who has to Masonry been true,
Will also be most faithful, love, to you.
Then hear me, dearest; earnestly I pray,
Continue not my anguish by delay;
Love has its secret words and tokens too,
Which should no longer be unknown to you.
Let me impart those words and signs of bliss.

CAR. The word is——

BAR. YES—

CAR. The token is——

BAR. A KISS.

CAR. You must not think that curiosity
E'er had, my lord, so firm a hold in me,
That I at once could cast you from my heart,
For being true to your mysterious art;
And I should scorn you, if you could reveal
The secrets you have promised to conceal.

BAR. But since I have been able to withstand
All your attempts, may I now claim your hand?

CAR. Patience, my lord—and let me now teach you;
Love has its mysteries and secrets too.
In the first grade, love has expressive sighs,
And in the next converses with the eyes;
In the third, may the candidate express
His love in words; in the fourth, gently press
The loved one's hand. Then in the fifth he may
Beg for a kiss; but after much delay,
In the sixth, he proposes for her hand;
She smiles—and blushes—gives no answer—and——
"Then does the sev'nth mysterious grade remain,
Which every worthy Mason should obtain;"
And if successful, and possessed of this,
He then has gained——

BAR. The greatest happiness.
Well, in the Lodge, when 'tis the Master's will,
And candidates show courage and great skill;
They climb at once through several degrees*;
All now depends on you, and if you please,
Since as a candidate I 've been so bold,
Pray give me the first five at once.

CAR. Behold!
My uncle comes this way to seek for me,
And gratify his curiosity.

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* In some countries it is very usual to give more than one degree on the same day. The author has himself known the *thirty-three degrees* of French Masonry conferred one immediately after another. What an admirable knowledge of them all the candidate must have who has thus received them! This shameful perversion of the spirit of Masonry is unknown under the excellent constitution of England.

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SCENE X.

CAROLINE. *The* BARON. *The* COUNT.

COUNT (*aside to* CAR.) Have you succeeded?
CAR. (*aside to* COUNT) Yes!
COUNT (*aside to* CAR.) And by my plan?
CAR. (*aside to* COUNT) I have.
COUNT (*aside to* CAR.) And can you tell me all?
CAR. (*aside to* COUNT) I can.
It was not easily I thawed his heart,
And made him ev'ry mystery impart.
COUNT (*aside.*) But he has told you?
CAR. (*aside.*) Yes!
COUNT (*aside.*) Then I 'm at ease.
CAR. Indeed I have already four degrees.
COUNT (*aside to* CAR.) What! in so short a time, I can't believe—
CAR. (*aside.*) And very soon the sev'nth I shall receive;
I learned them easily, they are so clear.
COUNT (*aside.*) And very horrible, I 'm sure, my dear.
CAR. Oh! no.
COUNT (*aside to* CAR.) Then tell me all without delay.
CAR. (*aside to* COUNT.) Since you desire it, uncle, I obey.
COUNT (*aside to* CAR.) He bandaged both your eyes—eh?
CAR. (*aside to* COUNT.) It may be.
COUNT (*aside to* CAR.) And led you to the Fatal Room?
CAR. (*aside to* COUNT. To me
It seemed a room blazing with heav'nly light,
Wherein dwelt ev'ry pleasure and delight;
Like eastern garden, or like spicy grove,
The *mallet*, you must know, was held by *Love*.
COUNT (*aside to* CAR.) You are not speaking of Freemasonry?
CAR. (*aside to* COUNT.) *Free* Masonry? I am no longer free.
COUNT. I thought so; for this dev'lish Craft must bind
By wicked sorcery the human mind;
Else long since would its secrets have been known,
And all its mysteries have been overthrown;
Fly from it now—
CAR. You counsel me too late,
Initiation now has sealed my fate;
And since I know the secret word and sign,
I can no longer Masonry resign.
COUNT. If you know these, it 's not so much amiss;
The word is—
CAR. YES!
COUNT. The secret sign!
CAR. (*giving her hand to the* BARON.) A KISS!
BAR. Then am I happy, dearest Caroline,
All the bliss this world can bestow is mine,
Dearest, since you for me your love avow.
Yes! Count, your niece is a Freemason now;
The Lodge wherein she learned Freemasonry
Was, you 'll admit, a Lodge of purity;

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Love in the Lodge as Master took the chair,
Reason and *Constancy* our Wardens were;
True Confidence was Orator*, and told
The mysteries which I cannot unfold;
Hope was our Treasurer, and *Order*, too,
Was Secretary, to their duties true;
Our Master of the Ceremonies there,
Indulgence, bid us for all joys prepare.

COUNT. It all sounds pretty—And yet with all this—
I do not know what a Freemason is.

BAR. And why not know? and why do you not ask?
The answer is indeed a pleasant task:
A Mason is a man whose sole delight,
Is to be honourable and upright;
To be a really honest man's his aim,
He sees but vanity in rank or name;
To all who 're in distress, in ev'ry land,
He is a friend, and gives a brother's hand;
His word's a sacred pledge of truth, and he
Ne'er utters, e'en in jest, a falsity;
His life in charity he seeks t' employ,
And finds in doing good a heavenly joy;
And when cold cares this worthy man oppress,
His trust in Heaven makes him feel them less;
He fears not, neither deems he death a foe,
But a deliv'rance from this world of woe;
From every superstition is he free,
And hateful to him is idolatry;
Yet is he not an infidel, because
He honours God, his sov'reign, and the laws;
And if blessed with a loving wife, why, then,
He may become the very best of men.

CAR. One question I would ask.

BAR. Speak, Caroline.

CAR. Are all so good?

BAR. To answer I decline.

LATOMUS.

MAN. The mind is the man; and the knowledge of the mind. A man is but what he knoweth. The sovereignty of man lieth hid in knowledge, wherein many things are reserved, which kings with their treasures cannot buy, nor with their forces command.—*Bacon.*

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* The Orator is an officer of Lodges abroad, but unknown in England. His duties are to keep order, to expound the laws of the Society, and to deliver a charge (always extemporaneously) to newly initiated brethren. The office is one which requires considerable abilities, and which, when filled by a competent person, adds greatly to the dignity of a Lodge.

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THE DUKE OF WELLINGTON.

This distinguished Brother, when colonel in the 33rd regiment of foot, was initiated into Freemasonry in Lodge 494, which was at the time held in the Castle of Dangan, county Meath—the late Earl of Mornington, his Grace's father, being the Master at the time—he was duly passed after the usual examination, and (in the phraseology of the Lodge), entered at the southern gate, and afterwards raised.

The following Brethren, being members, were present; many of them, in the words of the Irish Bard, "have been famous in story."

Br. Sir James Somerville, Bart.	Br. George Lowther, *M.P.*
„ Sir Benjamin Chapman, Bart.	„ Earl Mornington
„ Ham. Georges, *M.P.*	„ Marquess Wellesley
„ Delvin (late) Earl of Westmeath	„ F. North (late) Earl of Guildford
„ Robert Uniacke, *M.P.*	„ Robert Perceval
„ Richard Boyle, *M.P.*	„ Robert Waller
„ John Pomeroy	„ Richard Lesley
„ William Forster	„ Arthur Wellesley.

The Lodge has for many years been in abeyance, but has never surrendered its warrant. The venerable Brother Christopher Carleton, through whose fraternal kindness the above interesting particulars have been communicated, filled the office of Master and Secretary for several years; and finding at length that he could not succeed in effecting a sufficient gathering of the Craft to work the Lodge, he prudently took the warrant into his personal charge, and in order to preserve its reputation and Masonic honor, he enrolled the above names, and maintained the credit of the Lodge, by paying half yearly dues from his private purse, as though it were working in prosperity. There is about the conduct of our veteran Brother, the true chivalry of Freemasonry, and we do confidently trust that when the genuine feeling displayed by him shall become known at the Head Quarters in Dublin, some notice will be taken of such a spirited determination to preserve the annals of the by-gone time. Brother Carleton has our warmest wishes, and our grateful thanks.

MASONIC ANECDOTES.

TO THE EDITOR.

Sir.—The "Freemasons' Quarterly Review" having been placed in my hands by a Member of the Masonic Lodge, held at the Bush Inn, in this town, and having, from the perusal of it derived much pleasure and amusement, although, to my shame be it spoken, not one of the "Order,"* I beg to forward you the following anecdote, connected with Masonry, which came under my own observation.

"In the year 1825, I left England for Bogotá, in South America—in journeying, with a party, consisting of eight persons, from Carthagena to a small village, called Baranquilla, situated on the banks of the river Magdalena, we were unable to procure mules to carry us to our destina-

* Surely Alpha will not longer hesitate to enter our Order—it is due to human nature to be able to impart to others the benefits we have partaken of.

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tion. Application was made to those persons most likely to supply our wants, without effect; they informed us that several persons had been detained there for the same reason. The following day we redoubled our search, making very liberal offers for the use of the beasts, but it availed us nought. What to do in this predicament we knew not; we were in a most unhealthy place, with a burning sun upon us, and last, though not least, tormented almost to death with mosquitoes, without a prospect of being released from these miseries for some weeks. But, thanks to Masonry, our troubles were of but short duration, for in the evening, we chanced to call upon the *Alcalde* of the place, when it was discovered by him that one of our party was a Brother Mason:—judge of our surprise, when he told us that we should all have mules, and be enabled to proceed on our journey the next morning, a promise which he most religiously kept; for at six o'clock the following day we left the place, with many blessings on the founder of Masonry."

Your obedient servant,

ALPHA.

Merthyr Tydvil, Dec. 3rd, 1836.

IT is now some years since that, on the arrival of his Britannic Majesty's frigate ——— at Havannah, the captain received a letter, urgently soliciting his protection on behalf of some British sailors who were forcibly detained on board a privateer, then at anchor. Lieut. P—— was immediately despatched with a proper complement of hands to demand the Englishmen. He received but little civility from the master of the vessel, and was even warned not to put his order into effect. The lieutenant, however, knew his duty better, and not merely took the men, but inquired diligently if there were any other persons who wished for the protection of the British flag. On leaving the ship, the commander accosted Lieut. P——, and swore that before night he would be revenged for this conduct; indeed his ferocity, and the savage appearance of the crew, composed evidently of all nations, spoke pretty clearly, that if an opportunity offered revenge was but too probable.

The lieutenant returned to the frigate with the British seamen, who expressed their joy at being once more among their countrymen. Their story was that, some days previously, they were wrecked, and were making their way in an open boat for Cuba, when the privateer sent a boat and picked them up; they were closely confined, and were not permitted to hold any intercourse with the crew. On arriving at Havannah, an opportunity offered for a few moments to communicate with some one from the shore, who promised to write a letter to the English vessel that was then in sight. Lieut. P—— mentioned to his captain the menacing conduct of the master of the privateer, who directed a good look-out to be kept upon the ship and her boats.

In the evening the lieutenant went on shore, and engaged with some gentlemen in a pool at billiards. During the game, he observed a swarthy, ill-looking man watching him most intently. In a corner of the room there was also a slender young man, with a pale countenance, earnestly regarding him; and to his surprise, "a sign" was hastily given; that sign was fortunately exchanged, and in a few seconds a note was put into his hand containing these words,—"Beware! take caution from a *Brother*." The receipt of the note evidently produced a movement, for two other persons now accosted him, and behaved in a manner calculated to work him into a quarrel. This plan would pro-

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bably have succeeded but for the caution he had just received, for our hero was of a very warm temper, and not likely to brook an affront.

Prudence however came to his aid; and pleading some excuse for retiring, he coolly asked if the messenger waited an answer, and left the room, but without his hat, the better to deceive the party, of whose unfriendly intentions he had now no doubt. On reaching the street he ran as fast as possible to the house of the American consul, and had but just reached the door in a breathless state, when within a few paces he found himself pursued by four ruffians with knives in their hands; the door opened in time, and he was saved.

The consul behaved in the most kind and honourable manner. He sent to the frigate for a guard of marines, fearful that even his power might not be respected by the bravos, and in a short time Lieut. P—— was recounting his miraculous escape on board the frigate. No exertions were spared to discover his preserver, but all were fruitless.

The sequel remains to be told. Several years after this occurrence, Lieut. P——, who had commanded a brig during the late American war, was fated to visit New York on parole. This misfortune, however, was amply compensated by accidentally meeting his preserver, who informed him that to remain in Havannah was impossible, so strict was the search made after the party who had given the warning, and that he left it under the protection of the American consul. The intentions of the assassins were unintentionally communicated to him by the principal bravo (considered by all to be a suspicious person), who inquired of him which was Lieut. P——, of the —— frigate; and perceiving he was accompanied by three others, he had no doubt of their object. Since his settlement in New York, the consul had returned, and gratified him by stating that one of the party had confessed his share in the infamous transaction. Kindness and gratitude were fully exchanged, and for the second time the British sailor was succoured by his American Brother.

Lieut., now Capt. P——, communicated these particulars to me very lately, and I hasten to offer them to the perusal of your readers, whose satisfaction I readily anticipate.

FIDUS.

FROM MARTIAL. EPIGRAM LXXV.

I NEVER asked the Gods for wealth,
Content with little means and health;
But now, for riches, night and day,
To all the Gods above I pray.
And if you seek the reason strange,
Which works in me so sudden change,
One word will tell—am I not right?—
Zoilus will hang himself from spite.

M. (No. 1, G.M.L.)

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TO THE EDITOR.

I'll go—and wrapt in Nature's mystic veil,
Kneel down below the oak-tree's sombre hue,
And to Creation's Architect reveal
The hidden longings of my heart. How few
Seek solitude for thought, or to renew
The bonds that bind them to their lofty source—
Or for a cleansed spirit deign to sue,
That can uphold them from sin-sprung remorse—
Away! all earthly thoughts, I choose the wiser course!

Sir! once again, I lift my simple quill—
Wives take their way—a sister I—my will.
Not that I deem—as female—I may dare
Usurp your pages—or be welcomed there.
But if my thoughts I trace, my mind shall sweep
As rolls the sea-gale o'er the swelling deep;
And as the whirlpool, circling far around,
Drags all within its vast and dark profound,
And thence disgorges wrecks—fell sight of woe—
Or sends them down, to swell the stores below;
Thus shall I roam and all, through night and day,
Shall yield me wisdom, or be cast away.

Oh! for a winged steed to bear me on
To those far regions poets have ne'er known;
Those boundless mansions, where the parted great
Rest from their labours, in their halls of state.
Where Science holds her court, and frames those laws—
The effect we have—but vainly search the cause.
Happy ye men, who now on earth are taught
To bow before the fountain-head of Thought,
To pick the crumbs of Wisdom that you see
Sprinkled o'er Time—nurse of Eternity!
To those who scorn to thread the mystic maze,
The tree of Knowledge is enwrapt in haze;
To those who prize the Sage's honoured name,
The tree of Knowledge beams—a lambent flame!
I thank you, sir! The knowledge that you teach
Can never fail a sister's heart to reach:
And if your words can thus enlarge her view,
The world must hold itself obliged to you.
I vaunt not, when I deem that we refine
Minds, that—when softened—seem almost divine,
But who—in native hardihood—at most
Are like the fallen angels—great, but lost!

The fall of man, to womankind was given—
Fair traitress to herself—to man—to heaven—
But that pure wisdom, working in the skies,
Decreed that woman should assist man's rise.
The fair *Madonna*, smiling o'er her son,
Told to the world, redemption was begun;
And since that saving knowledge reached our sphere,
A curse before—her sisters, bless you here!

Sir, there are periods in our mortal lot
We ne'er forget—although they come unsought.

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They stamp the mind—as meteors of the sky,
Though come and gone, are present to the eye—
Fair they may be—or gaudy—rich or bright—
Or sad—or solemn—dark, perchance, as night;
And though those periods we may not define,
They serve as land-marks on the field of time.
All who have thought, have felt such hidden power
Direct their musings in some fitful hour.

Once, sir, I ventured through the Atlantic's roar
To view the wonders on Columbia's shore;
And since I wandered 'neath the forest shade,
My thoughts—at times in gloomy garb array'd—
Rise on my mind, and bring me back each scene
Pure pictured forth, as landscapes of a dream—
And only those who 'neath such shade have stood
And woo'd alone the muse of solitude—
Can know, can feel the cravings that remain
Within my breast to drink that gloom again!
There—all is still apart from human toil—
There—all is calm upon the virgin soil—
There—all is solitude and shade unseen
Within the precincts of this land of dream.
No being mars this nature-reared abode,
To draw our musings from creation's God.
His hand alone, hath reared each forest tree,
His laws control all that we hear and see.
Those pillars that by vegetation rise,
And that fair canopy, the azure skies,
Are but materials, that are used to raise
A mighty temple to our Maker's praise!
A heart profane should fly this sacred waste;
It ne'er the spotless purity could taste;—
A conscience tainted with the crackling mirth
Of giddy fools, should fly this spot of earth.
But when a being, on whose thirsting soul
The lamp of knowledge sheds its soft control—
Hears the low echo of his footstep's tread
Rise on the stillness of the forest shade,
And, slowly swelling, dwells a moment round,
Then fades, and leaves the stillness more profound!
Like dying torch within a cloister'd pile—
Showing the darkness that prevails the while,
He pauses to reflect, his thoughts expand—
For all he views are from his Maker's hand!

Adieu, sir. Should the fate that meets us all,
Still, for a while, delay on me to fall,
Again I may, in simpleness and love,
(Relying on our Architect above)
Commune with thee, although my wavering mind
Can never hope a resting-place to find.
Debarr'd by man, our yielding sex must wait,
Without the precincts of your temple gate.

Banks of Tyne, Nov. 1836. HELEN.

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FAREWELL TO THE RHINE.

England farewell—strange shores will rise,
When thy white cliffs are lost to view,
With warmer suns, and brighter skies,
But will their hearts, like thine, be true?

It is no longer the privilege of the aristocracy to travel; the London tradesman of to-day sees more of the world than the Peer of the seventeenth century. At the close of the London season, Bond Street migrates to the Rhine, and Regent's Circus may be found wandering amongst the Alps. These reflections were suggested to me on looking over the traveller's book in the ancient city of Mayence, some wag having written their respective occupations against the aristocratic disignation of *rentier*, *gentilhomme*—and *particulier*, given by the English *voyageurs*. Napoleon called us a nation of shopkeepers. We ought to be proud of the title; but John Bull is a vain animal, and wishes to be thought genteel when travelling in foreign parts.

All this, I trust you will consider for parenthesis, and permit me to commence my travels. The steam boat having conveyed me safely to Holland, I landed at Rotterdam—a remarkably clean town interspersed with canals—a kind of Dutch Venice. The great church of St. Lawrence, after Harlem, contains the finest organ in Europe.—Nothing can be more irreverend than a Dutch congregation—the men standing with their hats on, or lounging up and down the aisles. The women crowded together, each with an earthen pot containing fire for her feet. The pastor in his brown wig, and two long black tails reaching nearly to the calf of his leg, reminded me, while reading the Psalms, of Buckstone the actor—his twang was most irresistibly comic. At the Hague, I met an officer of the guard, who spoke excellent English, and turned out to be a Brother. I need scarcely tell you that I was delighted with the rencontre. He insisted (despite my dishabille), on my dining with him at mess, and introduced me to his brother officers—a most unceremonious, good natured set of fellows, whose manners, with a few *trifling exceptions*, such as spitting on the floor at dinner, wiping their mouths with the table-cloth, and smoking during the dessert, were not so very bad. At the theatre my inviter pointed out to me the Grand Master of Holland, Prince Frederick, who presides over the principal Lodge, in person, once a month. The distinction of a purple apron, I found, was unknown to my companion, at the general assembly of the Order answering to our Grand Lodge. The Masters of the Senior Lodges present, filled the chairs under his Royal Highness. The hall of meeting is over the theatre, and very splendidly decorated. After visiting the palace in the wood, the Prince's court containing the two chambers for their high mightinesses, the states-general, a fine gothic hall for the lottery, and other government offices, I started for Cologne by way of Leyden, Utrecht, and Nimenguen, where I embarked upon the mighty Rhine, and arrived at Cologne the following evening.—Late as it was, a party was made to visit the cathedral and tomb of the Three Kings, one of the most celebrated shrines in Europe. The guardian of the church hesitated at first, it being dark, but a few guilders easily silenced his scruples, and provided with tapers we entered the pile,

"Where rest the ashes of the mighty dead."

After making the tour of the church, the centre aisles of which are now finishing, our conductor led us through a succession of doors and passages

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to the golden chamber, rich with the gifts of saints and princes—in the centre stood the shrine of St. Englebert, of massive silver enriched with elaborate chased work, representing the most remarkable passages of his life—in pannels round it were twelve figures of the Apostles in gold. After viewing crosiers and mitres blazing with jewels, a beautiful bouquet of flowers, presented by the Emperor Barbarossa, was shown us, the green leaves of the finest emeralds, lilies of the valleys in pearls, and other flowers in precious stones—a pix, or vessel to contain the host must have been of immence value—it was absolutely covered with diamonds. Satisfied with the golden chamber, we at last proceeded to the small gothic shrine, within which stands the tomb of the Three Kings of Cologne, or as they are more generally known, the wise men of the east, who came to worship the infant Saviour; it had been lighted for our approach, and presented a mass of wealth and splendour—it is of silver gilt, about four feet long, perhaps more, and stands nearly six feet from the ground. As a specimen of art, in the rude time in which it was conceived, it is by no means poor. The sculptures in alto and bas-relief, are beautiful, but evidently belong to a later date than the tomb itself, which glittering in diamonds, rubies, and pearls, reflected back the light of the tapers by which it was surrounded. After requesting every person to kneel, our guide, who was evidently superstitiously impressed with the sanctity of the relics, by pressing a large ruby, opened part of the shrine, and exposed on a cushion, covered with pearls, the three fleshless heads, before which kings had knelt in prayer, and to decorate whose resting place, princes had despoiled themselves—each skull was honoured with a crown of diamonds and pearls, made in the eastern form—while, on the golden grating which divided them from the spectators, each name was written in rubies—that of Melchior first. The curiosity of my companions began to be annoying, and I left them to wander round the altars, not wishing the impressions I had received to be disturbed by vulgar incredulity or vulgar doubt. The scene around, as far as the taper through the dim light permitted me to view it, was picturesque, and conjured up a train of thought and feeling, at which in the broad sunshine I had smiled. The approach of the party soon recalled me to sober reason, and with many a lingering look of vain regret, I quitted the cathedral—

Regardless of the night's dark gloom,
  Enrapt with awe I gazed upon
The holy Magi's sacred tomb,
  That crowns thy dark aisles, proud Cologne.

Saints in sculptured stone were there,
Whose guardian spirits in the air,
  Hung o'er the ancient pile;
At this, perhaps, the world may deem
My words a visionary's dream,
  Philosophers may smile.

But if communion ere be given,
With beings less of earth than heaven,
  'Tis in some lone hour, when
The records of dark ages past,
Their shadows round the rapt soul cast,
  Our thoughts are spirits then.

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At Cologne commence the glories of the Rhine. A day's journey brought me to Coblentz through the *Deuchenfells,—Roland's Eck*, and many a crested peak, through romantic looking villages that most probably owed their existence to the neighbourhood of some knightly plunderer, whose ruined castle on the neighbouring height shows like an eagles nest. The Rhine, the mighty Rhine, its glories must be felt—language never can convey half their splendour, their mighty ruins, their broad masses of light and shade, their belts of the graceful vine, whose juice is honoured with the name of the proud river. Opposite to Coblentz stands the celebrated fortress of Embrightstein, one of the strongest in all Germany, and garrisoned by Prussia with two thousand men,—so jealous are they of this key to the Rhine, that no person is permitted to approach it after nightfall, and permission must be obtained from the governor before a traveller can be allowed to take even a hasty survey of its walls. From Coblentz to Mayence is another day's journey through scenery equally beautiful, past St. Croix, whose ruins, magnificent in their decay, frown in stately grandeur upon the humble town at its base. At Mayence, I visited the tombs of the Bishops in the cathedral, remarkable for their armorial splendour, the bearings of the sixteen noble houses, from which each Bishop was compelled to be descended ere he could obtain that high dignity. All the people here are strictly Catholic, and it being carnival time, the streets are full of masks and walkers whose grotesque appearance and gay dresses give a liveliness to the parade. In the cathedral, I observed on the tomb of the founder, a hand holding a trowel within an angle, with the crosier and mitre above.

The former Archbishops were temporal princes as well as spiritual, and Electors of the Empire. Might not one of them in the age of architecture, in which the pile which covers their remains was raised have been a Brother of our Ancient and honourable Craft? The Germans have many Lodges in secret still, of an Order called the *Veheme*, whose former awful power was felt through Europe. It is now of speculative character. To-morrow, I depart for Manheim, and bid farewell to the Rhine.

Farewell to thee, thou noble Rhine,
All thy beauties now are mine.

I have passed each crested height
Where feudal banners once were waving;
I have watched in calm delight
Thy gallant stream their proud feet laving.

Gem'd by nature in her pride,
I've seen thy green waves glide along,
Lovely as a sea-god's bride,
The theme of many a poet's song.

Romance around thee lingers yet,
Every peak a legend tells
Of war or love—of vain regret,
Famed Roland's Eck—the Deuchenfells.

Again farewell, thou glorious Rhine,
Still be thy proud course fair and free,
In thy own pure generous wine,
One parting cup I drain to thee.

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TO THE EDITOR.

SIR,—I beg to inform you that, on the 2nd November, I received the distinguished honour of THREE BLACKBALLS, at the Dinner-Mess of the Present and Past Grand Officers of the Royal Arch Chapter.

As I am no advocate for concealment, I do not hesitate to publish as extensively as possible, for the information of the Craft, this very courteous and fraternal compliment, which is the more striking, as it is the very first instance in which the secret power of the blackball has been exercised at the Mess, and at the same time with so much delicacy, and with such an utter abandonment of "envy, hatred, and malice, and all uncharitableness."

I have also to add that, on the 3rd of the same month, I was unanimously elected an honorary member of the Royal Cumberland Lodge in Bath, IN OPEN LODGE, in consideration of my Masonic industry.

You have now before you, sir, what seldom occurs—the opportunity of recording proceedings taking place within twenty-four hours of each other, showing at one view the result of *private* delicacy and *public* confidence.

Yours, obediently,
ROBT. THOS. CRUCEFIX, J.G.D., and G.ST.B. (R. A.)

Nov. 30, 1836.

TO THE EDITOR.

DEAR SIR AND BROTHER,—Permit me to present to your notice and to request your patronage for a work entitled "DOCTRINES AND DUTIES," which will be published by subscription, as soon as the sufficient number of names can be obtained. To show you that the work is in a state of great forwardness, I enclose to sheet X for your perusal. The motive which induces me to solicit your kind assistance on this occasion is, that the profits are to be appropriated to the use of the proposed Asylum for the Aged Mason; and as I am persuaded that this disposal of them will meet your approbation, I look forward with pleasing confidence to your support, both as a Brother of the Craft and a friend to general benevolence.

It is proper, however, in thus soliciting your aid, to give you an outline of the character and contents of the work in question, and to state my reason for selecting the above-named Asylum for the reception of whatever emolument may arise from the subscribers.

The main design of the work is to show the inseparable connexion between the doctrines and duties of the Christian religion; to trace the entire scheme of Divine redemption from its commencement to its close; to examine the articles of our faith in the order in which they actually succeed each other, that clearness of arrangement may lead to their more perfect comprehension; to explain them in such a manner that, with the blessing of God, faith shall be naturally and necessarily productive of practice.

My reason for devoting the profits of this work to the Asylum which is yet in embryo, is, nothing has been as yet established for the relief and shelter of helpless age. In the vigorous season of manhood, when health is united to industry, a man with a knowledge of some business will seldom fail to earn enough for his present maintenance, though he may be unable to lay by a competent provision for the days of his old

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age, when he shall have become too weak to work for his daily bread. By how many unaccountable casualties and inevitable events does the irresistible decree of inscrutable Providence visit with pain and poverty and privation the evening of a man's life, the early part of whose mortal career has been distinguished by honesty and activity! So great is the uncertainty of all earthly affairs, that no man, however prosperous he may now be, can promise himself, without a possibility of disappointment, that such shall not be his own case. If we add to this another and a far higher consideration, we must acknowledge that it is not only pious but prudent, not only humane but wise to do all that our ability can execute, or means accomplish, to secure for those who are deserving, though destitute, during the cheerless winter of age a safe retreat and comfortable home. Deep commiseration for the accumulated mourning and aggravated misery that must embitter the desolate old age of friendless poverty, and a keen sense of the shame and scorn which the occurrence of one solitary instance of this distressing kind scatters among a people who are professedly charitable, has determined me to apply the profits of this work to the establishment of the intended Asylum for the Aged and Decayed Freemason.

This is a theme on which it would be easy to expatiate at great length; but, unwilling to trespass longer on your time, I shall trust to the goodness of my cause for the success of my application.

I hope that you will approve of the sentiments, coincide with the views, and second with your powerful influence the efforts of,

Dear Sir and Brother,

Very faithfully yours,

FREDERICK RIBBANS.

P.S. I enclose my prospectus, which is entirely at your service.

TO THE EDITOR.

WORTHY SIR AND BROTHER,—Being near the time when I am permitted to be exalted in a Chapter, I wish to know, if I can fill an office in one that is held in my own house. I have several times carefully perused the Laws and Regulations of the Royal Arch, and cannot find any law to that effect; but several eminent Companions of the Order have stated their opinion that I cannot. In writing to you, Sir, for that information, I know that I am addressing one who is more capable of affording it than any member of the Order. Therefore, if you will be so kind as to condescend to take notice of this communication in your next number, you will greatly oblige,

Yours fraternally,

A LICENSED VICTUALLER.

P.S. Has the Book of Constitutions of Craft Masonry any relation to the R.A.; or do clauses No. 3, p. 58, and No. 2, p. 78 in the Book of Constitutions effect the R.A.; and do those clauses likewise allude to the offices of Treasurer and Secretary?

[There can be no doubt that the two clauses refer equally to *Arch* as to Craft Masonry, which are one and the same thing, the Arch degree being simply the perfection of the third. The clauses assuredly embrace the offices of Treasurer and Secretary; and if our correspondent will observe clause 25, p. 66, he will perceive that for obvious

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reasons the landlord of the tavern in which the Lodge is held must not possess even the furniture, by purchase, under a severe penalty. We should have been better pleased if our correspondent had given his name (in confidence).—Ed.]

THE HARLEIAN MSS.

Mr. Editor.—In my notes to the above MSS. allusion is made to another manuscript, which, I should have stated, was one which I copied from the Lansdown Collection, at the British Museum, where it will be found in vol. 98, should any of your readers be desirous of seeing it.

Yours fraternally,

Paragon, Nov. 22, 1833 H. Phillips.

TO THE EDITOR.

Sir,—I have several times attempted to draw your attention to the want of similarity in working observed at different Lodges. This cannot but be a source of grievance to travelling Brethren, and often proves highly annoying to all parties. Now, if a deputation was sent out by the Grand Lodge—say once a year—(to the Lodges under the Constitution) of qualified and efficient Brethren, I opine the advantages to the Craft would be incalculable. The Members generally would then have an opportunity of informing themselves on the subject, whereas now the information rests in the hands of a very few of each Lodge, who, if absent, almost preclude the possibility of any business being transacted. The expense, too, would be (comparatively to the benefits obtained) but trifling. I hope, sir, you will spare a corner in the forthcoming Number of your truly useful and entertaining Journal, for these remarks.

I am, &c.

Wm. Thomas,
P. M. Royal Welch Lodge.

TO THE EDITOR.

Sir,—The attention of the Lodge of "Good Report," which has sprung into existence from the ashes of the Royal Theatric Covent Garden Lodge, has lately been directed to your useful and interesting publication. The Members cannot be insensible of the advantages resulting from such a work, so ably and zealously conducted. They value it as the medium of communicating to the Brethren all matters concerning the Craft, and of unfolding to the general reader, in the record of transactions, the fraternal and benevolent spirit of Freemasonry. It will not, therefore, be surprising to you, that this our (in some sense) infant Lodge, has not only, by an unanimous vote, become one of your subscribers, but is also ambitious of the honour of some notice in your widely-circulated pages.

And however slow and apparently of little import the beginning of things may appear, you will not perhaps think it wholly uninteresting to your readers to learn, that although the Royal Theatric Covent Garden Lodge is no more, the Lodge of Good Report is now numbered among the Lodges of the metropolis. At the last installation, in March, the

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Lodge did not consist of more than three actual members—its former members having either withdrawn or fallen into arrear; and, although application has been made to them, not more than one or two have returned and paid up their subscriptions. These three members, however, proceeded to elect William Manton, Esq. their Master, and he has already the satisfaction of presiding at a Lodge of sixteen members, to whose number four more will probably be added at the next monthly meeting.

But it is not only the desire of all true lovers of Masonry to add to its members, but also to extend the knowledge of its principles, and cultivate its spirit; it will therefore be gratifying to your Masonic readers to learn, that owing to the unwearied zeal of the Master, and the invaluable and ever ready assistance of Brother George Aarons, an honorary member of the Lodge, distinguished alike by his high Masonic attainments and his devoted attachment to Masonry, the Lodge has grown in knowledge, and become emulous of distinction in all things valuable and praiseworthy in the institution to which they belong. There being no individual of the theatrical profession a member of the Lodge, it was thought inappropriate to retain the name, which has been changed, with the approbation of the Grand Master, to the Lodge of Good Report, No. 158.

Deeply interested for the honour of my parent Lodge, I regret that it has become the duty of so young and inefficient a Mason as myself, to address you upon this occasion; but however feebly I may have expressed myself, I trust the facts I have been instructed to communicate, will be deemed by you sufficiently interesting to be made known; and that the lovers of Masonry will not read with indifference the origin of a Lodge whose members count it their highest honour to be thought worthy to be numbered with the Brethren.

I am, sir, very fraternally,
Your obedient servant,
T. M.
Secretary to the Lodge of Good Report, No. 158.

Evans's Grand Hotel, Covent Garden, 12th Dec. 1836.

TO THE EDITOR.

SIR AND BROTHER,—I remember, shortly after I became a Master Mason, to have seen in your interesting periodical, remarks by one of your correspondents on the want of those facilities of instruction in the *Royal Arch*, which are so amply provided for in Craft Masonry. I could not *then* understand your correspondent, but I can *now* enter into his feelings. I trust you, sir, will use your influence, and induce some of our accomplished Companions to open a *School of Instruction*.

While on the subject of the R. A. allow me to call the attention of the powers that be, to the lamentable discrepancy that exists in the working of this branch of Masonry in the three kingdoms. Having been lately in Ireland, I can speak with certainty of the great difference between the system used there and that of this country; so much so, that it is at first difficult to recognise the two modes as belonging to the same Order! Surely, in Great Britain, we should work with something like conformity!

S.

Lincoln's Inn, 26th Nov. 1836.

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MASONIC INTELLIGENCE.

THE GRAND MASTER.

We had prepared our readers for the following announcement of intelligence, which they will, we feel assured, receive with most lively satisfaction. On Thursday, the 15th September, several Brethren met at Freemason's Hall, and associated themselves as a Sub-Committee, to consider of the most respectful manner in which the wishes of the Craft might be expressed towards His Royal Highness the Duke of Sussex, the M.W. Grand Master,

Brother R. T. Crucefix, *M.D.*, J.G.D., in the Chair,

when the preliminary resolutions detailed in the following circular were unanimously agreed to.

Friday, Sept. 23.—At a meeting of the Sub-Committee held this day,

The R.W. Brother Ramsbottom, *M.P.*, in the Chair,

the preliminary resolutions were unanimously approved, and a General Committee of all Grand Officers and all Masters of Lodges appointed to be held at Freemason's Hall, on Monday, the 31st of October. The Chair to be taken at half-past four o'clock in the afternoon precisely.

(CIRCULAR.)

MASONIC OFFERING TO THE GRAND MASTER,

In testimony of grateful and respectful acknowledgment from the Members of the Masonic fraternity to their Grand Master,

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX,

and to commemorate the benefits derived by the Craft from His Royal Highness's personal superintendence, unwearied attention, and judicious conduct, in the exercise of his high functions as Grand Master during a period of nearly twenty-five years.

GENERAL COMMITTEE.

All the Grand Officers and all the Masters of Lodges, under the Constitution of the United Grand Lodge of Ancient Free and Accepted Masons of England.

SUB-COMMITTEE.

R.W. Right Hon. the Lord H. John Spencer Churchhill, Deputy Grand Master, and Provincial Grand Master for Oxfordshire.
R.W. Brother John Ramsbottom, *M.P.*, P.S.G.W., and Provincial Grand Master for Berkshire.
R.W. Brother Simon M'Gillivray, P.J.G.W., and Provincial Grand Master for Upper Canada.

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R.W. Brother Richard Percival, P.S.G.W.
R.W. Brother David Pollock, P.S.G.W.
R.W. Brother Benjamin B. Cabbell, P.J.G.W.
V.W. Brother William H. White, } Grand Secretaries.
V.W. Brother Edwards Harper, }
W. Brother Robert Thomas Crucefix, *M.D.*, J.G.D.
W. Brother John Henderson, P.S.G.D.
W. Brother John Charles M'Mullen, Grand Steward.
W. Brother Stephen Clark Norris, W.M., Grand Stewards' Lodge.
W. Brother Alexander Dobie, W.M., Grand Master's Lodge No. 1
W. Brother Robert Timothy Hall, W.M., Tuscan Lodge . 14
W. Brother George Henekey, W.M., Lodge of Emulation . 21
W. Brother Francis Buckingham, P.M., Old Union Lodge . 54
W. Brother Peter Thomson, P.M., Lion and Lamb Lodge . 227
W. Brother Leonard Chandler, P.M., St. Paul's Lodge . 229
W. Brother Zachariah Watkins, W.M., Lodge of Unions . 318
W. Brother Thomas Brutton, Provincial Grand Treasurer for Staffordshire.

R.W. Brother Richard Percival, P.S.G.W., *Treasurer.*
W. Brother S. C. Norris, W.M., Grand Stewards' Lodge, *Hon. Sec.*

The above-named Brethren, having associated themselves as a Sub-Committee *ad interim*, for the purpose of proposing preliminary arrangements, and a public meeting of the General Committee having been convened by a circular communication addressed to all Grand Officers and Masters of Lodges in the metropolis and the provinces, a very numerous meeting of Grand Officers and Masters of London and Provincial Lodges, was accordingly held at Freemasons' Hall, on Monday, the 31st of October, 1836,

PRESENT:

R.W. Br. Ramsbottom, *M.P.*, S.G.W., and Prov. G.M. for Berkshire, in the Chair.
R.W. Br. Simon M'Gillivray, P.J.G.W., and Prov. G.M. for Upper Canada.
R.W. Br. Henry R. Lewis, and P.G.M. for Sumatra.
R.W. Br. Stewart Majoribanks, *M.P.*, P.S.G.W.
R.W. Br. John Easthope, P.S.G.W.
R.W. Br. F. H. Brandram, P.S.G.W.
R.W. Br. David Pollock, P.S.G.W.
V.W. Br. William H. White, } Grand Secretaries.
V.W. Br. Edwards Harper, }
W. Br. Robert Thomas Crucefix, *M.D.*, J.G.D.
W. Br. John Henderson, P.S.G.D.
W. Br. R. W. Silvester, P.J.G.D.
W. Br. Thomas F. Savory, P.S.G.D.
W. Br. Thomas Moore, P.G.D.
W. Br. John Lawrie, P.G.S.B.
W. Br. Richard W. Jennings, A.G.D.C.
W. Br. Sir George Smart, Grand Organist.
Br. John Charles M'Mullen, G.S.
Br. William Edward Walmisly, Grand Steward.
Br. Stephen Clark Norris, W.M., Grand Stewards' Lodge.

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Br. Alex. Dobie, W.M.	No. 1	Br. Richard Sarjent, P.M.	No. 165
„ Geo. Bernie, W.D.M.	2	„ Anthony Peverany, W.M.	172
„ John P. Acklam, W.M.	8	„ Martin Sangster, W.M.	215
„ John Hawley	8	„ George Malcom	227
„ Lewis Pugh, W.M.	9	„ E. Muggeridge	255
„ W. Webb, W.M.	13	„ H. Burrel, W.M.	276
„ George Henekey, W.M.	21	„ Edmund F. Turner	311
„ J. R. Baker, W.M.	54	„ Zachariah Watkins, W.M.	316
„ Francis Buckingham, P.M.	54	„ John Cocking	365
„ Geo Wackerbath, W.M.	66	„ Thomas Pownall	372
„ George Thompson, W.M.	96	„ Gibson	395
„ Phil. Graves, W.M.	116	„ John Weedon, W.M.	396
„ Thomas Moore	161		

and several other Grand Officers and Brethren, whose names we have not received, as they did not sign the book.

The following Resolutions were unanimously adopted:

"That this Meeting do highly approve of the suggestions made by the Sub-Committee, relative to the propriety of a MASONIC OFFERING TO THE GRAND MASTER.

"That the preliminary Resolutions of the Sub-Committee *ad interim*, be adopted in every particular, and that the grateful thanks of this Meeting are due to them for their very praiseworthy and fraternal exertions.

"That the said Sub-Committee be requested to continue their labours, and to report in due time to the General Committee.

"That in consequence of the lamented death of the R.W. Brother W. W. Prescott, the late Grand Treasurer, the R.W. Richard Percival, P.S.G.W., be requested to accept the office of Treasurer to the Subscription.

"That the thanks of this Meeting be most respectfully tendered to the M.W. the Right Hon. Lord Dundas, Pro-Grand Master, the R.W. the Right Hon. Lord H. John Spencer Churchill, Deputy Grand Master and Prov. G.M. for Oxfordshire, and several other Provincial and Deputy-Provincial Grand Masters, &c. &c., for the energetic support they have so promptly tendered by correspondence."

The following are the preliminary Resolutions so adopted by the General Committee, viz.:—

"That the personal superintendence, unwearied attention, and judicious conduct of His Royal Highness the Duke of Sussex, as Grand Master of Freemasons, during a period of nearly a quarter of a century, as well as his unvarying kindness towards every member of the Masonic Fraternity, have been of that inestimable value to the Craft, as to call for some mark of grateful expression from the Masonic Community, and this Meeting associate themselves most cheerfully to carry into effect a votive tribute to commemorate the Protectorate of His Royal Highness for a period unequalled in the annals of Masonry.

"That, with the view of carrying the foregoing Resolution into full effect, and to give every Mason an opportunity of contributing his mite, the maximum of the Subscription be One Guinea, and the minimum One Shilling.

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"That the preceding Resolution is not intended to apply to the Subscription from any Lodge.

"That all Grand Officers and Masters of every Lodge be *ex officio* Members of the General Committee.

"That the R.W. Brother Richard Percival, P.S.G.W., be requested to act as Treasurer to the proposed Subscription.

"That the W. Master of the Grand Stewards' Lodge, Brother S. C. Norris be requested to act as Honorary Secretary."

R.W. Brother,—I am directed by the Sub-Committee, appointed and empowered as stated in the foregoing report, to bring under your consideration the proposed subscription for a votive tribute to the M.W.G.M., and to apprise you that books for subscriptions lie at the Grand Secretaries' Office, Freemasons' Hall; at the banking-house of Messrs. Willis, Percival, and Co., No. 76, Lombard-street; and at the office of the Honorary Secretary, No. 16, Blomfield-street, Finsbury Circus; at each of which places subscriptions are receivable.

I have further the pleasure to inform you that the amount of subscriptions paid in at the General Meeting was very considerable, and has been gradually increasing.

The correspondence from the Brethren in London who could not attend, as well as from the provinces, has been highly gratifying, and fully warrants the expectation that, on the result of the General Meeting becoming generally known, subscriptions will be transmitted with a promptitude and liberality proportionate to the zeal and gratitude that have been so warmly expressed.

The present duties of the Sub-Committee are limited to the collection of subscriptions, and reporting to the General Committee. It is highly desirable that the Sub-Committee should be enabled to make as early a report as possible to the General Committee, in order that designs for the Offering may be proceeded with; and your attention is therefore earnestly invited to the expediency of a prompt return, so as to prevent any avoidable delay in making the necessary arrangements.

The Sub-Committee beg to recommend this communication to the attention of the Provincial Grand Masters, the Masters of Lodges, and the Brethren at large, and to request their co-operation in an object so congenial to the feelings of the Masonic community.

I am,
R.W. Brother,
Yours fraternally,
S. C. Norris, *Hon. Sec.*

16, *Blomfield-street, Finsbury Circus,*
9th Nov. 1836.

[This circular has been addressed to EVERY LODGE holding its warrant under the Constitution of England.]

Since the Meeting of the General Committee, the Sub-Committee have met once a fortnight, to receive communications and to report subscriptions. The correspondence from the provinces evince the most cordial—indeed grateful co-operation, and prove that the Brethren,

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however distant, and without the opportunity of having the envied happiness of the personal intercourse with the illustrious Grand Master that is enjoyed by their London Brethren, are not the less sensible of the advantages they have derived from his Masonic government and protection. The Provincial Grand Masters have unanimously led the way, and they have been well seconded.

The London Lodges have hardly yet met, and several have only held preliminary meetings; but in all cases the suggestions of the General Committee have been cheered by enthusiastic approbation, and the result will evince a gratitude and an affection which will prove most acceptable to the Royal Brother.

We are anxiously anticipating the Masonic fête, of which the meeting in October was but the herald.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, NOV. 2.

PRESENT.

As Principals, Comps. Ramsbottom, M'Gillivray, Shadbolt.

Comps. White, E., Harper, N., Savory, P. S., Bossy, S. B., Crucefix, St. B., Spencer, Lawrence, Hope, and Dr. Moore, with several Principals of Chapters.

With the exception of a favourable account of finance from the Committee of General Purposes, there was no business reported.

QUARTERLY COMMUNICATION.

PRESENT.

Dec. 7.—R. W. Lord H. John S. Churchill, D. G. M., as G. M.
,, B. B. Cabbell, as S. G. W.
,, D. Pollock as J. G. W.
V. W. W. Fallowfield, Grand Chaplain.
,, W. H. White and E. Harper, G. Secs.
W. F. W. Bossy & R. T. Crucefix, *M.D.*, G. Deacons.
,, J. Jennings, Assistant G. D. of Cer.
,, C. Simpson as G. S. B., with many other Past Grand Officers, thirteen Grand Stewards of the year, the Master and Wardens of the Grand Stewards Lodge, and the Masters, Past Masters, and Wardens of many other Lodges, also Dr. Carpenter of Philadelphia.

Grand Lodge was opened in due form, and the proceedings of the last Grand Lodge in September were severally read and confirmed.

Brother Lythgoe then moved the nomination of H. R. H. the Duke of Sussex for re-election as Grand Master in March next, and prefaced his motion with some pertinent observations, and concluded a very neat address by expressing his expectation that the nomination would be seconded by unanimous consent. Brother Coe, rose immediately, and seconded the proposition, which, it is needless to say, was carried by acclamation.

Brother Lythgoe then drew the attention of the Grand Lodge to the

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decease of Brother W. W. Prescott, the late Treasurer, and expressed his opinion that it was unconstitutional and dangerous to delay the election of a successor, as the stream of charity must continue to be interrupted until the vacancy was filled; that in his opinion no person could make advances, even on account of the Lodge of Benevolence, unless at his own peril, and further stated, that unless the name of some Brother was proposed on the part of those who generally regulated such matters, he was prepared to offer the name of a Brother well known, and which he felt assured would be received with satisfaction.

The Dep. G. Master intimated, that it would have been better to have given notice of motion in the Committee of Masters, agreeable to Art. 6, p. 19, Constitutions; but that to proceed to the election, would have the appearance of taking the Grand Lodge by surprise, and he could not therefore put the motion.

Brother Lythgoe resumed and concluded his argument by proposing that the election should take place.

Brother Philipe differed with the worthy mover, and thought it better, as the usual period of election was so near, to postpone it.

Brother J. C. Bell then addressed the chair, and stated his conviction that no inconvenience could be sustained by deferring the election of Grand Treasurer until March, as the Board of Finance was so constituted as to be enabled to control and apply their funds, and that claimants at the Lodge of Benevolence had hitherto suffered no inconvenience.

Brother Pollock took a similar view of the case, and the motion was not pressed.

Brother Lythgoe then expressed a desire that the Grand Lodge should give directions to the Board of Finance to carry into effect some operative measures for the better keeping of the public accounts.

The Deputy Grand Master, considering that any motion on the subject fell under the construction of the same Art. 6, p. 19, said he should decline to put such if offered. The motion, therefore, was not made.

Brother Lythgoe then gave the following notice of motion, "*That Article 6, p. 19, be altogether repealed.*"

The Grand Lodge was then closed in due form.

Grand Officers' Dinner Mess, (R. A.), *August* 3, present:

Comp. Prescott,	Comp. Harper,
„ Henderson,	„ Cuthbert,
„ Keightly,	„ Cabbell,
„ M'Gillivray,	„ Lawrence,
„ Sir W. Rawlins,	„ Shadbolt,
„ Salomons,	„ Spencer,
„ Petit,	„ T. R. Smith,
„ Fallowfield,	„ Jos. Moore, *M.D.*

Companion Prescott proposed that Companion R. T. Crucefix, *M.D.*, Grand Standard-bearer be admitted a Member of the Mess. On the proposition being duly seconded, a very animated discussion ensued upon it, which terminated at length by a declaration, that as the ballot by regulation, could not take place on the evening of proposition—that it

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be postponed accordingly *. Comp. Prescott enquired if such practice was usual, and was met in answer, that such was the *law*, although the ballot generally took place the same night—was sometimes hurried over even on leaving the room and frequently dispensed with altogether!† It was, however, settled to be postponed to the next Grand Chapter. Comp. Harper proposed Comp. Bossy as a Member of the Mess, and of course the ballot for him was also postponed.

November 2, present:

Comp.	Ramsbottom,	Comp.	Sir W. Rawlins,
„	M'Gillivray,	„	Harper,
„	Willett,	„	Fallowfield,
„	Cabbell,	„	Savory,
„	Henderson,	„	Moore, Thos.
„	Lawrence,	„	Hayward,
„	Hope,	„	Spencer,
„	Cuthbert,	„	Pollock,
„	Shadbolt,	„	Moore, Jos. *M. D.*
„	Zachary,		

After Dinner, the Chairman, Comp. Ramsbottom, stated that as his lamented friend, the late Comp. Prescott had proposed Comp. Dr. Crucefix for admission, he should with pleasure take upon himself to renew the proposition. Comp. Henderson seconded it, and on the result of the ballot being declared, to the surprise of the Meeting, there were THREE BLACK BALLS. The ballot for another Comp. was then proceeded with, and with a similar result!

Comp. Thomas Moore, the Treasurer, reported the balance in hand to exeed 70*l.*, with arrears which he considered to be good to the sum of 36*l.* additional; whereon 10*l.* 10*s.* were voted to the Girls' School, with an intimation that a like sum should next year be voted to the Boys' School. The year following we hope that a like sum may be moved by Brother Thomas Moore, to the Aged Masons' Asylum—There will be some show of atonement if the three heroes of the Black-ball should become supporters of the triple charities; we could almost incline even to sue for their pardon, and not without hope of its being granted.

Grand Officers' Club, *Dec.* 7.—There was a very full attendance; Lord John Churchill in the Chair. Lord Monson was introduced as Prov. G. M. for Surrey, and having been drunk to in that character, he very neatly acknowledged the compliment. Brother White gave an outline of the subjects likely to come before the Grand Lodge, which it was expected would adjourn very speedily. Brother White, however, was not prophetic. A lengthy and unexpected discussion detained the Brethren beyond the usual time.

Masters and Past Masters' Club, *Dec.* 7.—There was no especial subject of consideration—the nomination of Grand Master being regular business.

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* What regulation, and by whom made?

† *Query*—It might have been difficult, although possible, to have found *three* on this evening—certainly, the same three names were not in the black league of November.

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BOARD OF BENEVOLENCE.

Sept.—F. W. Bossy, as Master.

Oct.—Dr. Moore, as Master.

Nov.—H. R. Lewis, as Master; R. T. Crucefix; A. Keightly; R. W. Silvester.

The observations made last quarter, we regret to state, still apply (see p. 321); and, in addition, we have to remark, that some Masters of Lodges have been reported to the Board of General Purposes, for neglecting to attend to explain to petitions. The case of a provincial Lodge, where there is an unprecedented withdrawal of the sanction to a petition, has been referred to the provincial authority, in the hope that his interference may prevent its reaching the Board of General Purposes.

Several petitions from widows have received very liberal relief. But there was a case at the November Board, which found its way to the hearts of all;—it was that of an aged Mason, whose grey hairs told a tale of woe which his tongue had scarcely the power to utter. In his 70th year, he stood before the Brethren, none of whom he at one time ever thought to have met under such circumstances, to prefer his claim—his honest claim to the public fund. We were present, and witnessed the tears he could not restrain. A recommendation to the Grand Master to grant him twenty pounds was carried unanimously.

The Grand Secretary, Brother White, stated, that many years since the now aged man was in reputable circumstances, was liberal in his charity, and took an active part in the Grand Lodge proceedings. Surely he deserves a permanent asylum. May he yet be spared to enter the earthly temple, before he shall receive his final summons hence!

St. John's Lodge, Hampstead, No. 196, *Oct.* 5.—The installation of the Master, Brother John Chanter, was celebrated with similar attention to Masonic discipline which distinguished this Lodge last year. Among the visitors were Bro. P. Vyvyan Robinson, Dep. Prov. G.M. for Cornwall, Dr. Crucefix, J.G.D., Brothers Hall, Henekey, and many other Brethren well known in the Order. Brother Robinson, in an address, remarkable equally for its chasteness and sublimity, commented very happily upon the dignified manner in which the installation had been performed by the immediate Past Master Bro. Henry Rowe, and drew a very lively picture of Freemasonry, which had so long withstood the invasion of anarchy, and which in the present day maintained its purity among the enlightened nations of the world. The W. Master, in acknowledging the compliment of a bumper to his health, addressed his Brethren on his installation to the important office, and emphatically called upon them to support him during what to him would prove an eventful year. The Wardens, Brothers Brookes and Fatt, in the course of the evening delivered their sentiments with much propriety and taste. Brother Brookes in particular displayed considerable knowledge of his Masonic duty. His address embraced some observations logically correct, and truly illustrative of the past, the present, and the future. Brother Dr. Crucefix did not omit to pay his tribute to the hospitable entertainment of the day, and commented also upon the very gratifying

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prospect of the Lodge in having such excellent Wardens, who, giving earnest of their talents and intelligent spirit, left the future full of hope: he concluded by proposing success to the Lodge, which Brother Robinson warmly seconded by some further appropriate remarks.

We record the result of a very happy day, and only regret that although "amang them," yet the "chiel" was otherwise employed than in "taking notes."

Emulation Lodge of Improvement (318), *Oct.* 7.—The anniversary night of this Lodge of Instruction was very well attended. Bro. S. B. Wilson in the chair. The evening was of a festive character, neither lecture nor ceremony were worked. Bro. S. B. Wilson was unanimously elected Treasurer, and Bro. Savage, Secretary.

The new pedestals, which are chaste and well made, were used for the first time. The subscription list for furniture is still open, and there can be no doubt but that the liberality of the members will complete the "suite."

The Lodge of Instruction (Faith, 165), is removed from the Chelsea Water Works, to the Crown and Anchor, Ebury Street, Pimlico, where the lectures in the three degrees are worked alternately every Sunday evening.

Royal York Lodge of Perseverance, No. 7, *Nov.* 17.—The very interesting and not very frequent instance of the initiation into Masonry of a son by his father, was observed this evening in this Lodge.

Brother G. P. Philipe, whose Masonic reputation stands deservedly high in the attainment of knowledge and the sedulous prosecution of its practice and discipline, was so desirous that his son George Ashley Philipe, a youth who had evinced a most earnest disposition to follow his father's steps, and had given much promise of excellence, should be initiated into the Order before he should mix too generally in the popular world, that he memorialized the Grand Master to grant a dispensation to initiate his son, although he had only attained his 18th year. Brother Philipe's reasons were such as did honour to his heart as a parent. His Royal Highness granted the dispensation, and the father initiated the son into the sacred mysteries. The two Masons thus united the pleasing characters of Father and Brother—Son and Brother. This peculiar instance is a most happy illustration of Masonry. The father had so impressed the son by his conduct as a Mason, that the youth was desirous to partake of the advantages of a system which had thus interwoven its interests in his heart. The manner in which he in Lodge avowed his sentiments, promise well that his parent and himself will exchange many, many happy hours of social communion; and Mrs. Philipe, the wife and mother of a Mason, by her expressed approbation, has added much to the peculiar satisfaction which graced the proceedings.

After the Lodge was closed, and the Brethren had partaken of refreshment, there were many pleasing addresses delivered, in reference to the interesting ceremony that had taken place. Brother Philipe embraced the several topics with a very happy effect. Dr. Crucefix, in acknowledgment for the very flattering compliment offered to him by the father, addressed himself to the son and to the Lodge on the occasion, and dilated upon the mutual compact they had that day entered into—"A youth of eighteen had entered the arena of Masonry, full of hope, ardent in spirits, and of superior attainments; their example would regulate his conduct, and enable him to steer through the mazy path

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with honourable success, and he would probably reach at an early period of life the dignified station of his respected parent, who would in his son's preferment see his fondest hopes realized." The evening closed with fraternal good wishes.

MASONIC CENTENARY.—*Dec. 2d.*—The Brethren of the Constitutional Lodge, No. 63, and their friends to the number of thirty-three, of Free and Accepted Masons, assembled at the house of their Master, Brother E. Passmore, at Deptford, to celebrate the hundreth Anniversary of the Establishment of the Lodge. After the business of the Craft, the Brethren adjourned to the Banquet. "Non nobis Domine" preceded the Toast of "The King, Patron of our Order," which was most loyally received and followed by the National Anthem.

The W. Master stated he had heard, and he must say with regret, that Masons had been accused not only in want of loyalty, but gallantry towards the female part of the Royal Family, he should therefore propose the health of "Her Majesty the Queen, Patroness of the Royal Freemasons' Female School, and the rest of the females of the Royal Family." (Great applause.)

The next proposition from the chair was, "His Royal Highness the Duke of Sussex, our M. W. Grand Master," whose character and qualifications were very happily alluded to. (Great applause.)

"Lord Dundas, Pro. Grand Master," and "Lord H. John Spencer Churchill, Deputy Grand Master," were severally given and each received with marked respect.

The W. Master stated it appeared by the warrant that the Lodge was constituted on the 2d December, 1736. He had caused the Records of the Lodge to be examined, and he regretted they would not furnish any particulars prior to Dec. 1789, being for forty-seven years only, consequently he could not give any particulars prior to that time; but on the meeting of that date the Lodge was reduced to one member, and that the W. Master, (Brother W. Thiselton,) who invited several Brethren his personal friends to meet him, to the number of twenty assembled. He then stated the Lodge being greatly in debt was the cause of the members deserting him, he therefore invited them to assist him in redeeming the Lodge from its difficulties, when twelve of them joined the Lodge. He had also been informed that not only was Br. Thiselton a zealous Mason, but that four of his sons were at the present time not only zealous but expert Masons. In tracing the records he found the Lodge always held that station in the Craft which he was happy to say it did now, contributing to all the Masonic charities. He should therefore propose "Continued prosperity to the Constitutional Lodge." (Immense cheering.)

A song composed for the occasion and sang by Bro. Moss, P. M., was received with great applause.

The health of the W. Master, Bro. Passmore, was then proposed in an appropriate speech as to his exertions in the cause of Masonry, and replied to by the W. Master.

"The health of the visitors, and prosperity to their several Lodges." Bro. Leigh, W. Master of the St. George's Lodge, No. 164, acknowledged the compliment, trusting they would keep in view the principles of the Order. "Benevolence and Charity."

"The Past Masters of the Constitutional Lodge, thanking them for their exertions." Acknowledged by Bro. Jos. Pennington.

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"The Father of the Lodge." Brother Margerison acknowledged the mark of kindness, at the same time remarked that his present avocations prevented him from giving that attention to the junior Members of the Order he used to do, but he must say he was proud that he with a few others were the founders of the "Emulation Lodge of Improvement," which has been of such essential service to the Craft.

"The Treasurer, Bro. Allison, and Secretary, Bro. Farnfield, thanking them for their unremitted attention to the welfare of the Lodge, and the comfort of the Brethren." Acknowledged by the Secretary.

Several other Toasts were given, and the Brethren separated after passing a happy day.

MOIRA LODGE, 109.—The Anniversary Festival in honour of the late Patron of the Lodge (Lord Moira), was celebrated at the London Tavern, Bishopsgate-street, on the 7th of December.

About fifty Brethren were present. The Lodge was opened at three o'clock, when Brother J. Whisson was installed as W.M. for the ensuing year.

Previous to the closing of the Lodge, Brother P. M. Cardozo rose, and, in an elegant and truly Masonic address, presented, on behalf of the Brethren of the Moira, a splendid gold medal, highly ornamented with jewels, value forty guineas, to Brother John Bigg, the immediate P.M. of the Lodge, with a very flattering inscription thereon, as a testimonial of the sense of the donors, of the services rendered by him for the two consecutive years he had discharged the duties of Master.

Brother Bigg then addressed the Lodge to the following effect:—

Worshipful Master, Brother Past Master Cardozo, and Brethren of the Moira,—There are extraordinary occurrences in our lives, when the full tide of sensibility overwhelms all other feelings, and the mind is made a willing captive to the softer emotions of our nature. Such, then, is the case on the present occasion. I abandon myself entirely to the feelings of the moment. I seek not to embellish the poor expression of my thanks by attempting the rich ornaments of elocution, but at once to offer to you all, the grateful acknowledgments of my heart for the valuable testimonial you have this day presented to me. I apprehend it falls to the lot comparatively of but few members of our Order to receive such a substantial mark of esteem as I have just now had bestowed upon me. This reflection inspires me with feelings of pride and satisfaction; because, although fully sensible of your flattering partiality at all times, I am also persuaded that you would not have conferred this splendid distinction upon me, if you had not thought I had studied to deserve your approbation. And here, Brethren, permit me to remark, that it is votive offerings like these that reflect lustre on the Brother who receives them, and act as a powerful incentive to emulation in the breast of every Craftsman. (Hear, hear). But, sir, it has a higher—a holier object: it is calculated to afford a practical commentary on the elementary principles of our Fraternity, by demonstrating that brotherly love, untainted by envy or jealousy, can do even more than justice to the object of its regard.

Sir, it is a difficult—perhaps an impossible—task for any, even the most accomplished Mason, to divest himself of the infirmities of our nature. We are all of us more or less ambitious; but ambition is not necessarily a virtue or a vice: it becomes the one or the other, accord-

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ing to the principles and the tendency of the objects pursued in attaining that quality. I confess I have been ambitious to acquire your good opinion and regard, and to promote the success of the Moira Lodge, as far as my individual exertions could conduce to that object. That success has crowned our efforts may be best attested by the fact, that whilst no other Lodge in London has, during the two last years, "made" so many Masons* as The Moira, the actual state of its finances, and its high character in the Craft, offer a gratifying and conclusive proof of its present condition.

But, sir, highly as I value this superb medal for its metallic worth, I should hold it as nothing, did it not convey to me sentiments from the donors which I shall prize to the latest moment of my existence. I esteem the affectionate regard of the Brethren above all value; because I consider it as an emanation from hearts in which neither envy nor dissimulation can find a place, and an indication of true Masonic feeling, characterised by brotherly love, reciprocity, and truth. (Cheers).

Sir, it has been my good fortune to have presided over the Moira Lodge for two successive years, and to have filled that exalted station at the request and by the unanimous vote of the Brethren. I may with truth, and I trust without offence, affirm, that I did not seek that office, but that it was conferred upon me by the spontaneous and general voice of the Brethren. But having undertaken the office, I from that moment resolved to endeavour to discharge its important duties with sincerity, fervency, and zeal. I felt conscious that a high moral responsibility had devolved upon me; that I had entered into a compact sacred and inviolable; and that, as Master, it became my imperative duty to see that the lustre of its office should be preserved untarnished, and the discipline of the Lodge continued unimpaired. (Cheers). With the able assistance of the Past Masters (and especially of my distinguished Brother, Henry Phillips), I trust that our object has been accomplished; and I am the more persuaded that it has been, by the embodying of your opinion in the present you have this day made to me, which is alike honourable to the giver and the receiver, and of which I shall feel an honest pride in all Masonic societies it may be my good fortune to visit. Sir, may the circular form of this medal indicate the never-ending reciprocal regard and affection of all the Brethren; and may the jewel in the "centre" illustrate the centralization of those great Masonic feelings in the heart, namely,—brotherly love, relief, and truth, and may they be exercised with a moral effulgence, dazzling as the gem which typifies their character! (Cheers). I trust, sir, that the Moira Lodge will continue its auspicious career unimpeded, and, like the fructifying waters of the Nile, proceed in its benign course, overflowing and fertilizing the Masonic soil with the rich harvest of its holy influences.

And now to you, Brother Cardozo, who have been the kind instrument by which this tribute has been presented, I scarcely know how to address myself. I see before me the Patriarch of the Lodge, who, embodying the genuine principles of Masonry in your every act of life, now attend to shed the halo of your bright precept and example over the Lodge, and to hallow this testimonial with your Masonic benediction. Believe me, sir, it is most gratifying to my feelings to have this medal from the Brethren presented to me by one to whom I am under

* Thirty-five initiations have taken place in the Moira.

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such great Masonic obligations, by one, who combining the mild authority of the father with the sincere advice of the friend, has assisted me thus far in life, in making the square and compasses the guide of my Masonic conduct. To you, then, Bro. Cardozo, allow me to express my hopes and aspirations—in which I am joined by every Brother—that when this transitory life shall have passed away, we may meet you in the Grand Lodge above, where Heaven's Great Architect is enthroned and reigns for ever!"

The Lodge was then closed, and the Brethren sat down to a sumptuous banquet. The harmony of the evening was much preserved by Brs. Jolly, Fitzwilliam, and King, whose vocal efforts were occasionally relieved by the extraordinary and splendid solo performances on the violin by Brother Poznanski.

Amongst the visitors were Brother Bayley, of the Lodge of Antiquity; Brother Nichols, P.M. of the Hope Lodge, at the Cape; Brother Seagar; Brother Azaveda, &c. &c.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The children continue well in health, and the matron's report of their improvement is in every respect satisfactory.

The House Committee have had no material report to make, unless indeed to press upon the attention of the Order the state of the finances. There is a fearful balance due to the builder, and circumstances do not promise a speedy acquittal of it.

The Boys' anniversary in March will naturally anticipate the more immediate sympathy of the Craft; but that over, there will be ample time to appeal to the Masonic world, and we hope the appeal will be met at once with a liberality that will set the question at rest.

Dec. 3.—An especial meeting of the House Committee was summoned, to take into consideration the intimation expressed by Mr. Hope, that he intended to resign the office of Secretary. It is with much pleasure we have to announce that the expected vacancy will not now take place, and subjoin the following report:—

"At the last general committee, Mr. Hope having expressed his intention of resigning the office of Secretary to the institution, that gentleman has been induced, at the earnest request of the House Committee, to suspend such intention, under the peculiar circumstances in which the charity is at present placed: Whereon it was resolved unanimously, That the thanks of the Committee are offered to Mr. Hope for his fraternal acquiescence in their wishes."

☞ The anniversary festival in aid of this institution will take place on the 17th of May.

ROYAL MASONIC SCHOOL FOR BOYS.

Quarterly Meeting, *Oct.* 10.—Present: Br. Lythgoe in the Chair; Bros. T. R. Smith, Crucefix, and some other subscribers. There being nothing of importance, the meeting adjourned very early.

Dec. 5.—Committee Meeting. The question of the clothes was discussed by Bro. Begbie, and some advantageous change effected with the contractor.

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The election for SEVEN CHILDREN was appointed to take place on Monday, the 9th of January, 1837, at the Freemasons' Tavern. There are eleven candidates.

The anniversary festival is appointed by the Grand Master to take place on the 8th of March next. We observe that there are no less than twelve Lodges who meet on the same day. It is also the committee night of the "Asylum." We shall strenuously advise the committee for that occasion to alter the day of meeting, and trust that the other twelve Lodges will use their endeavours to promote the interests of this excellent charity, by either attending in Hall, or when at their respective Boards, remembering the children of their less fortunate Brethren, by subscribing liberally.

We hope, this time at least, to satisfy the scruples of some by recommending to others to do that which it will be our pleasing duty to observe ourselves. We intended to have concluded with a scrap of *Latin*, but are fearful of offending any, whose exertions in the good cause we highly appreciate.

The newly printed lists of subscribers are in course of circulation.

ASYLUM FOR THE AGED AND DECAYED FREEMASON.

(Radley's Hotel, Bridge-street, Blackfriars.)

☞ The Provisional Committee will for the future meet on the second Wednesday in the month; the Chair to be taken at seven o'clock precisely.

Nov. 11.—The general correspondence was examined, and reported to be very favourable to the cause.

A list of subscriptions from St. Peter's Lodge, Wolverhampton, forwarded by the Rev. Dr. Oliver, was reported as received by the Treasurer; whereon it was resolved unanimously that a letter of thanks be forthwith addressed to the Rev. George Oliver, *D.D.*, in acknowledgement of the liberal support of himself and friends.

Resolved—That Brother J. C. Bell be requested to communicate to Lord Albert Conyngham the very grateful sense entertained by the Committee of his lordship's liberality on the late Festival.

The gracious reply of the Grand Master to the congratulatory address of the Board of Stewards*, addressed to Brother J. C. Bell, as the President, was read, and ordered to be inserted on the minutes.

A report was read of the result of an evening's theatrical entertainment at Cambridge on the 3rd of October, by which it appeared that the very boisterous and rainy weather had rendered it unproductive.

Dec. 14.—Correspondence read from Taunton, Bath, Falmouth, and Lewes, expressive of the desire on the part of those districts to co-operate with the Committee.

The Treasurer reported the names of some Brethren who would pay donations on being called upon by the Collector.

The very active and zealous services of Brother Begbie, the Collector, were then alluded to, and it was resolved unanimously that the worthy Brother be requested to accept the sum of ten guineas, as a mark of

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* See page 198.

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respect; and that the Committee felt convinced that the infancy of the Asylum would sufficiently account for the limited amount of the compliment; and they expressed a hope that the liberality of the Brethren would in time make the collectorship more onerous and profitable.

The Treasurer reported that he had furnished several Spencerian collection books to provincial Brethren.

Among the provincial intelligence will be found many interesting occurrences and observations, which sufficiently prove the anxious desire of the country Lodges to support this Asylum, and that they are vying with each other in suggesting the most probable means for carrying their wishes into effect.

In Bath, it will be observed that there was every expectation of a *large* amount being derived, from the exercise of a most laudable principle, which would not only have afforded the Masons an opportunity to convince the popular world of the purity of the foundation upon which the Order is based, the unity of piety with charity, the worship of God, and the exercise of benevolence; but the result would have set an example which other districts would have gloried in following. Our observations are chiefly grounded upon the warm-hearted and disinterested remark of a Brother of the Jewish persuasion, who regrets equally with ourselves that an opportunity so truly auspicious was frittered away upon a mere matter of mistaken opinion—"*That those who were not Masons, and especially ladies, ought not to be requested to subscribe to support an object of Masonic sympathy.*" Thank God, it will be as difficult to reduce Masonic sympathy to such a low ebb as to be undeserving the support of the best part of His work—woman, as it will be possible to prove that it is unworthy the benevolent aid of those who do not enter its portals as Brethren. What! are the mothers and fathers, daughters and sons, and other relatives of Masons to be denied the communion of benevolence with their kith and kin?—Monstrous absurdity! The next nonsense we shall hear of is an opinion that Masons themselves shall be interdicted from illustrating the first principles of their Order—benevolence and UNIVERSAL CHARITY—amongst mankind at large.

We acknowledge with gratitude the support already accorded to the Asylum by many ladies, and such as are not Masons, and assure them their kindness has not been bestowed in vain

The following circular conveys its meaning in very intelligible terms. We cheerfully give it our approbation, and publish it as a record of good feeling on the part of those who were engaged in its object.

THE AGED FREEMASONS' ASYLUM.

☞ A very liberal offer having been made to the Members of the Bank of England Lodge, by Brothers HAMMOND and JERROLD, of placing the New Strand Theatre at their disposal, free of expense, for one night, if the House can in any way be rendered serviceable to the funds of the Asylum for Aged and Decayed Freemasons; a Committee has been formed to make arrangements for an Amateur Performance, the night for which has been fixed for

This Evening, the 16th December, 1836.

The Committee consisting, in addition to members of that Lodge, of several warm supporters of this laudable object, are responsible for the

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whole of the arrangements, and they have availed themselves of the assistance of a distinguished Noble Brother, to obtain the permission of the Lord Chamberlain to open the Theatre for this night only.

The Committee feel it unnecessary to bring forward the claims which age and penury have upon those, to whom youth and competence make life a "sunny hour," and they equally hope, that in affording an opportunity to associate the Ladies in the cause of charity, they shall themselves be called from the labour of the Lodge to make pleasure more profitable, when cheered by the smiles of beauty. Charity and benevolence have always characterised the Ladies of this country, the Committee therefore confine themselves, while soliciting their co-operation, to the simple assurance that every means shall be taken to provide for their comfort and amusement.

As it has been calculated that the Boxes will be inadequate, on this occasion the Pit has been converted into Boxes.

NEW STRAND THEATRE,

AMATEUR PERFORMANCE.

The Entertainments of the Evening will commence with

THE HONEY MOON,

A Comedy in Five Acts, by John Tobin.

CHARACTERS.

Juliana - - Mrs. Manders. Volante - - Mrs. F. Matthews.
Zamora - Miss Stoker. Hostess - Mrs. Weston.
Duke Aranza.
Count of Montalban.
Rolando.
Balthazzar.
Lampedo.
Campillo.
Lopez.
Jaquez.
Servants, Rustics, &c.
Scene—Spain.

An Address, written for the occasion, will be delivered by

A BROTHER OF THE CRAFT.

Brother Robinson and Brother Morgan will also each sing

A FAVOURITE SONG.

To conclude with Kenney's Farce of

RAISING THE WIND!

Peggy - - - - - - - - Miss Stoker.
Miss Laurelia Durable - - - - - - - Mrs. F. Mathews.
Plainway.
Fainwould.
Jeremy Diddler.
Sam.
Richard.
Waiter.
John.
Messenger.

"It was objected on the part of Sheridan, that Tobin was not an original author. Was there ever a dramatic author that was truly

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original? we believe not, and for this simple reason—that the Romance of Life is not original; we are all borrowers one from another—the scene may be varied, but the impress remains the same. In misfortune, Tobin, who was a most accomplished dramatist, and Sheridan, scarcely his superior, reaped only the bitter fruit; slow disease, arising from want, terminating the career of one man of genius—indignity the other.

"In offering the Entertainment of the HONEY MOON to the Ladies, a moral is conveyed in a very pleasing manner; the trial is but short, and the denouement typical of Woman's best nature—yielding to the mental power of him, who should guide her steps, and protect her happiness; while in RAISING THE WIND, there is something expressive of the occasion which has drawn from the fireside so many smiling faces with willing hearts, to aid the cause of the AGED FREEMASON."

ADDRESS,

TO BE SPOKEN AT

THE NEW STRAND THEATRE,

ON FRIDAY, DECEMBER 16, 1836.

"WHAT place is this? For what this Gothic pile!"*
Enquir'd a pilgrim stranger to our isle,
As, propp'd upon his staff, his thoughtful eyes,
Survey'd a structure of the good and wise.
Forth from a casement look'd an aged man,
And, answ'ring him who question'd, thus began:—

"Oh! many hundred years have fled
Since he,—who made this place
A refuge for the time-worn head,—
Was of the human race.

"Fine monuments they fall to dust,
Beneath the cutting hours,—
But, sir, the labours of the just
Do live and spring like flow'rs.

"'Tis many hundred years they say,
Since he—by whom we live—
Sat here, a helpless runaway,—
A boyish fugitive.

"His little heart was full of pain,
His eyes were full of tears,
And here he sat, and fought amain
Against a host of fears.

"He turn'd and gazed upon the west,
Lit up with fiery red—
Each bird was flying to its nest—
He had no hearth—no bed.

* See Whittington's Almshouses, Holloway.

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"The city lay beneath a dome
Of shadows thick and dim,—
He thought of his stern master's home,
And shook in ev'ry limb.

"No—there he never more would go,
Th' oppressor still to feel,—
Just then, the merry bells of Bow
Rang forth a gladsome peal.

"Their music came upon the wind,
But never till that time,
Upon the truant's soften'd mind,
With half so sweet a chime.

"'They call me back! I hear each word—
They call me—oh, how plain!—
I hear, if ever yet I heard—
They cry—'*turn—turn again!*'

"And shouting thus, with jocund face
And feet as swift as wings—
He homeward runs his happy race,
While still the music rings.

"And as he thro' the twilight goes,
The little fairy horde
Prophetic,—act the civic shews
That wait on London's Lord.

"The truant died, an honour'd knight,
And left a name on earth
Still shining with a starry light,
For deeds of gallant worth.—

"But ere he died, this home he gave
To shelter helpless age
A resting-place before the grave—
To ease life's latest stage.

"And many hundred years are gone,—
And millions since are dead,—
Yet, still the good deed lights upon
The old man's living head!"

And this the pow'r—the triumph, all may gain,
To lessen woe—to med'cine future pain.
Tho' pass'd away, and mingled with the dust,
To leave on earth, as in an angel's trust,—
An anodyne to soothe the hurts of life,
And help old age nigh sinking in the strife.—
For some, who join'd us in our cause to-night,
Have closed their eyes to look on heaven's light;
Still have they left for old men yet unborn,—
A cruise of oil, a measure full of corn.

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'Tis something yet, when swept from human kind
To leave, as 'twere, a spell—a charm behind;
A portion of our self—that better part,
That moved and dignified the living heart!

To-night we labour in this goodly cause,
For that—and not ourselves—we seek applause;
For that we ask the bounty of your hands,—
Your kindly wishes, and your wise commands.

So that, when all hath vanish'd with this scene,
And all, now here, are—as they'd never been—
Some good may still endure from this brief night,
As pure and lasting as the living light.

And when,—e'en ages o'er—some stranger stays
Before an edifice of ancient days,
And asks—"What pile is this? For what design'd?
Who built the fabric—whose the master-mind?"—
Oh, then may fifty voices, e'en as one,
Make loud reply—
"The noble work was done
By hearts, that feeling for the poor old man
Struggling at last beneath misfortune's ban,
Uprear'd this house to shelter him in peace,
Ere heav'n should send him message of release:
Here offer'd competence, and hours devout,
His grey hairs sacred from the storm without.
Mark well the pile; then say, where'er ye roam—
Ye've seen THE AGED MASON'S HAPPY HOME!"

* Just published, "THE GREY HEAD," a Song written by Brother DOUGLAS JERROLD, composed by Mr. REEVE, and sung by Brother COLLYER at the Festival in aid of the Asylum for Aged Freemasons. To be had of Dale, Cockerell and Co., 19, Poultry, and J. Duff, 65, Oxford Street.

☞ Subscriptions for the ASYLUM received by the Treasurer, Dr. Crucefix, Lancaster Place, Strand; Mr. W. Farnfield and Mr. Edward Pitt, 22, Everett Street, Brunswick Square, the Honorary Secretaries; and by the Collector, Mr. John Begbie, Cartwright Street, Minories.

We have witnessed upon many previous occasions what are termed "amateur performances,"—we have felt for the *debutant* an interest proportional to his timidity—we have been racked by the scrapings of an amateur band—have laughed at a tragedy—and drawn a long face at what is yclept a farce—we have attended amateur performances in the aristocratic city of Bath, where the *entrée* is limited by all the punctilio of the potent master of the ceremonies, and where the arrangements have been aided by a decorative display which its elegant theatre rendered unnecessary, where fashion and beauty lent its willing aid to applaud those who in private life were admired—we have been among the audience in garrison and on shipboard, when the officers of a regiment and of a man-of-war had respectively associated to win a leaf from the dramatic wreath, by assembling their fair friends and other parties

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to pass a pleasant evening—but upon no occasion, in our recollection, was an amateur performance so faultless as upon this night; it was throughout spirited and chaste—it was sustained less by confidence than by propriety—not a point was lost—we looked in vain for the amateur, and our attention was speedily rivetted to the text, delivered with sense and judgment. We will not trouble ourselves to inquire how this happened, it is sufficient that the audience were delighted, and expressed their approbation with enthusiasm. We shall therefore sincerely thank all the fraternal "dramatis personæ" for the enjoyment of a delightful evening, and express the gratification with which we hear that they intend to renew their engagements for "one night more," when we trust that the house may prove a bumper.

We have had some experience in these matters, and can further testify, that excellent as were the Brethren in their respective characters, they were most ably supported by the ladies who were engaged. The address was delivered in the most impressive manner, and found its way to the heart. Nor should we omit to declare our approbation at the regularity which marked the stage business; it was evidently correct—no waiting—no loss of time—good management appeared to preside behind the scenes. The band too was select and effective. An apology was made for Brother Morgan, who was indisposed; but Brother Robinson sang sweetly, and the disappointment was soon forgotten. The doors and the boxes were kept by brother stewards, who volunteered their services, and performed them with the most determined activity and pleasure.

The boxes presented a delightful appearance; in the two front rows all round, there was not a single gentleman, indeed, we scarcely saw any in the whole circle—it was one blaze of beauty—a proud moment for the "Mason," who in the warmth of his heart could feel the inspiration with which the presence of so many fair votaries of charity thus hallowed his cause. The private boxes were all equally filled with similar tenants, beaming their smiles and lending willing hands. The pit also, converted upon the occasion into boxes, presented a striking contrast to its usual appearance. And the gallery for the night, opened at pit price, completed the graceful audience.

The effect no doubt inspirited the "actors;" they felt assured that their endeavours would meet with indulgence, and they sealed the bond by deserving it. We now drop the curtain, again most gratefully thanking all who were engaged in the goodly cause, and envying them the opportunity thus afforded of practising a virtue, which we all as Masons profess to admire.

MASONIC CHIT CHAT.

The following meetings are not announced in the Calendar, as they are not considered as "recognised."

Asylum for the Aged and Decayed Freemason.—At Radley's Hotel, Bridge Street, Blackfriars, every second Wednesday, at seven o'clock in the evening (Provisional Committee).

Chapter of Observance (Templars).—At the Thatched House, St. James's Street, every third Thursday, from December to June.

Cross of Christ Encampment (Templars).—The third Friday in March, June, September, and December.

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PERCY LODGE, *Nov.* 14.—M. Louisa Joseph de Berguin, a French gentleman of high literary attainments, and editor of "La Balance," was initiated this evening. He lately left the Mauritius, where his advocacy of freedom appears to have been more ardent than politic.

THE JEWEL so long worn by the late worthy Brother Meyrick, Grand Registrar and Prov. G. M. for E. D. Lancashire, as a Member of the Lodge of Antiquity, has been formally returned by his nephew Colonel Meyrick, to his Royal Highness the Duke of Sussex, as W. Master of that Lodge.

THE ANNUAL BALL conducted by the Members of the Bank of England Lodge, is fixed for the 26th January, at the New London Hotel.

BROTHER WM. F. HOPE.—We have much satisfaction in stating that this warm supporter of the female school has consented to continue his valuable services as secretary for some time longer.

DAVID POLLOCK, Esq. P. S. G. W. has been appointed recorder of Maidstone.

ROYAL SOCIETY.—The second sessional meeting of this society took place on Thursday evening, 23d November, his Royal Highness the Duke of Sussex, K.G., in the chair. Several valuable donations of books were presented to the society, for which the President returned thanks. A paper, by Professor Thomson, on the composition of some of the salts, was read to the society. The President also read the list of officers and council for the session 1836-7; after which the meeting adjourned.

THE LISTS of members of the following Freemasons' Lodges were laid before the Court (Warwickshire quarter sessions on Oct. 18), pursuant to 39 Geo. III. c. 79, sec. 7, viz. St. Paul's Lodge, No. 51, held at the Pump Tavern, Birmingham; the Guy's Lodge, No. 556, held at the Bedford Hotel, Leamington; the Apollo Lodge, No. 378, held at the Angel Inn, Alcester.

THE DUKE OF SUSSEX.—At the last extraordinary general court of the directors and members of the society for the relief of the widows and orphans of medical men, in London and its vicinity, which was held at the Gray's Inn Coffee-house, Holborn, and on which occasion Dr. Merriman presided, an address to his Royal Highness was unanimously agreed on, to be presented by a deputation of the society to his R. H., on his arrival in town, congratulating his Royal Highness on the success of the operation lately performed by Mr. Alexander, a member of the charity. The Duke is patron of this institution. The deputation will consist of Sir Henry Halford, president, Sir Astley Cooper, with many other eminent members of the faculty, the vice-president, and the other officers of the court.—*London Paper, November* 8.

WE copied last week from the *Lincolnshire Chronicle* a paragraph relating to Mr. Tennyson d'Eyncourt, M.P. We have now the best reasons for declaring that the whole is an invention from beginning to end, conceived doubtless in the spirit of malignity, but rendered utterly harmless by its extreme improbability. We should feel much regret at having given further publicity to this piece of clumsy malice, if we were not persuaded that the hon. gentleman who is the subject of it can regard it with no other sentiment but that of contempt.—*Sunday Paper.*

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FREEMASONRY IN THE CLOUDS.—THE GREAT BALLOON. *Nov. 7th.*—Mr. Green, accompanied by Mr. Monck Mason and Mr. Hollond, ascended from Vauxhall with a view of crossing the Channel. They left Vauxhall Gardens at half-past one; at four they were over Canterbury; and at five, the balloon passed over Dover, and began to move out to sea.

A letter from Mr. Mason was received in London, stating that the balloon descended safely near Coblentz, on Tuesday morning, at seven o'clock, having travelled near 600 miles in seventeen hours, crossing the English Channel in an hour—being at the rate of thirty-four miles an hour.

Extracts from Mr. Hollond's letter.

Weilburg, in Nassau, not many miles from Frankfort, Wisbaden, and Coblentz.

Extract from my Aerial Log Book.

Ascended at half-past one.

Crossed the Medway, seven miles south of Rochester, twelve minutes to three.

Two miles south of Canterbury at four.

Saw the sea quarter after four.

Left England one mile east of Dover Castle, twelve minutes before five.

Over France ten minutes to six, one mile west of Calais.

HALF-PAST SIX, DRUNK THE HEALTH OF THE MASONIC BRETHREN ASSEMBLED AT ST. JOHN'S LODGE*.

Half-past eleven, over the district of Naumur.

Midnight, by London time, extremely dark.

Five o'clock, symptoms of daybreak.

Ten minutes past five, greater altitude, barometer at twenty inches.

Descended at half-past seven, at Weilburg, above mentioned.

The above are extracts from a letter from Mr. Hollond to his friend Mr. Prideaux, which was sent off immediately on the descent of the balloon.

This letter bears the post-mark of Coblentz, November 8, the day after the ascent in London, and appears to have come through France.

Mr. Green, Mr. Monck Mason, and Mr. Hollond, have since arrived at Paris, from Germany, with the huge balloon. On Monday, the 12th of December, Mr. Mason, Mr. Green, Lord Yarmouth, M. Gay Lussac, a lady named Roscoe, Mr. Hughes, and M. Pitté, ascended in the balloon from Paris, and descended in safety a mile beyond Vitry. The Parisian public were much delighted with the novel sight.

AFFAIR OF HONOUR!—(A little of the Black mixed with it.)—It appears that an affair of *honour* was likely to come off here between a musical man of note and a young limb of the law; cards were exchanged, seconds and ground were appointed, and the deadly weapons prepared, the ground distanced, and all ready for action, when Mr. John Thomas, constable, with assistants, appeared, and put a stop to the proceedings, which, it appears, was a happy sight on the part of *Mr. Lawyer*, he only having intended to play off a trick with the *Doctor*. It is somewhat remarkable that the doctor and his second were both Freemasons, and

* Brother Hollond is, we understand, the Master of St. John's Lodge, No. 107, and upon this occasion, at least, had taken a much *higher* degree than Masters in general attain.

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the doctor's second well knew the trick that was about to be played with his Brother. The whole of the parties are bound over in the sum of 200*l.* for twelve months, to keep the peace. The quarrel arose from a supposition that the lawyer had introduced a quantity of black lead in the doctor's gloves, by which means he blacked his hands, and ultimately his face, as well as the face of his fair lady.—*Exeter paper.*

On Dit.—"As a convincing proof how completely the eyesight of the Duke of Sussex is restored, we hear, that during his Royal Highness's late sojourn at Lord Dinorben's, he joined several shooting parties, and brought down the pheasants with *unerring* aim"—This is a pretty fair specimen of the miraculous. The Grand Master is particularly fond of pheasant shooting, but, in reality, never was a good shot; and his jager is our authority for stating, that improved as his sight is, his aim is by no means unerring.

Initiations are observable with more than usual frequency, particularly in the Globe, Tuscan, and Burlington Lodges. In the two latter there is usually a section of the lectures worked. We wish this practice was more generally attended to.

New Discoveries at Pompeii.—A valuable treasure of sixty-four silver vessels was lately dug up in a house in the Strada di Mercurio, opposite to the house of Castor and Pollux, in the presence of his Majesty, the King of Naples, and of his two brothers, Prince Leopold and Prince Anthony. They were discovered in a wooden box, in a mean apartment to the right of the atrium of this house. It is remarkable, that this apartment is separated only by a wall, from that in which the fourteen fine silver vases were found on the 23d of March, 1835. This latter discovery is a table-service for four persons, and consists of sixty-four pieces; namely, one dish, with two handsomely ornamented handles, one palm and one inch in diameter. One vase (in the shape of a mortar), ornamented, in *alto-relievo*, with grapes and vine-leaves very highly wrought; it is five inches in height, and six in diameter at the top. Two vases (goblet-form), half a palm high, and the same in diameter, ornamented with bacchanalian representations, in the finest *basso* and *alto-relievo:* on one of the vases is a young Bacchus riding on a panther, and on the other he is represented sitting on an ox; there are, besides, many other figures and attributes. These two vases are quite equal to the finest of the fourteen discovered last year. There are also twelve plates, each with two beautifully executed handles. The four largest plates are eight inches, the next four seven and a half, and the four smallest seven inches in diameter. Sixteen cups or small soup tureens, of which each four are similar. These also are furnished with handles. The larger ones measure five and a half, and the smaller cups four inches in diameter. Four small moulds for pastry, each two and a half inches in diameter; four small vessels, each having three feet, something resembling our salt-cellars, and three inches in diameter; eight grooved dishes, four of which measure five inches at the upper ridge, and the others three and a half in diameter; one fine vase, with a handle in the form of an amphora, ten and a half inches high, and four inches in diameter at the mouth; two small very fine stew-pans, with tastefully ornamented handles, five inches in diameter, and two and a half high; one spoon, with a highly wrought handle, three inches in diameter; one mirror, in the form of a patera, with a perpen-

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dicular handle, eight inches in diameter; two spoons, and five *ligutæ* (spoons and forks in one piece). This discovery is the richest treasure of the kind that has yet been met with in Pompeii, and all the vessels are in excellent preservation. A table-napkin was found between two of the plates. The apartment in which these vessels were found, as also the one adjoining, above alluded to, were excavated by the ancients, it appears, from a hole in the wall, and the sashes being much turned up; but the persons who made this search cannot have been the owners, as they never would have left treasures of such value. The sixty-four silver vessels were taken on the 14th of October to the Royal Museum, where they have been subsequently exposed to public view.—*Literary Gazette.*

Happy Illustration of some Masonic Tools.—At the laying of the Foundation-stone of Mr. Pearson's Chambers in Bird-cage walk, on December 5th, at which ceremony the Lord Mayor officiated; Mr. P. (is he a Brother?) thus aptly alluded to the tools made use of on the occasion. He "presented the mallet and level to the Lord Mayor, as a memorial of the day's occurrences; the square to be kept undivided between himself and Mrs. Pearson; the rule to his daughter as a guide, whereby to regulate her future conduct; and handed the compass (to dispose of which, he at first did not seem to have his mind quite made up,) to his builder, with the hope that "it would remind him to keep his bill within compass."

Obituary.

Lord Viscount Forbes, eldest son of the Earl of Granard, died on Sunday, the 13th November. His lordship was Lord Lieutenant and *M. P.* for the county of Longford, which he has represented since 1806, with a very slight interruption, when Messrs. Halpin and Rorke sat for the county, but were turned out on petition. He was also Custos Rotulorum and Colonel of Militia. He was in his 52nd year, having been born in May, 1785. He married, about five years ago, Frances, daughter of the late Dr. Territt, formerly Judge of the Admiralty Court, at Bermuda, by whom he has left two sons, the eldest of whom, George Arthur, now Viscount Forbes, is in his fourth year. He died at Noel House, Kensington Gore, the residence of his aunt, the Dowager Marchioness of Hastings. His lordship, as our readers will remember, was found insane by an inquisition, a few months since, the determining cause of which unhappy visitation of Providence was an unfortunate accident that befel him about fifteen months ago, when he had an apoplectic attack, which eventuated in aberration of intellect. From the first attack to the moment of his death, he was assiduously attended, night and day, by his disconsolate widow, on whom the finger of God has been heavily laid within the last few weeks, her father also having died in that time. His mortal remains have been conveyed for interment in the family vault in the county of which the regretted nobleman was so long the representative. His lordship was a major-general in the army. He entered the service June 21, 1794, as a lieutenant in the 108th foot, and was appointed one of the aides-de-camp to George III., in Feb. 1811. His lordship was provincial Grand Master for Oxfordshire, and Senior Grand W. of the Grand Lodge of Ireland.

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Oct. 24th.—Brother WILLIAM WILLOUGHBY PRESCOTT, born Dec. 15, 1776, died this day, at his house at Hendon; he was second son of the late Sir George Prescott, Bart., and next brother to the present baronet; was initiated in the Lodge of Friendship, No. 6, on the 13th of January, 1813; after serving the offices of Junior and Senior Warden, was elected Master in March, 1817, and performed the duties of that station with great assiduity for two years. Served the office of Grand Steward, being the President of the Board, 1816. At the Grand Festival in 1817, he was appointed S.G.W., and was elected Grand Treasurer on 8th March, 1826, on the resignation of the late Brother John Dent. Was a member of the Chapter of Friendship and St. James's Chapter, in each of which he served in the several Chairs. Had served the office of Steward for both the Charities, and was a most liberal contributor to each. Was one of the Trustees and a Member of the House Committee of the Girls' School, and twice served as Steward to the Grand Master's Birth-day Festival. He was a member of the Board of Finance. By virtue of his office as Grand Treasurer of the Craft, he held the same situation (being a Companion) in the Royal and Grand Chapter; was appointed Grand Sword Bearer (R.A.) in 1825, and, at the last election, was appointed a member of the Committee of General Purposes.

The above particulars are the mere record of the official appointments of our deceased and deeply lamented Brother; but who shall attempt to describe his truly generous and noble character, and place on the lasting record of history, a few sentences of grateful remembrance for years spent in the most perfect exercise of a Masonic life! It is now nearly forty years since we first remember him—then cheerful and kind to such as were to him mere boys—for there was twelve years' difference in age. He took no other advantage of his position in society, than to exhibit those courtesies as an example, which in him were naturally inherent qualities. Twenty years after, an accidental circumstance renewed a momentary acquaintance—the hair had changed, but the same bland manner, the same warm heart, emboldened a freedom which was cheerfully welcomed. And within these few years we met as Masons; the one (his hair silvered, not by age, but by constitutional tendency), practising the brightest virtues with all the energy that moral power could lend to experience, and irradiating the noble purposes of Masonry by his support; the other on the threshold of the Order, was recognised and welcomed. Brother Prescott's mere official appointment would have rendered approach to him somewhat doubtful upon subjects touching the "affairs of the Craft;" but there is in the heart of man a secret spring, and for the wisest behests, that whoever shall honestly attain a knowledge of it, shall, with a cordial welcome, partake its mysteries. Our course was soon taken—circumstances rendered a movement necessary—the Masters had become inactive, and, consequently, had unintentionally imposed upon the executive a fearful responsibility, which, instead of being rendered easy by division of labour, became onerous. This situation of affairs, when pointed out to Brother Prescott, first attracted his attention and then rivetted it. Not long afterwards, the writer of this article met Brother Prescott and Brother Meyrick in *council deep*; to their advice he has been much indebted; by their approbation he has been gratefully rewarded. Brother Meyrick retired from the House Committee of the Female School to create a vacancy, and with Brother Prescott cemented the compact, which death has now, on both their parts, dissolved. Alas! they have not lived to see the fruition of the chief

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and Brother Silvester, was made a life subscriber to the Boy's School at the desire of the Lodge.

Nov. 7.—At his house in Gower-street, Bedford-square, in his 77th year, JOHN BANNISTER, Esq., the once celebrated commedian. His family consisted of two sons and four daughters, of whom all but one daughter survive.

Brother Bannister's Masonic career affords but little subject for comment. Kind in disposition, and perfectly frank in his manners, his good humour, and general qualifications would have afforded his Brethren the opportunity of profiting by them, but we understand that his ardour was checked by the following circumstance.

In the early part of his life, when travelling in Ireland with a musical friend, then a youth, he in various towns very honestly levied contributions upon the lieges by the delivery of the well known "Bannister's Budget;" and on writing to Limerick to prepare the way, he was advised in case of his being a Freemason, to make his appearance on the approaching Festival, and that care should be taken to fill his room. Bannister nothing loath to enjoy the society of his Brethren, wended his way in due course; but on presenting himself for examination, previous to entering the Lodge, he could not *act* a part, he was at fault in every particular, he evidently had not *studied*. His budget did not extend to the mysteries, and his self-possession having somewhat deserted him, unluckily, the examiners suspected him of a desire to impose on them, he betrayed warmth of temper; and Brother Bannister retired without affording them the fullest explanation in his power. The result was that instead of a bumper, there were but empty benches to greet him at the opening of his Budget.

It is just to remark, that the Commedian took the earliest moment to satisfy the parties on his return to London, of his having been at the time he presented himself at the Lodge, actually a Freemason; and that they were fully satisfied, and wrote to him to that effect. Bannister, however, always insisted that he had been too severely tested.

A very just tribute is paid to Brother Bannister's memory in the New Monthly, his character as a comedian and a private gentleman, for such indeed he was, receives ample acknowledgment. His retirement from the stage, was to himself and the public, a separation of no common nature, and was alluded to by the "Actor" in his farewell address with all the sincerity that a manly heart could express. He was fortunate enough to realize a competence for his later years, which he dignified by a virtuous life.

BROTHER SANSUM, Past Grand Steward, died lately very suddenly, his warning was but momentary; at five o'clock apparently in perfect health,—at eight a corpse. His character may be briefly recorded, as a man in whose nature, charity exhibited her best attributes. To him all the objects of his care became the objects of his sympathy; had he possessed the means, he would have been liberal even to abundance. He had served all the Stewardships of charity for the girls, the boys, the old men; and also the Grand Festival. The Neptune Lodge (22), have lost one of their most faithful advocates, and the Craft at large, a sincere friend.

BRO. COVINTON is to be included in the quarterly bill of mortality. Our acquaintance with him was but limited, but sufficient to record him as a Brother who gave much promise of future advancement.

It has not been usual to enter upon our Obituary the names of ladies

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who have passed from hence to the grave, but there are some especial recollections connected with the memory of Mrs. Briggs, the beloved wife of Brother Samuel Briggs, that would render it ungrateful on our part not to express the affectionate esteem in which she was held by many Brethren who admired her for the devotional aid she accorded her husband in his Masonic duties. As a wife, a mother, and a friend, her home and society was noted as an example; no less so was her patient endurance of illness, which at length terminated in a separation of the spirit and the body. Often have we received our Lodge Summons written by her, and wish now we had but preserved one in proof of the pleasing fact. We remember a correspondence with her husband on Lodge business when he was too ill to reply, Mrs. Briggs, with a flowing pen and a willing heart, conducted her share of the duty with a spirit and propriety, that could only emanate from a heart predisposed in favor of Freemasonry. Blessed spirit! well do we remember the evenings when we met as a Lodge of Instruction under your roof, and on the adjournment, how you welcomed us to the cheerful fire-side, and your own happy smiles—Farewell—we can only pray the Good Spirit to bless with its protection, the widower and his children!

PROVINCIAL.

PROVINCIAL APPOINTMENT.

J. J. Guest, Esq. M.P. is appointed Provincial Grand Master for South Wales, in place of the late Sir C. Cole.

PROVINCE VACANT.

Gloucestershire—by demise of the Duke of Beaufort.

Hertford, *Nov.* 3.—A meeting of the Hertford Lodge was held at the Council Chamber, in the Town Hall, on Thursday, which was numerously attended. After some other Masonic business was terminated, Bro. Y. Crawley, jun., who had been elected at the last Lodge W. Master for the ensuing year, was installed into that office with the usual ceremonies; the investiture of officers was then proceeded with; and the unanimous thanks of the Lodge were voted to Brother Sworder, for his attention to the interests of the Lodge, and the very excellent manner in which he performed the duties of Master during the past year. Several other votes of thanks were also unanimously agreed to, after which the Brethren adjourned to the banquet. Bro. Crawley, W.M. took the chair. There were about forty-two Brethren present, amongst whom were the R.W. Prov. G. Master for Herts, the Marquess of Salisbury—Past Masters: Crew, Davies, Lawrence, Nunn, Thomas, and Sworder; Brother Carter, the Mayor of Hertford, Brothers Philipe, Nicholson, Millar, and many other distinguished Brethren. The proceedings of the evening were characterised by true Masonic feeling, and were, if possible, more joyous than usual. Brothers Crew and Chubb delighted the company with some beautiful singing, which added not a little to the enjoyment of the evening. The Noble Marquess took his departure about eleven, and soon after the Brethren separated. We are happy to state, that the funds of this Lodge are in

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article in the treaty—the erection of the Asylum; but they have bequeathed the cause as a legacy to the Craft, and let us hope to be by them carried into the most perfect success.

It will be observed, when penning a few tributary lines to the late Brother Meyrick, we stated, that he did not live to perform a conditional promise. In the case of Brother Prescott there are subjects of consideration still more impressive, which are not altogether improper to introduce.

On the very last day that he attended business in London, the third party waited upon him to take his sentiments upon some topics—one of which has since failed in Grand Lodge; the second has been marked by *three* dissentient hands (*not voices*); the third is before the Masonic world—its streamers waving in the breeze which "Gratitude" has fanned; and the fourth topic was the Asylum, when, in conclusion of a conversation now deeply imprinted in memory, he spoke nearly as follows.

"My leg is but very indifferent—I never have thoroughly recovered from a serious illness with which I was afflicted some years since, and I must retire for a time from business, to my house in the country. Your object ought to be taken up by Grand Lodge, it is deserving of support from every Mason, and I hope yet to be one of the trustees. I trust to see you again, *and think that if a strenuous application were made to some of the wealthier Masons, they might be induced to remember the Asylum by bequest.*"

His words were indeed prophetic, they were alas! too soon and fleeting, a family of affectionate kindred were about to be bereaved, by the will of Providence, of their best friend. The words were uttered too late for the thoughtful consideration of him who might, had he been spared a little longer, have acted upon the sentiment they conveyed—he never returned to business. He has, indeed, retired to his house in the country!—a good man has been gathered to his fathers. We know not why we tremble as we write—but we do tremble.

Sept. 28th.—Brother James A. Frampton. The deceased Brother had retired some time from Masonic publicity, nor have we been able to glean many particulars. It appears, however, that he was nominated by the Grand Master to serve as a Grand Steward on the 29th May, 1815, and that he acted as Secretary to the Board. In 1818 he was appointed Senior Grand Deacon; in May, 1829, he was appointed Assistant Sojourner in the Grand Chapter.

Thomas Ritchings Smith, Esq., Past S. G. Deacon, and trustee of the Masonic Institution for Boys, died on the 14th of October last, in a manner most awfully sudden and unexpected, by the rupture of a blood-vessel in the head, and although medical assistance was immediately had, he breathed his last on the same day, in the sixty-fifth year of his age.

Our lamented Brother was received into Freemasonry in the year 1819, in the Grand Masters' Lodge; after serving the various subordinate offices, he was elected, and presided as W. M. in the year 1825. He acted as Steward to the Masonic Charities (to both of which he was a life-governor), as also to the festival in honour of the M. W. Grand Master's birth-day. In 1821 he likewise represented the Lodge as Grand Steward, at the annual Grand Festival. He then became a member of the Grand Stewards' Lodge, over which he presided with great zeal and ability.

In the year 1822, when his late Royal Highness the Duke of York,

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took upon himself the superintendence of the Prince of Wales' Lodge, Brother Smith became a member of that Lodge also, in which, for some years, he discharged the responsible and important duties of its treasurer, when, by command of his present Most Gracious Majesty, then Duke of Clarence, who had succeeded his late Royal Brother in the Master's Chair, he acted as Deputy Master for the years 1829 and 1830, when, at the annual appointment of Grand Officers, he was honoured by the M.W. G.M. with the office of Senior Grand Deacon. Brother Smith was likewise a member of the Prince of Wales' Chapter, in which he had presided in the several chairs.

At the time that our country was threatened with invasion, and volunteer corps were raised throughout the whole kingdom for its internal defence, Brother Smith was appointed Major-commandant of the Clerkenwell Volunteer Association.

We were favoured by some interesting anecdotes by our deceased Brother, which we may at a future period place before our readers.

William Macdonald, calico-printer with Messrs. Halliley and Co., of Wigton, was interred at the church there on Tuesday, Nov. 10. He was one of the principals of the Wigton Church choir, and a member of the St. John's Lodge of Freemasons (409). On his death-bed he requested that he might be interred with Masonic honours; and a dispensation was obtained from F. L. B. Dykes, Esq., D.P.G.M., to carry his wishes into effect. After the conclusion of the service, the Master of the Lodge stepped forward, and was about to commence the Masonic oration, when the clergyman interfered to prevent it, alleging that he should incur the censure of the bishop if he allowed them to proceed. We believe this to be the first instance of such interference, and we do not see what good reason there could be for suppressing a service which breathes throughout the purest morality and the most exalted piety. Beautiful as the Church of England service is, the Masonic one may rival it; and when it does not usurp the place, but merely follows in the train of the former, no harm could arise from its performance. At the cathedral church of this diocese, it has been frequently delivered with the sanction and approval of the resident dignitaries. Bro. Macdonald died after a short illness of about eleven days at the early age of 36. The loss of one thus cut off in the flower of his age has, as may be expected, proved to his wife and children a source of grief too deep for any language to express; but there are many others, also, who entertained for him the attachment which springs from the fraternal bond of Masonry. Brother Macdonald was for many years the Tyler of the Lodge, and in such capacity he endeared himself to them by the very strictest observance of the duties; he possessed a knowledge of music, and had a fine bass voice. His family are now destitute; but we trust the Masons of Wigton will look upon them with the tender eye of true charity.

On Friday, Nov. 25, at Staindrop, Brother John Hodgson, shoemaker, much respected and deservedly lamented. He was a Member of the ancient Order of Freemasons, and was buried, according to his expressed wish, with Masonic honours, with the exception that the vicar (the Rev. Mr. Merest), ungraciously refused to allow the officiating Master to pronounce an address over the grave.

Brother John Pierce died two months since, aged 72. He was a Member of the Jerusalem Lodge; and, together with Captain Deans

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lovers of nature to enjoy their recreation; and scarcely in any part of "merry England" can more real repose and genuine "otium cum dignitate" be met with than in this varied and agreeable neighbourhood. But to our duty. On arriving at Rasen early on the Thursday morning, in as delicious weather as autumn could bestow, clear, crisp, and exhilirating; the bells from the old tower gave notice that something more than usual gave life and animation to the scene. We found that the troop of yeomary had been an object of interest the preceding day, and had attended parade at Willingham House, whence they had returned, to join the Brethren in the pleasing duty of attending Divine worship. At about 11 o'clock the initiated were flocking to the National School, to commence the mystic process of tiling the Lodge, and shortly afterwards, the attractive procession issued from its doors in regular Masonic order, and comprised the Officers and Members of the following Lodges:—

Bayon's Lodge, Trent Lodge, Lindsey Lodge, Olive Union Lodge, Doric Lodge, Lodge of Harmony, Witham Lodge, St. Matthew's Lodge, Provincial Grand Lodge.

At church, which was crowded with attentive hearers, an admirable discourse was given by Brother the Rev. G. Coltman, P. G. Chaplain. The principal topics were the duties of loving one's neighbour as ourselves, and the connection which subsisted between Masonry and Christianity. Touching which, we might say with the Roman, "almost thou persuadest me to be a Christian," and a Mason! We are informed that the sermon is to be printed, and if so, there can be no doubt but that numbers will be equally with ourselves impelled to join a society in which so many kind feelings are engendered and cultivated.

The procession returned in the same order to the Lodge, where, as we understand, the P.G.M.* gave a luminous charge on the principles of Masonry. At three o'clock about eighty Brethren partook of a splendid dinner at the White Hart. The P.G.M. was ably supported by Brother Sir Edward Brackenbury, the G.S.W. as Vice, and right and left of him sat the Rev. Dr. Oliver, the D.P.G.M., and the Rev. G Coltman, the P.G.C., accompanied by the Rev. and distinguished Craftsmen. After the cloth was drawn, and "non nobis," &c., been sung by the choristers of Lincoln cathedral, the P.G.M. proposed "The King, the Patron of Masonry;" and in the course of an eloquent address observed that loyalty had ever been a distinguishing characteristic of Masonry in this country, and he did not doubt but that it would ever so remain. Whilst in some other countries the Craft were a proscribed society, the King of England felt it neither incompatible with the stability, or derogatory to the dignity of a presumptive monarchy to patronise the Craft, of which, before he filled his present exalted station, he had been a zealous member.

The toast was received with acclamation and four times four. "God save the King."

The P.G.M. then proposed "The Queen, the Patroness of the School for Female Orphans of Masons," and said, that the anxiety her Majesty had always displayed in the cause of benevolence entitled her to the gratitude of the country at large, but of the Craft in particular, benevolence being one of the great characteristics of Masonry.

The toast was warmly received and cheered. "The King loves the Queen, so do we."

* The Right Hon. C. T. D'Eyncourt.

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In proposing the next toast, the P.G.M. said, that he was sure he should be responded to by the heart of every Mason; it was, "His Royal Highness the Duke of Sussex, the Grand Master of Masons." In addressing Masons, it was perfectly unnecessary to say one word in recommendation of the Prince, who had for nearly a quarter of a century presided over them; and who had afforded in that time such incessant testimonies of unwearying zeal for the Craft. He sincerely congratulated the Brethren upon the recovery of His Royal Highness from the severe visitation which the Great Architect of the Universe had permitted to afflict him. Having the honour to be connected with the household of his Royal Highness, he had had opportunities of witnessing the exemplary fortitude which he displayed under the most trying circumstances of deprivation and pain; bereaved of the power of enjoying literary pursuits, which had for years been his chief solace, he still found consolation in those sublime truths which every true Mason is acquainted with; and the Craft will fully estimate the intensity of his zeal in the mystic art, when they know that his first public exertion after his happy recovery will be to attend a Masonic festival; and that the last exercise of his power of vision previous to his calamity was to append his signature to a Masonic document.

The heartiest acclamations succeeded the delivery of this speech, which we regret we are compelled to abridge, for want of space.

"Hail, Star of Brunswick."

The P.G.S.W. Brother Sir E. Brackenbury, having been compelled to leave the meeting early, the P P.G.D.C. Brother Cartledge was deputed to occupy his seat as Vice President; when he proposed in a comprehensive address the health of the Prov. G.M. the Right Hon. T. C. D'Eyncourt.

The Right Hon. P.G.M. thanked the Brethren for the cordial manner in which they had complimented him, and expressed his fears that the kindness of his worthy Brother had far exaggerated his merit. He deemed the office he held as one of the highest honours he had attained, and it was with pride and delight he met so numerous and respectable a body as were there assembled. He congratulated the Brethren on the large accession of numbers in the county of Lincoln, and he hoped the ennobling and beneficent principles of Masonry would still further extend, while he held that important office, in which he should endeavour to fulfil his duties to the utmost of his ability. (Cheers). To love our neighbours as ourselves; to resist oppression, come from whatever quarter it may; to fear God, and honour the King, are the great principles of Masonry, and of Christianity, as our Rev. Brother has so effectually expressed this morning. He felt peculiarly gratified by the meeting being held at a Lodge which had done him the honour to adopt the name of his residence as its title; and in a town with whose interests and prosperity he had been identified through many long years. With the most able and valuable assistance of his excellent friend Brother Nicholson, Prov. G. Sup. of W. he was repairing his old house, where he trusted he should, at no distant period, be found to discharge the duties of hospitality amongst his neighbours after the old English fashion; and when the P.G. Lodge next assembled at Market Rasen, he should hope to have the gratification of receiving his Brethren at Bayons' Manor. He concluded with again expressing gratitude for the cordial manner in which he had been supported during the time he had been at the head of this province. (Loud applause.)

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a most flourishing condition, and in that particular, as well as in many others, it may vie with most Lodges in the Craft.

The SALISBURY LODGE at Waltham Cross is increasing most extensively, and its respectability is equally observable.

SURREY.—"We are all stirring in this province, and anxiously waiting the summons from our respected Prov. Grand Master to attend a Grand Lodge. The Grove Lodge, Ewell, have held a Lodge of Emergency, for the purpose of addressing Lord Monson, expressing the pleasure which his appointment has afforded them. His Lordship, we understand, has intimated that it is not his intention to do duty by deputy, and will not require a Deputy Provincial Grand Master. This is something like business."

OXFORD.—The well known tact and zeal of the Deputy Grand Master of England, Lord John Churchill, give us promise that as Prov. Grand Master for this county he will soon "beat to quarters." The Alfred and Apollo Lodges are awaiting orders, and there is little doubt but the Brethren of Alma Mater will convince his Lordship of the esteem in which he is held, and of their anxiety to emulate his own example. A Provincial Grand Lodge cannot be held too soon.

PETERBOROUGH.—"It is with the most grateful feelings we can state, that our petition to the Grand Master has met with marked condescension, and hope in the course of a short time, perhaps even in a few days, to commence our Masonic duties under a new warrant. The revival of Masonry will be hailed with pleasure by all the Masons of the country. We understand that Dr. Crucefix, the J.G.D. has received directions to consecrate the Lodge."

POMFRET LODGE, 463.—The Brethren intend to celebrate the Festival of St. John, at their Lodge-room, Northampton, on Tuesday, the 27th of December. J. Marshall, W.M.

P. S. Dinner on the table at three o'clock. The Lodge will assemble for Masonic Business at one.

CAMBRIDGE, *Oct.* 3.—The Brethren of the Scientific Lodge bespoke the theatre the above evening, under the hope that they should be enabled to transmit a handsome account of the profits to the Treasurer of the Asylum for the Aged Freemason, in aid of the funds now collecting; but we regret to state that the very rainy and boisterous weather on the night, prevented the attendance of the great numbers who would have supported the praiseworthy attempt; as it was, the audience consisted of many ladies of the highest respectability, many indeed who do not usually attend the theatre, but who upon this occasion were the more welcome, from the moral support their presence occasioned. The Provincial Grand Master was also present, with Bros. Barker, Rowe, Rance, and the Brethren of the Cambridge Lodges, and were all delighted with the performances, which passed off with great spirit. The address, written by Douglas Jerrold, and spoken at the English Opera House, was most impressively delivered by Mr. Nantz. It is some satisfaction to add, that although no profit was made, no loss was sustained, and we hear that the Cambridge Brethren are turning their attention to effect their wishes very shortly by some other endeavour to gratify the ladies and to support the Asylum.

CHESHIRE.—The Freemasons of this and the neighbouring provinces have been much disappointed that the health of his Royal Highness the

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Duke of Sussex, Grand Master of England, did not permit him to attend a Provincial Lodge in Chester, during his sojourn at Kinmel Park. A deputation, constituted by Lord Combermere, P.G.M. of Cheshire, and consisting of his D. P. G. M. John Finchett Maddock, Esq. and Dr. Phillips Jones, waited upon the Grand Master at Lord Dinorben's, to invite him to attend a Lodge in Chester. His Royal Highness expressed great regret that his health during the last few months had compelled him to decline accepting invitations of this nature in several parts of the kingdom. His Royal Highness assured the deputation that his greatest ambition was to possess the esteem of the Craft, and that the chief object of his anxiety was its prosperity.

Dec. 7.—At the Lodge of Cestria, held at the Royal Hotel, Chester, which Lodge is in a most flourishing state, Bro. H. Wilbraham was unanimously re-elected W. M., Brother S. Brown, Treasurer, and the general business transacted. A letter was read from the Prov. G.M. Lord Combermere, announcing the pleasing intelligence that his Lordship accepted the invitation to dine with the Brethren at the celebration of St. John's day, should his health and circumstances permit.

STAFFORDSHIRE.—The Brethren of the Menturia Lodge, No. 606, held at the Albion Inn, Hanley, Staffordshire Potteries, celebrated the anniversary, on Wednesday the 21st, when the installation of the Master for the ensuing year was performed. The Lodge was opened at two o'clock in the afternoon. The Brethren of the Craft within the province and the surrounding neighbourhood attended in strict Masonic clothing, and after the Lodge duties ceased, adjourned at four o'clock to banquet.

The Brethren of the Royal Chartley Lodge, No. 427, will hold the Anniversary of St. John, on Tuesday, the 27th day of December instant, at the Shire Hall, Stafford, when the installation of the Master for the ensuing year will take place.

The Lodge will be opened at two o'clock in the afternoon. The Brethren of the Craft within the province and the surrounding neighbourhood, are hereby respectfully invited to attend, and to appear in strict Masonic clothing.

Dinner on the table at the Three Tuns Inn, at four o'clock precisely.

By order of the W.M.

W. SEDGLEY, Secretary.

MARKET RASEN, *Oct.* 20.—The rising importance of Rasen, it being the centre of an important district of Lincolnshire, claimed from us as being the public organ of communication for the northern division of Lincolnshire, that a correct account should be given of its public proceedings. At no distant period the place was scarcely one degree removed from a paltry village, consisting of a single street of scattered trade, with thatched houses, in which the barber's shop formed the grand rendezvous of village politicians to discuss the news or to lay a rate. Its improving aspect now bespeaks that its society and dealings have placed it among our substantial market towns, and a short time will see it emulate its neighbours in well-lighted streets and spacious foot-pavements. Already its weekly market finds an outlet for 2000 quarters of corn, and few places can boast of more attractions for the rural retirement of those who seek to unite the pleasures of the country with the convenience of the town. At a short distance rise the magnificent sweep of hills known by the name of the Wolds; near at hand are tracts of recently reclaimed land inviting the sportsman and the

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"The Fine Old English Gentleman."

The P.G.M. then gave the health of Lord John Churchill, D.G.M. (Three cheers.)

The P.G.M. then begged to propose the health of the Rev. Brother D.P.G.M. Oliver. If any had reason to acknowledge obligations to another, it was himself, who owed so much to the valuable assistance he had received from him. The Rev. Brother, with that genuine humility which was his characteristic, having feared that his residence in a distant country would preclude his efficient services to the Craft of this province had tendered his resignation; but the unanimous request of the Brethren had induced him to consent to remain in the office at much personal inconvenience to himself. They could not have spared such an example of Masonic worth. For himself, he should say that he would be without a rudder to steer by, for he could not pretend to vie with him in Masonic lore; and, adorned as it was in our Rev. Brother with every Masonic virtue, they would have lost a treasure. He congratulated the Brethren on possessing as D.P.G.M. an author, whose writings, illustrative of the principles of Masonry, were esteemed as a standard in every Lodge in Europe. He needed no testimony of his to recommend him to the esteem of the Brethren; and with the utmost gratification he was able to announce that he had made arrangements to be in this province for six months in the year, and thus be better enabled to afford them the advantages of his experience and skill. For himself, he acknowledged that whatever Masonic merit he possessed was reflected from him who had been the guide of them all, and his counsellor since he held the office of Provincial Grand Master. (Three times three and one cheer more.)

The Rev. Dr. Oliver, D. P. G. M., said he felt the greatest diffidence in expressing how extremely gratified he was in meeting the Brethren on the present occasion, and in acknowledging their kind notice of him. After the splendid specimens of oratory, that they had heard from the Right Hon. P. G. M., his own diffidence was much increased by the reflection, that his Right Hon. Brother had spoken more of him than he deserved. It was in the perfect recollection of most of those who were now present, that at the last assemblage of the Brethren at Lincoln, he, the D. P. G. M., had given notice of his intention of retiring from that office, and he had explained that such intention had not been caused by any disregard for the sublime science of Masonry, but must be attributed to other circumstances—and that, so far from intending to depreciate the high honour he had held, it was to promote the spread of Masonry in Lincolnshire that he had avowed his intention to retire. Having become a resident in a distant part of the country, he thought it was better to resign than to leave the district unprovided with a D. P. G. M. on the spot, who might more efficiently perform the duties of the office than he could hope to do at so great a distance. This was his sole motive for wishing to retire, and although he had received many pressing letters from the P. G. M. and others to continue in that official capacity, he should have resisted the kindly meant entreaties of his friends, had he remained a non-resident. He was happy to say that arrangements had been made which would permit him still to hold the office with benefit to the Craft, as he should in future reside six months alternately at Wolverhampton and in Lincolnshire; and he therefore saw no impropriety in acceding to their wishes, by resuming his station amongst them. He had much pleasure in doing this, because the office had been

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the object of his fondest ambition. He prized it as the highest honour to which he could aspire. Since he had known Masonry in this county, the numbers of Brethren were doubled and trebled, and must and will increase still further, so long as its beneficent principles are illustrated in the actions of its members. He considered it a fortunate circumstance that Masonry in Lincolnshire was presided over by such an excellent P. G. M.—a man who, with the most enlarged and cultivated mind, united in his person a perfect specimen of the Old English Gentleman; and it gave him much pleasure as an antiquary, to learn that his Right Hon. friend was about to revive the baronial style of hospitality in the county. The inhabitants of Market Rasen and the neighbourhood might now anticipate a revival of those good old times, when the landlord would be surrounded by a devoted and happy tenantry, who will joyously welcome his periodical returns to his patrimonial domain, when the parliamentary vacations permit him to devote his elegant leisure to the performance of kind philanthrophy, that will endear him to all, and realise for him the appellation of being the father of his people. It was a credit and honour to the Masons of Lincolnshire to live under the directing counsels of such a Provincial G. M., and not less a proud honour to himself, that he had the gratification of being his Deputy. But, continued the Rev. Doctor, let us return to Masonry in general. I have been connected with Masonry from my youth, and am convinced, by much reading and reflection, that Masonry, next to Religion, is one of the most beneficent gifts of God to man. It teaches the study of the glorious works of creation; directs the speculative Mason's view from Nature up to Nature's God; and incites him to fear and reverence that Great and Almighty Being, who, as the Great Architect of the Universe, is able to build up and to pull down at his sovereign will and pleasure. He who attempts to disconnect Masonry with Religion, will remove our principal landmark—the very foundation on which our science rests. The Pedestal in a Mason's Lodge is furnished with the Holy Bible, as the great basis of our faith and practice, and the depository of our moral instruction; while the Jewels, both moveable and immoveable, bear a distinct and unequivocal reference to justice and integrity, piety, faith, and a conscience undefiled before God and man. In a word, Freemasonry is in accordance with the genuine feelings of every good man's heart. If we investigate the works of nature and art, how curious soever they may appear, they are equally the result of pure Masonic principles. Should we descend into the bowels of the earth, and view the mineral kingdom in all its vast and mysterious variety—should we soar to the firmament above, and contemplate the sun, the moon, and all the host of heaven, moving in their orbits with majestic order and regularity through the vast expanse—all this wondrous machinery is an illustration of our glorious science. Thus a Mason's Lodge is a place where the ignorant are taught wisdom, and the dissolute, piety; and where science is cultivated with reference to all those interests which are most dear to us, both in this world and that which is to come. Charity, or that universal system of benevolence which is so highly eulogized by St. Paul, is the aim and end of all our speculations; and at the last great day, when the secrets of all hearts shall be disclosed, the uninitiated enquirers into the drift of our mysteries, will be astonished to find that the great and absorbing secret of Masonry was, to confer benefits on our fellow-creatures.

The Provincial Grand Master proposed the health of the P. G. Chaplain, Brother Coltman, whose admirable discourse had made the deepest

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impression on the congregation, and was calculated to advance Masonry in the Province to an eminent degree.

The P. G. Chaplain returned thanks in a very eloquent and impressive speech.

The P. G. M. proposed as the next toast, the health of Brother Sir Ed. Brackenbury, the P. S. G. W., and expressed his deep obligation to him for the efficient manner in which he acted as his Deputy at the, Provincial Meeting at Gainsbro' last autumn.

He then proposed the health of Brother Turner, the P. G. J. W. whose deep researches in our mysteries did him so much credit, and rendered such important services to the Craft.

Brother Turner returned thanks, and called the attention of the Brethren to the noble exertions of the Duke of Leinster in his place in Parliament, in securing to Freemasons the uninterrupted exercise of their mysteries, whilst all other secret societies were declared illegal.

The P. G. Master proposed the health of Brother Nicholson, P. G. Sup. W., and expressed his obligations to the Brethren, having by their adoption of him as such, been the means of introducing him, the P. G. M. to a Brother who was rendering him the most valuable assistance. His great abilities, elegant taste, and admirable temper had made his assistance a delight to him, and when his house was completed he thought it would not fail to reflect some credit upon the Provincial G. Sup. W. of the county of Lincoln. He proposed his health, however with equal gratification as a Friend and Brother, and not merely as an Officer of the Lodge.

Brother Nicholson returned thanks in a very grateful and effective speech. The P. G. M. proposed the health of Brother Barton, the Master of the Bayons' Lodge at Market Rasen, under whose auspicious management, the P. G. Lodge had assembled. He had known him from his earliest youth, and esteemed him amongst his best, truest, and most valuable friends, and he constantly proved himself a most admirable Mason, by his active benevolence, and the whole of his bearing in private life.

The meeting then broke up, and thus concluded the proceedings of the day.

YORKSHIRE PROVINCIAL GRAND LODGE.—At a general communication of the Lodges in the province, holden by special appointment at York, on Wednesday, the 19th of October, 1836, present, R. W. the Hon. Thomas Dundas, *M.P.* P.G.M., on the Throne; V.W. Timothy Hutton, Esq., D.P.G.M.; V.W. Henry Burton, Esq., *M.P.* J.P.G.W.; V.W. Rev. William Taylor, *S.C.L.*, *F.R.S.*, P.G.C.; W. John Seller, Pro.-D.P.G.M.; Brothers John Pearson, P.G.T.; Edward Butler, P.G.S.; Thomas Feetam, S.P.G.D.; Edward Elgin, P.S.P.G.D.; George Woodall, P.S.P.G.D.; John Browne, P.J.P.G.D.; Charles Robinson, P.G.D.C.; Jeremiah Stark, P.P.G.D.C.; William Plows, P.G.S. of W.; John Duncan Dawson, P.G.S.B.; the P.G. Stewards for the day, with the Masters, Past Masters and Wardens of several Lodges.

The Provincial Grand Lodge was opened in due form, and with solemn prayer. A note was received by express from the Senior Provincial Grand Warden, Henry Preston, Esq., regreting his inability to attend the meeting, through unexpected business of an urgent nature. The minutes of the last Provincial Grand Lodge were read and confirmed, together with the statement of the P.G. Treasurer's accounts, which were passed and allowed. The P.G. Secretary reported the loss which the Fraternity had sustained since the last general communica-

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tion, in the death of their lamented Brother, the Rev. Frederick Kendal, Provincial Grand Chaplain, which was received with every demonstration of sorrow and condolence. The R.W.P.G. Master, was then pleased to nominate and appoint the following Brethren to be Provincial Grand Officers for the ensuing year, viz.:—Timothy Hutton, Esq., D.P.G.M.; Henry Preston, Esq., S.P.G.W.; Henry Burton, Esq., *M.P.*, J.P.G.W.; the Rev. William Taylor, *S.C.L.*, *F.R.S.*, P.G.C.; John Seller, Pro.-D.P.G.M.; John Pearson, P.G.T.; Edward Butler, P.G.S.; Thomas Bentley Philips, P.G.R.; Thomas Feetam, S.P.G.D.; James Carter, J.P.G.D.; Charles Robinson, P.G.D.C.; William Plows, P.G.S. of W.; Frank Appleyard, P.G.S.B.; John Duncan Dawson, P.G.S.B.; George Leng, P.G.O.

The Provincial Grand Master intimated his intention of holding, in future, the Provincial Grand Lodge annually—the next meeting to be under the direction of the Lenox Lodge, at Richmond.

All the Lodges in the province having communicated, and no other business intervening, the Provincial Grand Lodge was closed in due form, and with solemn prayer: and the Brethren adjourned to the Falcon Inn, where they partook of a sumptuous banquet, provided by Brother Seller with his usual liberality—and after an evening spent in convivial harmony, they separated at high time, in that peace and love for which the Order has been conspicuous from time immemorial.

STATEMENT OF THE P. G. TREASURER'S ACCOUNTS.

Brother John Pearson, P.G.T. in account with the P.G. Lodge.

	Receipt.	£.	*s.*	*d.*
1835.	To balance in hand, per account published and al-			
1836.	lowed - - - - - -	5	16	10
Oct. 19.	To one year's contribution from Humber Lodge, for 1836 - - - - -	1	16	3
	To one year's ditto from Lenox Lodge, for 1836 -	1	1	0
	To one year's ditto from Union Lodge, for 1836 -	0	16	0
	To two year's ditto from Minerva Lodge, for 1830 and 1836 - - - - -	2	0	6
	To one year's ditto from Constitutional Lodge, for 1836 - - - - - -	0	19	0
	To one year's ditto from Lion Lodge, for 1836 -	1	3	0
		£13	12	7
1836.	*Disbursements.*			
Feb. 1.	Paid for printing 50 Communications of the Minutes of the P.G.L. on 22nd Oct. 1835 - -	0	15	0
1836.	Paid P.G.S. for sundry postages connected with the meeting in 1835 - - - -	0	3	0
Sep. 15.	Paid for printing circular notices for P.G.L. meeting on 19th October, 1836 - - -	0	3	6
	By P.G.S. for stationery, &c. - - -	0	2	0
Oct. 21.	By P.G.S. for postages, &c. including notice to the Grand Lodge in London - - -	0	4	6
	By two Tylers on 19th October, 1836 - -	0	10	0
	By wax lights, ditto - - - -	0	7	6
	To balance in the P.G. Treasurer's hand on 9th Nov. 1836	11	7	1
		£13	12	7

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BEVERLEY.—The Constitutional Lodge of Free and Accepted Masons at Beverley, have addressed the Worshipful Grand Master, His Royal Highness the Duke of Sussex, on his recent restoration to sight. The address was forwarded to Henry Burton, Esq., *M.P.*, Provincial Junior Grand Warden of the East Riding, to be by him presented. In consequence, however, of Mr. Burton having left London, it was presented to his Royal Highness by the Grand Secretaries.

DURHAM.—Sir C. Sharp, Provincial Grand Master, for the county of Durham, held a Grand Lodge at Sunderland, on October 26th, which was very numerously attended by Brethren from the different Lodges in the province. The business of the day was transacted in the Phœnix Lodge room, the use of which was courteously granted by the members of that Lodge for the occasion. An address of congratulation to the Duke of Sussex, on the restoration of his sight, was agreed to; and the following Brethren were appointed officers for the ensuing year:—Sir H. Williamson, Bart., P.G.S.W.; William Mills, Esq., P.G.J.W.; Rev. Geo. Townsend, P.G.C.; J. C. Carr, P.G.T.: R. Spoor, P.G.R.; J. P. Kidson, P.G.S.; Robert White, P.G.S W.; Thomas Hardy, P.G.D.C.; Matthew Thompson, P.G.S.D.; Wm. Croudace, P.G.J.D.; J. Spark, P.G.O.; Robert Robson, P.G.S.B.; Robt. Parkinson, P.G.S.B.; Geo. Walker, P.G.D.; Wm. Robinson, P.G.S.B.; Grand Stewards, Granby Lodge, 146, Geo. Ornsby and J. S. White. In the afternoon, between sixty and seventy Brethren sat down to an excellent dinner in the long room at Kay's Hotel, at which Sir Cuthbert Sharp presided, supported by Mr. Hedworth Lambton, Colonel Beckwith, Capt. Boss, &c. &c. Sir Hedworth Williamson was prevented from attending by indisposition. The usual Masonic toasts were given; and the health of the Earl of Durham, the Provincial Grand Master, was received with long-continued and enthusiastic plaudits. Sir C. Sharp, in proposing the toast, read a letter from Lord Durham, the conclusion of which ran thus:—

"Recommend me, I pray, to the kind remembrance of the Brethren—assure them that I feel the deepest interest in their welfare; and that nothing but the humble hope that I may be advancing the honour and welfare of our common country here, would induce me to consent to so long a separation from those public and private interests which so closely attach me and my family to the county of Durham."

Mr. H. Lambton spoke in acknowledgement of the compliment paid to his noble relation. During the evening, several speeches were delivered by that gentleman, the chairman, and others.

NEWCASTLE-UPON-TYNE.—The Installation of the Worshipful Master and other Officers of the Newcastle-upon-Tyne Lodge, No. 24, will take place at their room, Freemasons' Hall, Corn Exchange Hotel Yard, Newcastle, on Tuesday, 27th day of December, 1836, being the festival of St. John, at which the presence of all Master Masons is respectfully requested. By order of the W.M.

THOS. HALL, Sec.

The Brethren will afterwards dine together at Brother J. R. Wilkin's, Half Moon, Mosely Street.

LANCASHIRE.—PROVINCIAL GRAND LODGE, BOLTON.—The sudden decease of the distinguished Mason, Brother William Meyrick, Esq., acting P.G.M. for E.D.L., having caused Brother T. Preston, Esq. D.P.G.M. for E.D.L. to postpone holding a P.G.L. at Bolton, without

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the authority of His Royal Highness, the Duke of Sussex, M.W.G.M. of England, upon the necessary dispensation being forwarded to him, Brother Preston, D.P.G.M., appointed the Provincial Grand Lodge for E.D.L., to be held at the Swan Hotel, Bolton, Lancashire, the 9th of November, 1836; and the necessary notices were accordingly issued to the several Lodges in the division. Early on the morning of the appointed day, although the weather was very unpropitious, such was the zeal of the Brethren to do honor to the Craft, that scarcely fewer than 400 had assembled in the large room at the Swan, which had been prepared with the select furniture of the several Lodges in Bolton. The hour of meeting was 9, about 10 the Throne was occupied by Brother R. Burton, Esq., W.M. of Lodge 44, as the senior one in the E.D.L. who appointed, as his Senior Warden for the day, Brother Smith, W.M. of Lodge 50, Bury; and the other Masters of Lodges present, according to the seniority of their Lodges, were called upon to fill the other offices. After the Brethren present had been vouched for, the Lodge was opened with solemn prayer, in due form, in the three degrees. Shortly after, intimation was given to the R.W. D.P.G.M., that the Brethren waited his presence, and he shortly entered the Lodge in procession, attended by a numerous body of P. and P.P.G. Officers, in their splendid costumes, to the solemn accompaniment of the organ, exquisitely played by the P.G.O., Brother Harrison, of Manchester. Brother Burton then gave place to the R.W.D.P.G.M., who appointed Brother Stephen Blair, Esq., of Mill Hill, Bolton, P.M. of 44, and P.G.J.W., P.S.W. for the day, and Brother Dunberry, P.J.W. The P.G. Lodge was then opened in due form. At the desire of the R.W.P.G.M., the P.G.S. Brother Threlfall, of Manchester, then read the dispensation of His R.H. the Duke of Sussex, M.W.G.M. of England, authorising Brother Preston to hold the said P.G.L. Amongst the earliest business then gone into by the R.W.P.G.M., was the proposing an Address to His Royal Highness, the M.W.G.M. of England, upon his happy recovery of his sight, which passed by the Brethren with an acclamation of unanimity. An Address of condolance to the widow and family of the late lamented P.G.M. for E.D.L., having been voted at a previous P.G.L., the widow and family's reply was now read and unanimously ordered to be entered on the minutes of the proceedings. Other business connected with the division was then transacted, and votes of thanks unanimously passed to the several P.G. Officers. Those to Brothers Threlfall, P.G.S., and Richard Daly, Esq., P.G. Treasurer, and S.W. of 44, were received with marked approbation, on account of the zeal they had shown for the interest of the Royal Order, in the discharge of their important duties. Both Brothers were unanimously re-elected, as was the P.G. Tyler, an old esteemed Mason, whose name we regret we do not recollect. It is sufficient to add, that the R.W.D.P.G.M. passed a high encomium upon him. Other P.G. Officers were installed; and the R.W.D P.G.M. subsequently, upon the minutes of the proceedings of the former P.G.L. being read, brought forward the subject of the propriety of establishing a Provincial Fund of Benevolence, for the relief of indigent Masons, their Orphans, &c. The rules to regulate which had been already sent to the Masters of all the Lodges in the Division. It had been previously dissented from by several Lodges, on the ground, that they already had sufficient funds of their own to meet any emergency. Amongst the opponents who respectfully now stated his objection to it, on the same grounds, was Brother Walker, W.M. of

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Prince Edwyn's Lodge, Bury, No. 150; Brother Gooch, of Lodge 44, Bolton, spoke at some length in support of the views of the R.W.D.P.G.M. He contended, that Masonry being an universal science, and, like the light shed upon us by the Most High, intended for the benefit of God's creatures, it was a departure from the genuine principles of the Royal Order to give it the mere character of Benefit Societies, by each Lodge assuming an exclusive character and depending upon its own funds, in preference to a general Fund of Benevolence, to which all would have an equal claim; and he trusted to see the day when such views would be abandoned.

The R.W.D.P G.M. said, that the reliance of Lodges upon exclusive funds of their own was not by any means viewed favourably at Head-quarters, and he should not be surprised if something was shortly heard from thence on the subject.

Brother Gooch, of 44, then moved that the subject be at once put to the vote, which was seconded, but withdrawn at the request of the R.W.D.P.G.M. and some other Brethren, for the present. The R.W.D.P.G.M. then said, he understood some Brethren at Blackburn had purchased a Lodge warrant, without the permission of G.L. of England, and asked if there were any Brother present cognizant of the circumstance. Upon a Brother stating he was, he was asked if the parties were willing to give up the warrant. After a short pause, an answer was given in the affirmative. The R.W.D.P.G.M. then complimented the parties upon their ready acquiescence, and added, that in the event of a refusal, he had instructions from the Grand Lodge to demand it. The business of the R.W.P.G.L. being closed, the Brethren then went in procession, preceded by an excellent band, from the Lodge to the parish church, the use of which had been kindly granted by the Vicar, the Rev. J. Slade, *A.M.*, in strictly Craft clothing, with banners, &c. &c. in close accordance with the Book of Constitutions, where the service was read, and an admirable discourse delivered to them by their estimable P.G.C. Brother Birkett Dawson, *B D.*, P.M. of Lodge 44, and a most zealous lover of the Order. During the service, a collection was made amongst the Brethren for the benefit of that excellent charity, the Bolton Dispensary, which amounted to upwards of 6*l.*, and was increased by a Brother of Lodge, No. 3, whose name we do not recollect, presenting Brother S. Blair, Esq., with a guinea. The Brethren returned to the Swan Hotel in the order they went, and shortly after sat down to one of the most sumptuous dinners we ever remember to have seen placed on a table. The R.W.D.P.G.M. and all the Brethren present were so much gratified with the exertions of the host and hostess, Mr. and Mrs. Ward, that an unanimous vote of thanks was passed to them, and a deputation appointed to wait upon them to express the approbation of the R.W.D.P.G.M., and the rest of the Brethren. Game of every description was placed on the table in profusion, and here we feel bound to notice the thanks that accompanied the health of Brother S. Blair, Esq., who filled the Vice-chair, as S.W., and had occupied himself some days previously, shooting over his well-preserved moors and manor, that the Craft might not lack the delicacies of the season. After the cloth was drawn, the R.W.D.P G.M. proposed a round of Toasts, drunk with Masonic Honours, including, "The King and the Craft"—"H. R. H. the Duke of Sussex, M.W.G.M."—"Lord Dundas, Pro.-G.M."—"Lord John Churchill, D.G.M."—"The Rev. B. Dawson, P.G.C."—"Lord Suffield, S.W. of England"—

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"L. N. Starkie, P.G.M. of W.D."—"Lord Combermere, P.G.M. of Cheshire"—"Old England"—"Lord Mexborough, P.G.M.—W. Yorkshire" —"To every fair and faithful she, who loves the Art of Masonry"— which were followed by the healths of Brothers S. Blair, Dunberry, Threlfall, The Stewards, The Town and Trade of Bolton, and the Boroughreeves, The W.M's. of the several Lodges, and thanks to them for their attendance, &c. &c. Numerous songs were sung of the true Masonic Order, By Brother Longworth, P.P.G.J.W. &c., and Brothers Blair, Daly, Dunberry, &c., and never, perhaps, was there a happier meeting since the Royal Order graced the land. The wines were varied and excellent. About 120 sat down to dinner with the R.W.D.P.G.M. and several parties of the Brethren partook of refreshment and substantial dinners at the houses in Bolton, where the different Lodges are held. It was a glorious day for the Craft.

WARRINGTON.—Masonic Festival on laying the key stone of the bridge over the Mersey at Warrington, on Thursday, the 22nd instant. Le Gendre N. Starkie, Esq., Provincial Grand Master for the W. D. of the county of Lancashire, presided on the above occasion. The sermon was preached at the parish church, by the Rev. T. V. Bayne, M.A. Brother Stubbs's Liverpool Royal Harmonic Band attended.

CUMBERLAND.—WIGTON, ST. JOHN'S LODGE, No. 409, *June* 24.—Since the commencement of this Lodge it has been usual to hold a procession every seven years; in conformity with this custom, and also for the revival of Masonry, a warrant of dispensation was granted by our D.P.G. Master, F. L. B. Dykes, Esq. of Cumberland, to carry the same into effect, and who kindly favoured us with his presence on the occasion. Several deputations from the sister Lodges in the county attended, and we were also highly gratified to witness several influential Brethren from the neighbourhood, viz. T. Reed, Esq., Tiffen and Rigg, Esqrs. Bro. R. Dugdale, sen. &c. &c. The Lodge was opened at nine o'clock in ample form, when Mr. John Ribchester was initiated into the first degree of Masonry. At half past ten o'clock the procession was formed in Masonic order, preceded by music, and headed by the D.P.G.M., F. L. B. Dykes, Esq. and his provincial officers. The procession was of a most imposing character, the streets were lined with a vast concourse of people from the town and neighbourhood, and altogether the sight was singularly effective. On arriving at the church doors the Brethren halted, forming two lines, through which the D.P.G.M. and his officers passed into the sacred edifice, followed by the rest of the procession in inverted order, when the Rev. J. Ray delivered a beautiful and appropriate discourse from the words "Jesus wept, behold how he loveth." At the conclusion of the service the Brethren formed in the body of the church, when they returned to the Lion and Lamb Inn, preceded as before by the town band, where a sumptuous banquet was provided by Brother Wm. Buttery, and upwards of one hundred sat down to dine. The Masonic furniture was tastefully decorated with evergreens, and interspersed with a most splendid display of beautiful flowers. The D.P.G.M. filled the chair, supported on the right by Brother Walker, W.M., on the left by Brother Wallas, P.M. of the said Lodge, also the provincial officers right and left. After the cloth was removed, "Glorious Apollo" was sung by Brothers Smith, Lamonby, Langhorn, and M'Donald, when the D.P.G.M. rose and proposed the toast of "The King, Grand Patron of our Order," which was loyally cheered, and followed by the national anthem, "God save the King."

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The next proposition from the chair was, "His Royal Highness the Duke of Sussex, Most Worshipful Grand Master," which was received with unbounded applause. Song, "The De'il," by Bro. M'Donald.

The next toast given was "Our Prov. G. Master, Sir J. R. G. Graham, *M.P.*" received with applause, and followed with a song by a Brother of the Longtown Lodge.

The W.M. next rose and proposed the health of "Our D.P.G. Master," with a neat address, which was received with immense cheering. After the bustle was subsided, Glee "Hail to the Craft," when the D.P.G.M. rose and expressed his thanks for the flattering and feeling manner in which his health had been drunk, and assured them he felt highly delighted with the order and harmony that marked the proceedings of the day, and in return toasted "Viscount Fincastle, Grand Master of Scotland." The band, "Rule Britannia."

Then followed "The Duke of Leinster, Grand Master of Ireland," which was received with unbounded applause and immense cheering. Song by Brother Smith, "Come, ye Masons, hither bring."

"Prosperity to the Harmony Lodge of Carlisle," which was followed up with a beautiful address by Brother C. Hodgson. "The Union Lodge of Carlisle," which was replied to by the W.M. of the same Lodge. "The Longtown Lodge, health and prosperity to the Members in general," reply by the W.M. of the same. Then followed in succession, "The Wigton St. John's Lodge, may she continue to exhibit that pureness of morality and usefulness of science to her sister Lodges in the province which she hitherto has done, and finally, may she continue with the utmost vigour to further all useful measures for the benefit of Masonry in general." Glee, "Hail, mysterious, glorious science." The W.M. then rose with feelings of deep sympathy in behalf of his Warden and Brethren, and returned his warmest acknowledgment for the gratifying compliment and honour conferred upon the Wigton St. John's Lodge, and assured them they would be ever ready when called upon to render every assistance in their power for the benefit of the Craft, either individually or collectively.

The pleasures of the day were much enhanced by our D.P.G.M., who by his courtesy and kindness enlivened the Brethren with songs, &c. until six o'clock, when he retired amidst the most enthusiastic cheering, which continued for several minutes.

After the retirement of our D.P.G.M. the chair was amiably filled by our worthy Brother John Lemon, who kept up the conviviality of the meeting by songs and toasts from the Brethren in general until eight o'clock, when the ball commenced, and a splendid display of the fair sex was admitted to add to the pleasures of our septennial festival, and which continued to the hour of high twelve.

PEMBROKE DOCK.—LOYAL WELCH LODGE, 525.—I am happy to have it in my power to inform you, for insertion in your valuable periodical, that the affairs of Masonry in general, and the Loyal Welch Lodge in particular, even here "in the far west," are in a prosperous state. This, however, is now the only Lodge holding meetings within the county, and consequently candidates from distant parts thereof flock to it for the enlightenment of initiation. Perhaps we boast "in this remote part of the island," of what few other Lodges can, namely, an uninterrupted series of successive monthly meetings, both winter and summer, ever since our establishment in the year 1824. For the last two years, under the able presidency of Messrs. Young and Doidge, the Masters, a con-

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siderable increase of members has taken place, and there can be no doubt that while the system of economy continues which has hitherto been observed, it must flourish like

"The green bay tree near the river Jordan."

Their festive meetings, which generally take place twice a year, are conducted with becoming regularity, for the members ever bear in mind that

"Order is Heaven's first law."

At the last, which was held on St. John's day, "harmony, order, and brotherly love" prevailed. A number of excellent songs, glees, duets, &c. were sung by the members and visitors. Among the rest the following, composed by Brother Thomas, P.M. expressly for the occasion.

Though Masonry oft is severely abused,
And of keeping things secret as often accused,
Yet these paltry attacks we can treat with disdain,
Determined its secrets and rights to maintain;
For WISDOM directs our transactions,
STRENGTH supports us 'gainst ignoble factions,
While BEAUTY adorns all our actions—
So here's health and success to the Craft.

In Lodge when assembled each officer stands
Obedient, to execute all the commands
Of the Worshipful Master, as in duty he's bound,
And cheerfully do all his wishes go round,
And as cheerfully are they attended,
The most testy can't *there* be offended,
For *there* Justice and Mercy are blended—
A bumper then fill to the Craft.

There BROTHERLY LOVE and pure *Friendship* unite,
There TRUTH too is found, each good Mason's delight;
RELIEF's always ready with outstretched hand,
To supply what a *Brother* may justly demand;
And "*sweet* HARMONY" 's sure of her station,
FIDELITY stops innovation,
Thus all things promote regulation—
Who'll refuse then a toast to the Craft.

(*Spoken.* The toast then, Brethren, I would propose is)

Then oh! may this science, so pure and so good,
Be more widely spread, and be more understood;
And may all who partake of its blessings below,
Who receive without murmur "the word and the blow,"
Find access to the Grand Lodge above,
Where *happiness, wisdom,* and *love,*
Will for ever and ever improve—
(*Spoken.* This—this) Is the toast I would drink to the Craft.

G.

PENZANCE.—MOUNT SINAI LODGE, No. 142.—Held at Freemason's Hall, Penzance, 11th July, 5836, 1836, at high twelve.

By virtue of a dispensation from the very Worshipful Brother Philip

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Vyvyan Robinson, Esq., Deputy Provincial Grand Master, and at the special request of the worshipful the mayor, aldermen, and burgesses of the borough of Penzance, to assist in the ceremony of laying the foundation stone of the New Guildhall and Market House.

The Lodge was opened in the first degree. Brother Richard Pearce, Provincial Grand Senior Warden for Cornwall, and Worshipful Master of No. 142, read letters which he had received from the D.P.G.M. Bro. Robinson, the Past P.G. Chaplain Bro. the Rev. C. V. Le Grice, and the P.G. Sec. Bro. Ellis, expressive of their regret at being unable to attend on so interesting an occasion. Bros. Robinson and Ellis having other and prior engagements that they could not postpone, and Bro. Le Grice being confined to his bed by an attack of gout. The thanks of the Lodge were voted to the said Brothers, for the kind manner in which they had on all occasions supported the respectability of the Craft. The Lodge was then formed in order, and, preceded by an excellent band, proceeded to the Grammar School. The particulars of the public ceremony are so well detailed in the columns of the *Falmouth Packet* paper, that we enter them hereunder as an accompaniment to the minutes

On the return of the Lodge to Freemason's Hall, a vote of thanks was passed unanimously to the presiding officer, Brother Pearce, for the very effective manner in which he had planned and conducted the entire ceremonies of the day, and for the able and zealous support which he had on all occasions so freely accorded to the best interests of Masonry. This compliment was acknowledged by Bro. Pearce, who declared that the approbation of the Brethren would always be deemed by him an ample reward for any services he might have it in his power to afford the Craft.

The labours of the Lodge were closed in harmony and peace, at half past three o'clock.

Ceremony of laying the Foundation of a New Guild Hall and Market House at Penzance.

On Monday, 11th of July, 1836, the foundation-stone of the New Guildhall and Market-house was laid with Masonic honours. The building, which is to be of cut granite, of the Grecian Ionic order, will be 180 feet in length, and averaging 35 in breadth. The Guildhall, upwards of 50 feet long, will occupy the eastern end, with a handsome portico in its front. The Market-house will extend about 130 feet west from the Guildhall, presenting north and south fronts, having pilastres and a pediment in each centre, over which will be erected a handsome dome, containing a circular room of more than 25 feet diameter, surmounted by a cupola for a public clock. The elevation of the structure will be about 100 feet. The western front will correspond with the north and south pediments. The interior arrangements are admirably calculated for the public business of the town, and reflect great credit on Mr. William Harris, of Bristol, who has been selected as the architect.

At twelve o'clock, the town council, in their gowns, from the mayor's house, and the Masonic body in due form, from Freemason's Hall, proceeded to the Endowed Grammar School, which was fitted up as the temporary guildhall, where, being joined by the principal inhabitants of the town and neighbourhood, the procession was formed in due order.

On the arrival of the procession at the appointed spot, in the centre

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of the town, a circle was formed around the stone, and on the architect announcing that all was in readiness, Mr. John, the town clerk, read the following inscription:—

"One of the first acts of the New Town Council was to grant a sum of 4,500*l.* for the purpose of erecting, near the same site as the old buildings occupied, a new Guildhall and Market-house, the corner stone of which was laid on the 11th July, 1836, with Masonic honours. On this spot, where our late distinguished townsman, the celebrated Sir Humphrey Davy, Bart., first devoted his attention to scientific pursuits, the ceremony was performed by his near relative, William Davy, Esq., the mayor, assisted by the council, Richard Pearce, Provincial Grand Senior Warden of Freemasons for Cornwall, and William Harris, of the city of Bristol, architect."

This being placed in a phial, and the stopper well luted in, Mr. John deposited it in a cavity prepared for the purpose in the foundation-stone.

Mr. Vibert then exhibited the coins, being one of every sort now current, from a sovereign to a farthing; a few were added to the number by the gentlemen present, when, after having the lead stopper firmly secured, Mr. Vibert deposited it in the cavity, which was filled up with dry sand. Mr. Alderman Batten then read the inscription on the lead plate, which contained the names of the aldermen and councillors of the borough, the recorder, coroner, assessors, clerk of the peace, and auditors and contractors for the building. The plate was then handed to the mayor and P.G.S. Warden, who placed it on the cavity, and assisted to secure it there. The stone, which was upwards of twelve feet in length, and between three and four tons weight, was then raised on its edge, and, after three hearty cheers, lowered on its flat with the cavity downwards on a bed previously prepared for its reception. The cheering at this period was immense. The senior contractors and Brother Matthews then handed the square, level, and mall successively to the Mayor and P.G.S. Warden, who, having satisfied themselves of the just position of the stone, gave it the usual blows with the mall. Brothers Beckerleg, Millett, and Roscorla then presented the golden cornucopia and the silver ewers to the Mayor, the P.G.S. Warden, and the other gentlemen present, who strewed the corn and poured forth the oil on the massive block. The architect then presented his plans to the P.G.S. Warden, who, having approved them, handed them to the mayor, who returned them to the architect, with directions to proceed with the work. Brother Matthews and the senior contractors then presented their square, level, plumb-rule, and mall, to the P.G.S.W., who offered them to the mayor, when his worship handed them also to the architect, directing him to make good use of them, and to return them to him when the work should be accomplished.

The Rev. George Morris, the chaplain, then read the following consecration prayer:—

"May the Great Architect of the Universe be graciously pleased to permit us to carry on this work to a prosperous conclusion. May the Almighty pour down his blessings on all those here assembled in his presence. And may we, my Brethren and friends, so act up to the principles of *true Masonry* in this life, that we may be received hereafter as free and accepted, into the Lodge above, with saints and angels for our fellows and companions, and God for our Grand Master." On which all the Brethren responded "so mote it be."

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The Worshipful the Mayor then spoke to the following purport:—

"Ladies, Gentlemen, and Fellow-Townsmen,—We are met on a memorable occasion, to lay the foundation of a structure which the growing interests of the town demand, and I am glad to find that our proceedings meet with such decided approval. The building is intended for the administration of justice, and for the convenience of commerce. Nothing is so likely to conduce to the prosperity of this my native town, as that justice and commerce should go hand in hand, an object which I shall invariably promote to the best of my ability. As it has been hinted to me that more work may be possibly accomplished before we separate, I must now ask my friend, Mr. Pearce, as the presiding Freemason here, if he can give us further aid?" On which Mr. Pearce then addressed the assembly, and said, "Mr. Mayor, the pre-eminent situation in which I find myself placed, first, by the kind confidence of my townsmen in electing me to a distinguished position in the town council, and, secondly, by the trust reposed in me by my Brothers of the Masonic body, renders it imperative that I should now address you. Sincerely, indeed, do I regret, both on your account and on my own, that I stand here deprived of the presence and powerful aid of several of my Brethren, by whom I had calculated on being supported through the labours of the day. Brothers Robinson, Le Grice, and Ellis, have sent me notes expressive of their sorrow at not being able to attend: the first from an engagement on business of importance, the second from illness, and the third from municipal duties at Falmouth, having prior claims on him. Either of them would have been a host. I fear also that I shall not be able to prevail on any of my Masonic Brethren present to give vent in public to those strains of eloquence with which several of them are accustomed to delight us in private life. I will trespass no longer on your patience than to say, that we will endeavour to make up by our deeds what we lack in words. Gentlemen of the Building Committee, be pleased to take your stations."

On this, Messrs. Batten, Boase, Vibert, Colliver, Thomas, Harvey, Branwell, and Bromley proceeded with some workmen to eight other stones, at so many corners of the intended building. Brother P.G.S. Warden Pearce then, attended by Brothers Millet, Roscorla, Beckerleg, and Matthews, the architect, and two senior contractors, proceeded to the several corners, commencing with the S.E., where Mr. Vibert was, and taking the others seriatim, each stone was in succession rapidly laid, and its position proved by the P.G.S. Warden and the presiding committee man, and acknowledged by cheers. The last of the number, being both the north-east corner of the market-house and north-west of the guildhall, alone remaining, was laid by the P.G.S. Warden, himself a member of the Building Committee. He then, followed by the whole of the Building Committee and the others who had accompanied him in his circuit, mounted the first foundation stone, and spoke as nearly as possible to the following effect:—

"When I addressed your worship half an hour since, I told you that deeds were of more account than words. The spot from which I now address you must be ever memorable. Here it was that the greatest philosopher of the age, the celebrated Sir Humphry Davy—your near relation—first devoted himself to that science which has rendered his name immortal. I knew him in early life, having studied under him at the Royal Institution, and cannot but feel proud at the honour to which you and my Brothers have called me, that of assisting to lay the

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foundation stone of such a building on this site. It is with pleasure that I announce to you that every corner stone has been laid within an hour; that their positions are just, perfect and true; and that the ten angles enclose within these lines a superficial surface of considerable extent. The time for the completion of the edifice is limited to little more than twelve months, and the expedition which has been made manifest already is an earnest of the determination of the contractors to perform their work within the period assigned. For my own part, I am not aware of any instance being on record of so much being accomplished on so extensive a ground plan, in so short a space of time. To you, ladies and gentlemen, and fellow-townsmen, do I return thanks for the kindness with which you have listened to me. I cannot descant on Masonry as I feel I ought. To do justice to the theme, some of those should have been present whose absence I have such good reason to lament. I will content myself with saying, that the objects of Freemasonry are civil and religious, but never political. Amongst us are men whose creeds, differ as they may, must, from the very nature of our society, unite in devotion to the true and living God. The principles of Masonry inculcate the practice of the strictest moral virtues; and whilst the government of our country has thought fit to put down other secret societies, ours has never fallen under a suspicion of disloyalty. With the King for our Grand Patron, how can it be otherwise? In conclusion, I beg thus publicly to state, that whenever our fellow-townsmen think that the presence of Freemasons can in any way conduce to the well-being of the town, their summons will be promptly attended to and cheerfully obeyed."

The Mayor then acknowledged the attention shown to him by the assembled multitude, and expressed his thanks to the P.G.S. Warden Pearce for his services. He exhibited a paper showing that, in 1629, the joint revenue of pier and market-house was only 34*l.* per annum, with a progressive increase to 1790, when it was 490*l.*; in 1800, it was 630*l.*; in 1810, 1,109*l.*; in 1820, 1,516*l.*; 1830, 1,680*l.*; whilst now it exceeds 2,000*l.* per annum.

The procession then returned in the same order to the Grammar School, after which the Council and Freemasons escorted the Mayor to his own house, the Masons then returning to their Lodge. At four o'clock the Council and their friends, to the number of fifty, dined together at the Union Hotel; the Mayor in the chair, and Mr. Pearce vice-president. After the usual toasts had been given with honours, the health of our venerated Provincial Grand Master, Sir John St. Aubyn, and the Masons of the province, was drunk with considerable enthusiasm, for which Mr. Pearce returned thanks, and spoke of the baronet in terms of warmth and respect, as one who had presided over the county to the satisfaction of the Fraternity for half a century. The contractors and their men, about two hundred, dined at the Western and Three Tuns Hotels. The day passed off most harmoniously, and it is supposed that eight or ten thousand people must have been assembled in and near the market-place. The windows and roofs of all the houses in sight were crowded with ladies, and the ruins of the old guildhall and market-house presented a most picturesque appearance, crowded with a dense mass of people of all ages and conditions.

It is quite impossible to speak too highly in praise of the excellent arrangements of the day, not the slightest irregularity having occurred throughout.

Some of the gentlemen of the council were in full Masonic costume.

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St. Aubyn Jubilee.—According to announcement, the 50th anniversary of the installation of Sir John St. Aubyn, Bart., as Provincial Grand Master of the Ancient and Honourable Society of Free and Accepted Masons for Cornwall, was held at Clowance Park, a seat of the Hon. Bart., on Tuesday, the 11th of October. The P. G. Lodge was opened at eleven, and the procession formed on the terrace soon after. At this time a large concourse of people assembled in front of the mansion, and amidst the vast crowd the Brethren proceeded to church, the band playing the Masonic air. The bells pealed merrily on their approach, and on their arrival at the sacred edifice, the organ was played, and the P.G. officers were conducted to the handsome pew (lined with scarlet and fringed) belonging to the Baronet. The church was completely filled, and hundreds could not gain admittance. The service was read in a most effective manner by the Rev. Wm. Grylls, and the sermon preached by his brother, the Rev. H. Grylls, rector of St. Neot, and Provincial Grand Chaplain, from the 14th chapter, 1st Corinthians, and 40th verse—"Let all things be done decently and in order." It was admirably appropriate, and received, as it deserved, the approbation of the Brethren. We wish we could find room for copious extracts, but the following, in reference to the circumstances under which the meeting was held, and with which the preacher closed, we cannot omit:—

"But now, my Brethren, ere I conclude, I should wish to call your attention to the particular circumstances under which we are this day met together, which is, that we may with due effect celebrate the jubilee, or fiftieth anniversary of the instalment of Sir John St. Aubyn, as Provincial Grand Master for this county; a circumstance which is well calculated to excite the feelings and interest the hearts of all true Brethren present. When we reflect that we are now assembled within that sanctuary, beneath which repose the relics of his ancestors, and wherein, whilst they were inhabitants of this world, they worshipped the same God whom we now adore; and when we further remember that we shall shortly reassemble beneath his ancestor's halls, to celebrate our mystic rites, these thoughts cannot but convey to the hearts of the Brotherhood feelings of no ordinary gratification, and I cannot but hail this compliment as truly honourable to the Craft. Among those of you, my Brethren, to whom he is well known, there will be no occasion for me to dwell on the many pleasing qualities of the heart and mind for which he is distinguished;—his polished manners, affability, kindness, and condescension, have endeared him to all who have the pleasure of his acquaintance, for life is rendered grateful by its courtesies, and its duties lightened, by a grateful appreciation of the integrity and fidelity with which they are discharged. To every liberal heart then, such a day as this is a day of rejoicing; to the Mason it is a day of happiness, and for the boon granted us to assemble here, the proceedings of this day will convince our P.G.M. that, although absent from our view, he must be always present to our gratitude; and I trust the Craft will duly appreciate this compliment, and that on this day, at least, there will be no lack of spirit or of liberality in its celebration, so as may more than usually gratify the illustrious individual whom it is intended to honour. The large assemblage of the Masonic body will, I am sure, have its due effect in the proper quarter, and convince our worthy P.G.M. that he lives in our hearts; that, among the body over whom he presides, there is, indeed, a union which cannot be repealed, and in which an animating hope is fondly entertained, that he may be permitted, through the

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Divine blessing, to preside over the P.G.L. of this county for many a year to come, which may God of his infinite mercy grant, &c."

On returning from church, the Brethren perambulated the grounds and the walks around the lake, and the effect from the latter was at this time picturesque in the extreme. A fine sheet of water in front, girt with the band of Brethren in all their paraphernalia of office, the old mansion in the distance—the Park finely studded with trees—and hundreds (perhaps we might say thousands) of persons, amongst whom was a large proportion of the fair sex, in various groups occupying the space between. The weather too, being finely propitious, combined to render it a scene to be admired by every spectator.

Soon after three, the banquet was announced, being prepared in the hall, which was surrounded by a number of old family portraits, of which we should calculate there cannot be less than one hundred in different parts—that of the hon. Baronet occupied a conspicuous place. P. V. Robinson, Esq. the D.P.G.M., occupied the chair, supported by the P. G. officers, Grylls, Ellis, Cornish, Williams, &c. &c. &c., and Brother Gore, Past Grand Steward. Brother Richard Pearce, of Penzance, presided in the West. The cloth being removed, after the toasts of "The King," as Patron, and his Royal Highness the "Duke of Sussex," as Grand Master, had been given from the chair, the D.P.G.M., P. V. Robinson, Esq. addressed the Brethren to the following effect:—

In requesting you to fill a bumper to the next toast, and announcing to you the distinguished name of Sir John St. Aubyn, Bart., I am confident I shall call forth your liveliest energies; and that you will all heartily hail with me any era that may particularly mark his happy government over the Craft in Cornwall: but when I make allusion to the present meeting as a jubilee of his elevation in the province, and proclaim this as the 50th anniversary of his Grand Mastership, I feel assured that it will be unnecessary for me to utter another syllable; and that the spontaneous bursts of your own warm hearts will do more justice to the merits and virtues of our revered Provincial Grand Master, than any eulogy I might presume to offer from the cherished seat in which I now represent him. I shall therefore only add, that fifty years have gone by since Sir John St. Aubyn first assumed the Provincial Chair—first officially exercised his Masonic philanthropy on behalf of his fellow men. And what have been the results? One uniform career of benevolence, charity, and affection—one consistent feeling of kindness towards his Brethren—one dignified and undeviating line of conduct in the conscious discharge of those high duties of his office, which in no single instance have been superseded by those alluring calls of worldly pleasure, which fall more exclusively within the reach of the rich and the great. Full of years and Masonic honours, he now dwells triumphantly in all our hearts. And when the Almighty Architect of the Universe may be pleased to call him from this earthly Lodge to the realms above, his name and virtues will descend in union with Freemasonry, universally revered and venerated by the Craft, to the latest posterity of the world.

The Deputy Provincial having called upon the Brethren to respond to this toast, the Provincial Grand Secretary, Brother Ellis, addressed the meeting nearly in the following words:—

I have great pleasure in expressing the full concurrence of my grateful feelings, and those of our auditory, as being in perfect unison with those sentiments just delivered by our highly respected Chairman on

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that theme, which though not new to the Brotherhood in this province, yet on the present occasion, which we denominate the St. Aubyn Jubilee, is still more interesting, if possible, than in former seasons. I have before me a record of the proceedings of this ancient and honourable Fraternity in Cornwall for the last fifty years, commencing with that epoch which marked the installation of Sir John at Falmouth, when he was supported by the late Lord De Dunstanville, Sir C. Hawkins, Colonel Lemon, and others, forming a large and distinguished band of Brethren, of whom but one is present to give witness to that interesting fact; there he stands, venerable for age, but honoured too in his declining years, the Senior of the old Lodge at Falmouth, Brother G. S. Williams. In this ancient hall, surrounded by the portraits of so many of the ancestors of the hon. Baronet, and in the presence of so large an assemblage of the Brethren and others, I would fain find terms in which to do justice to the subject proposed; our worthy D.P.G.M. has "cull'd the choicest," and time admonishes me to be brief. I am reminded, however, of those high eulogiums so deservedly bestowed on that eminent, that highly distinguished Cornishman, the late grandfather of Sir John, and in which we trace many features of our highly venerable and venerated P.G.M.—honours like these are worth wearing, and jubilees cannot be too often repeated in their celebration, &c. &c. The P.G S.W. Brother Richard Pearce added his meed of praise, and in referring to St. Michael's Mount, that "gem set in the emerald wave," another seat of the hon. Baronet, made some happy allusions to the joyful occasion.

The health of "Sir John St. Aubyn," as Provincial Grand Master of Freemasons in Cornwall, was then enthusiastically drunk by the Brethren with all the honours of Masonry: and when their warm and fraternal feelings had a little subsided, the Deputy Provincial again called their attention to the health of the same venerated individual in his private and estimable character as lord of the ancient mansion wherein they were then assembled, and the hospitable proprietor of that pile of antiquity, St. Michael's Mount, a spot memorable in the annals of Masonry as connected with a recent assemblage of the Fraternity within its walls for the celebration of the natal day of their distinguished Grand Master. "A long absence abroad," continued Mr. Robinson, "and frequent subsequent sojourns out of the county, have kept him for some years from the provincial chair; but his munificent and oft repeated acts of charity, powerfully portray a noble heart. To the strictest principles of honour and integrity, he unites the tenderest sentiments of benevolence and compassion. His deportment and actions bespeak the gentleman and the man of the world; combining politeness with ease, and dignity without pride. As a husband, father, landlord, master, and friend, he is too well known to require any panegyric; and in all these endearing characters in his venerable age, may nature continue to succour him, whilst existence shall be desirable, and life capable of enjoyment."

Brother R. Pearce, of Penzance, with his usual zeal, added his meed of praise, and the toast was drunk with acclamations, the ladies joining in the repeated vivas. It was afterwards drunk from the goblet when the Lodge was tiled, accompanied with that of Brother G. S. Williams, the only Brother present who assisted in the ceremony of Sir John's installation. Brother G. S. Williams acknowledged it with great feeling, after which followed, "the Ladies,"—"the Chaplain,"—"Brother Gore, of London,"—"Brother P.G.S Ellis,"—"R. Pearce," "Cornish," &c., to which suitable replies were made. Brother Richard

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Pearce, the P.G.S.W., proposed that a suitable address be presented from the P.G.L. of the county to his R. Highness the Duke of Sussex, on the happy restoration of his sight, and to Sir John St. Aubyn, on the Jubilee, seconded by Brother S P.G.W. Cornish. The S.P.G.W. referred with approbation to the remarks of the P.G.S. Ellis, who was desirous that the charitable funds of the day should be appropriated to that very worthy and benevolent object, the contemplated Asylum for Aged and Decayed Freemasons, and was ably seconded by the P.G.S.W. The P.G.S. Ellis, in the course of his observations on the subject said, that he was desirous that some plan should be adopted for allowing every Lodge under the British constitution an opportunity of sharing in the honour connected with the foundation of a society that deserved the most liberal support. He was aware that the Brethren in this the "far west" extremity of the kingdom, were often called on to display their bright characteristic of the Order, "Charity," and other districts also from this cause might not be able to afford large contributions. His ambition was not of a high soaring degree, and should he be the happy organ of a scheme to add but six or seven hundred pounds to the fund, he was sure it would be hailed with applause. His plan was this: that every provincial Lodge should collect and forward to the institution at least one pound from every Lodge within its precincts, independent of such individual contributions as the Brethren might proffer; and he deemed the present happy occasion one on which it might most appropriately be commenced, leaving the term by which the fund should be distinguished to the excellent and zealous Treasurer and committee who were acting for the Asylum. These subjects were then resolved on, and a committee appointed to carry them into effect.

Brethren Richard Millett and Rescorla were the Stewards of the day, and did their duty well.

The Brethren separated, highly gratified with the proceedings of the day.

It is a melancholy reflection, that since we held the Jubilee at Clowance, the old mansion by accident is burnt down; the family pictures, library, &c. were fortunately preserved. The Brethren deeply sympathise with the venerable baronet.

NOTTINGHAM, *Dec.* 12.—Colonel Wildman, of Newstead Abbey, the Provincial Grand Master of the Freemasons of this county, summoned a Provincial Grand Lodge to hear the most gracious answer of his Royal Highness the Duke of Sussex, Grand Master of England, to the address which had previously been offered to him by the Freemasons of Nottinghamshire, on his happy restoration to sight, by the successful operations he had undergone.

BARNSTAPLE.—Lord Viscount Ebrington, P.G.M. commanded the meeting of the Provincial Grand Lodge of this county, to be held at Barnstable, on the 16th of November; after which the Brethren dined together at the Fortescue Arms.

[This is but a brief though *taste*ful account of our Barnstaple friends.]

SOUTHAMPTON.—The Duke of St. Albans patronized the Theatre lately, when the performances were under the patronage of the Brethren of the *Royal Gloucester Lodge, 152, and of Southampton Lodge, 565,* on both which occasions there was a large attendance.

[Although as requested we announce this circumstance, we should wish to enquire the object of His Grace's and the Brethrens' patronage.]

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WILTSHIRE.—The Brethren of this Province hailed with delight the announcement of a P.G. Lodge, for the 19th of October, 1836, which, in consequence of the absence from England of the P.G. Master, J. R. Grosett, Esq., to his estates in the West Indies, none having been held since 1830, the Brethren, however, anticipate, that their much-esteemed D.P.G. Master, Wm. R. Browne, Esq., of Chilton-house, Hungerford, will perform the duties of his office, with urbanity of manner, gentlemanly conduct, and truly Masonic ability and zeal, for which he is so well distinguished.

Box, Wiltshire, 5th Oct., 1836.

SALISBURY, 19*th October*, 1836.—A Provincial Grand Lodge of this Province was held this day, at the White-Hart Inn, in this city, for the dispatch of general business, but more especially to vote an address of congratulation to H. R. H. the Duke of Sussex, on his recent recovery of his sight.

The P.G.L. was opened at three o'clock, P.M., by the Right Worshipful W. R. Browne, Esq., D.P.G. Master of the Province, assisted by Bro. S. M. Lazarus, P.G. Registrar, as P.G.S.W., Bro. H. E. Drake, P.G.J.D. as P.G.J. Warden, and other P.G. Officers. The R.W. D.P.G.M. stated, he had still to regret the absence from England of the P.G. Master, and that could he have anticipated his absence would have been half so long, he would have assembled the Brethren together at a much earlier period, and that he should be regular in calling a P.G.L., at least once in a year, and oftener if required. The address was then read and unanimously agreed to.—The other business of the Province being concluded, the P.G.L. was closed with solemn prayer. The Brethren then partook of an excellent dinner. Many excellent songs, Masonic and loyal toasts, and some excellent addresses were delivered during the evening; and at an early hour the Brethren broke up. The meeting was also attended by Brother John Bennett, *M.P.* for the county.

SOMERSETSHIRE.—PROVINCE OF BRISTOL.—The R.W.D.P.G.M., Brother Richard Smith, begs to announce that he has received an official invitation for himself,—the present and past Officers of the Grand Lodge, together with the Brethren of Bristol generally, to be present at the ensuing Grand Lodge for the County of Somerset, to be holden at Bath, by the R.W.P.G.M., Brother C.K.K. Tynte, on Friday, the 21st instant, at Eleven in the Forenoon precisely.

The R.W.D.P.G.M. apprises this Province that he has on his own part accepted the invitation, and he, in consequence, very fraternally calls upon the present and past Grand Officers, as also upon the Freemasons of Bristol generally, to honour him with their support at the appointed time and place.

A Grand Lodge will be holden at the Hall, in Bridge-street, on Monday next, the 17th, at seven o'clock precisely, to make arrangements, when the several members of the Grand Lodge are requested to attend.

By Order of the R.W.D.P.G.M.,
W. W. Alexander,
R. L. Burne,
12th Oct., 1836. P. G. Secretaries.

The following letter has been addressed to Brother Maddison by the D.P.G.M. for Bristol, Brother Richard Smith:—

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Right Worshipful Sir and Brother,

I take leave to inform you that I have considered it to be my duty to report officially to my superior, the very handsome and distinguished manner in which his Province was received at Bath, on the 21st instant, by your Right Worshipful Provincial Grand Master, the Officers of his Grand Lodge, and by the Craft in general.

I have no doubt that Colonel Baillie will address Colonel Tynte upon the subject.

In the interim it cannot but be pleasant to the Brethren of the Province of Somerset to know, that the Freemasons of Bristol, who were fortunate enough to able to be accept their invitation, feel highly gratified, and most fully appreciate the liberal and truly Fraternal reception they experienced.

I believe that there is not a single Mason here who does not partake, in his own person, of a portion of the obligation conferred upon his Brethren by your Province.

I am equally satisfied that the wish nearest to his heart would be to extend to you the hand of Fellowship in return for your hospitality whenever opportunity shall present itself.

For yourself, my dear Brother, we have known and tried each other so often, that our recent meeting could only add one more link to that indissoluble chain which has invariably united us, both "at labour and at high twelve."

That it may please the Great Architect of the Universe to have you in his especial keeping, is the heartfelt prayer of one, who, with the most sincere regard, has the honour to be ever and fraternally yours.

Richard Smith,

38, Park-street, Oct. 25, 1836. D.P.G.M. for Bristol.

To the Right Worshipful D.P.G.M. for Somersetshire, Brother Maddison.

NOTICE IS HEREBY GIVEN, that a Provincial Grand Lodge will be held at Bath, on Friday, the 21st day of October next, at 11 o'clock, A.M. precisely, when the Brethren are respectfully invited to attend. At this Meeting it is the intention of the P.G. Lodge and Brethren of the Province assembled, to present to the Right Worshipful P.G. Master, a Piece of Plate, as a testimonial of their Fraternal respect and gratitude.

Thomas W. Inman, Prov. G. Sec.

Dated at Bridgewater, Sep. 30, 1836.

TAUNTON, No. 327.—*October.*—Brother C. M. Maher has been unanimously elected W.M. for the ensuing year. We hope our Brother Captain will infuse "discipline" into the admirable practice of its members.

The Lodge of Unanimity and Sincerity have resumed their meetings, and have hallowed the event by carrying out the more blessed and benign injunctions of the Craft with that generous bounty which distinguish this important Lodge. A liberal grant has been made to the Female School in London, which grant was accompanied by a corresponding vote of substantial assistance to a fallen Brother, thus aiding him to an opportunity of respectably and permanently supporting his family. How powerfully do acts of this description answer the frozen sneer of the sceptic and the scoffs of the uninitiated! Our anticipations of assistance to the AGED MASON'S ASYLUM from the Lodge are fervent and sincere. We trust to induce our Brethren to add their quota of cement to that corner-stone which is preparing for that grand super-

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structure which will be as honourable to the founder as creditable to the Craft.

Brother Eales White and the Cricket Club.—The Cricket Club "ran out" their season on Tuesday, Oct. 4, with a friendly match between the "cits" and "pastorals" of the club, and then consummated the "doings" of the day by a dinner at Sweet's Hotel; the president (presenting a "glorious haunch" for the occasion) fully bore out the qualities, social, manly, and generous, which have gained him such general esteem; he was most ably assisted by the vice-president. We observed that the general concern at the fatal accident which happened the day preceding in the family of one of their much esteemed members, Capt. Maher*, was sincerely evidenced by every one present by deep and heartfelt sympathy in his affliction and bereavement. We hailed with much satisfaction the appearance of many clergymen among the members; thus commingling in societies established for the purpose of indulging in joyous and inoffensive recreations, calculated to "make glad the heart of man," and render his frame "strong and lusty as an eagle," they give a tone and character to such associations which they most commendably encourage. The usual loyal toasts were "right loyally" given, and homage to the visitors, "President and Vice," the "Rev. Mr. Newbolt and neighbouring Clubs," &c. duly accepted and eloquently acknowledged, when "The speedy restoration of our respected Secretary, Mr. Eales White†," was given and responded to with acclamations. It was remarked, that Fate had renewed "bowling" at the poor fellow's "stumps," and had again "smashed" one of them, thus accounting for his being "out" at the dinner, and his "leg in wicket." Mr. Bluett obliged the company with his famous song of "Honest John Bull," and Mr. Kingsbury and others contributed to the general "harmony." The party expressed their unqualified satisfaction at the excellence of the dinner and wines, and separated at an early hour; each person eagerly anticipating the month of April next, to recommence the "mimic strife," for which purpose we trust the "ground committee" will promptly execute the important duties entrusted to them.

Brother Capt. Maher and the West Somerset Regiment of Yeomanry Cavalry.—It will be gratifying to all who have the advantage of knowing Captain Maher, to hear that, at the recent sumptuous military banquet which was given by Colonel Tynte, at Halswell House, to the officers of his regiment, a splendid proof of regard for the gallant Captain's social qualities as a man, and his zealous exertions as an admirable officer and distinguished soldier, was presented to him in the shape of a magnificent piece of plate in exquisite design, of two hundred pounds value, and executed in the very best style of art, by Payne and Son, of Bath. It consists of a superb centre-piece and candelabrium, the branches formed of acanthus, supported by dancing nymphs advancing with chaplets, &c., lightly resting on a massive circular pedestal, on one side of which is richly embossed the arms of the gallant Captain, with military emblems, &c.; the other bears the following appropriate inscription:

"Presented to Captain Charles Martin Maher, Adjutant of the West

* The infant son of our esteemed Brother met with a melancholy death on the 26th September, by being thrown off the saddle, and dragged by the pony, which had been snapped at by a dog

† Mr. White had the misfortune, a few months ago, to break his leg a second time.

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Somerset Yeomanry Cavalry, by his Brother Officers, as a mark of the sense they entertain of the zeal, assiduity, and ability with which he has brought the Regiment to its present high state of discipline; and as a token of their sincere regard, respect, and esteem towards him, as a friend, an Officer, and a gentleman, October 11th, 1836."

On the same day, Serjeant-Major James M'Cann was presented by the Officers of the West Somerset Regiment with a splendid cup, value 30*l.* On one side is engraved two mounted yeomen, in the attitude of "attack and defence;" on the other, the following inscription:

"Presented by the Officers of the West Somerset Regiment of Cavalry, to James M'Cann, as a mark of their approbation of his services as Regimental Serjeant-Major. October 11th, A.D. 1836."

Bath provincial grand lodge.

The Tynte Testimonial.

Friday, Oct. 21, was one of the most memorable days that the annals of the province of Somerset have recorded, whether we regard the splendour of the ceremony or the grateful object for which the Craft were summoned together. Precisely at eleven o'clock in the morning, the Brethren assembled at the Masonic Hall, in the Corridor, when the Lodge was opened in due form by the W.M. of the Royal Cumberland Lodge, assisted by the W.M.'s of the Royal Sussex and the Lodge of Honour as S. and J.W's. Soon after, the R.W.P.G.M., accompanied by the Officers and P. Officers of the Province were announced and received with the usual honours. Brother C. W. Manners, of the Royal Cumberland, presiding at the organ, and performing his duty with extraordinary ability.

The following Visiting Lodges were also in attendance on this auspicious occasion, and were each received, on their entrance, with full Masonic honours, and with sublime sacred music on the organ, viz.—

Bristol—Represented by the D.P.G.M. Brother Richard Smith, the P.D.P.G.M. Brother Husenbeth, and about thirty of the Officers and Brethren.

Leicester—Represented by the P.P.G.S.W. Brother Elverstone.

Gloucester—Represented by the P.G.S.W. Brother M. Ricketts.

Dorset—Represented by the P.P.G.S.W.'s Brothers Percy and Curme.

Wiltshire—Represented by the D.P.G.M. Brother W. R. Browne and the whole of the Officers.

At the latter end of July last, the Provincial Grand Lodge having sent an address of congratulation to the M.W.G.M. H.R.H. the Duke of Sussex, on his recovery from that painful affection of his eyes which threatened the total loss of his eye-sight, his Royal Highness's reply was now first read on this occasion.

The P.G.M. Col. Tynte, *M.P.*, then addressed the Brethren with his usual earnestness, after which the D.P.G.M. Brother Maddison, of the Lodge of Honour, in the name of the Officers and Brethren of the Province of Somerset, presented the piece of plate to the R.W.P.G.M. with the following elegant, feeling, and truly fraternal address.

"R.W. Sir,—Called upon by our Brethren to perform a duty infinitely gratifying to my feelings, but, at all times, unequal to fulfil it as I know they would desire and have a right to expect, my incapacity is greatly augmented by those very feelings which call to my mind our long-established intimacy, marked, on *your part*, by a continued succession of kindness, and acts of the warmest friendship.

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"And, if I find a difficulty in expressing my individual feelings, how may I hope adequately to express those of every Brother in the province, all anxious to acknowledge your unvaried urbanity and courtesy, and your desire to promote their welfare and happiness, and, in your official situation, unmindful of personal inconvenience or expense, with unwearied zeal, and unexampled perseverance, devoting yourself to promote the interests of Masonry generally, and more particularly in your own province?

"But, sir, if my inability be great, increased by a long, protracted, and dangerous disease, and my language feeble, I may boldly assert, it will be the expression of sincerity, emanating from the warmest feelings of every Mason's heart in the province.

"With these impressions, R.W. sir, can you—will the Craft generally be surprised at our desire to mark our sense of them by some public testimony? Nay, *well known* as your claims to our affection are, will they not rather be surprised that this token of our sentiments should have been so long delayed?

"But, sir, this delay has not arisen from a blindness, or indifference to the *claims* you have upon us—far, very far from it—it has long, very long, been in contemplation. The doubt in our minds has been—what we *should* offer, worthy *your* acceptance, or commensurate to our own wishes.

"In both these points, we must fail, although we are aware that the most welcome return for all your labours, and the only one you desire, is to see the Craft of your province living in peace, harmony, and brotherly love, holding out an example to others of those moral and social duties, which the *tenets and principles* of our institution forcibly inculcate—by a strict adherence to the recognised statutes of our society, and by a steady obedience to the laws of our country—in all which, we confidently trust you are fully gratified, for it would indeed be a severe reflection upon us were it otherwise, under such protection, and with *such an example.*

"Indeed, sir, we owe you much more than the most grateful hearts can acknowledge or express; you have exerted yourself faithfully and effectually in disseminating the true principles of Masonry in your province, and the result is now before you.

"Still, R.W. sir, we hope—indeed, we know—you will graciously accept this humble tribute at our hands, if only to satisfy us in the reflection, that our sentiments towards you will thus be handed down to posterity.

"For, though the records of every Lodge in the provinces teem with acknowledgments of your services and the impartial administration of your public duties—which we would all the world to know—these would otherwise be locked in the secret depositories of our own archives.

"Permit me then, R.W. sir, as your much honoured, devoted, and inefficient Deputy, and at the earnest solicitation of your Brethren, to crave your acceptance of this our humble tribute, and to assure you, that whatever vicissitudes may befal you or us in this life, the remembrance of your private virtues and public services will be deeply impressed in our heart of hearts, and will live there for ever.

"I must not resume my seat without making our grateful acknowledgments to the numerous and distinguished Brethren who have done us the honour to attend on this interesting occasion—doubly welcome to us in the manifestation of sentiments in unison with our own, and by a

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readiness to pay that respect to our beloved P.G. Master, which all who know him, either as a *man or a Mason*, cannot fail to entertain for him. Brethren, accept the hand of fellowship from us with our warm and fraternal thanks."

The participation of the Brethren present in the warmth of friendship so forcibly and elegantly expressed by Brother Maddison, was testified by the strongest Masonic demonstrations from each and all in one of the fullest Lodges known for many years.

The R.W.P.G.M. rose to acknowledge this handsome compliment and kindness, evidently labouring under very strong emotion, there being some features in the magnificent present which was then placed before him that recalled a domestic affliction and irretrievable loss, the recollection of which never fails to overwhelm his feelings. After abundant expressions of gratitude for their kindness and attentions, Masonic and personal to himself, he besought the Brethren to sedulously carry out into practice the virtues, social and moral, inculcated by the Order, and, in extending the Society, to study more the respectability of conduct and character in the Brethren, than the mere display of numbers—in order that the Craft may rise in the estimation of the world, and base its prosperity on the surest and most solid of foundations—that of genuine fraternal charity and exemplary practice of every virtue. He next addressed the Visiting P.G. Officers and Brethren, thanking them with great fervour for the attachment which they had evinced on the occasion, to the cause of the Order in general, and to himself in particular, the recollection of which, he assured them, would never be effaced from his mind.

Relief having been granted to two distressed Brethren, the Lodge closed in full form.

THE BANQUET.

In the evening a grand banquet was held (by the kind permission of his worship the Mayor) in the great room of the Guildhall, when no less than 149 Brethren sat down to table, and were attended by about a dozen other Brethren, who acted as Tylers and waiters. The arrangements for the occasion were planned and executed by the Committee and Stewards, in such a style of surpassing excellence as, it was admitted by the oldest Masons present, had never been equalled in their experience. From the commencement to the close of this splendid banquet, all was marked by that order, precision, and regularity, which are ever leading characteristics of Masonry, and which never fail to produce social harmony and fraternal fellowship. The Stewards, who were throughout indefatigable in attending to the wants and comforts of the guests, were, Brothers Westall and Cartland, of the Royal Cumberland Lodge; J. L. Seale and Snow, of the Royal Sussex; Yea and H. St. J. Maule, of the Lodge of Honour.

The scene was highly imposing, in consequence of the vast display of splendid collars and jewels worn by the very large number of P.G. Officers, and officers belonging to the City Lodges and the numerous P.G. Lodges which attended on the occasion.

Two tables running the whole length of this noble room, and a cross table at the top for the R.W.P.G.M. and his supporters, were entirely filled with Brethren in full clothing. The centre space was occupied with tables for knives, glasses, plates, &c., required by the company, except one large pedestal table, on which was placed the gold vase and

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cover which had been presented to the R.W.P.G.M. in the morning. A capital military band, led by Poore, was stationed in the orchestra, and received the company, precisely at five o'clock, with the customary air of, "Oh, the roast beef of Old England." It continued to play, without intermission, during the whole of the dinner. The vocal force was very strong, and consisted of Brothers (professional) Manners, Millar, and Rolle; assisted by Brothers Wodderspoon, G. M. Temple, and Keeling, of the Royal Cumberland; Brother Hooper, of the Royal Sussex; and Brother Marchant, of the (Shepton Mallet) Lodge of Love and Honour.

In the East sat the R. W. P.G.M.; in the West, Brother Major Grafton, S.W.; in the South, Brother Halley, J.W.; and in the North, Brother Inman, G.S.; on the right of the Chair sat the P.G. Lodge of Bristol; and on the left the D.P.G.M., and the P.D.G.M. of the province of Somerset (Brothers Maddison and Sully), and next to them the representatives of the P.G. Lodges of Wilts, Dorset, Gloucester, and Leicester.

The dinner was provided by Brother Lane, who has recently entered upon the White Lion Inn, and was equally profuse and excellent in the supply. It comprised, among other delicacies, two fat bucks, which had been generously sent by Colonel Tynte for the occasion. The wines also were exceedingly good, and were praised by well-known "judicious," and even fastidious palates. There were six Grand Chaplains present, Brothers Maddison and Bythesea, Brother Parsons, of the Lodge of Friendship (Somerset), Brother Greenly, of the Royal Wilts, and two others, whose names have not reached us.

After the removal of the cloth, "Non Nobis Domine" was very admirably sung by the professional Brethren and their amateur assistants.

The Chairman then rose and said, that the first toast which was always drunk by Freemasons was, "The King," but independent of his station as the sovereign of these realms, his present Majesty had particular claims upon them in the capacity of a Brother: he had gone regularly through all the ranks of the Order, and he would therefore propose his health, not only as King, but as a Brother Mason and an ornament to the Craft, no less than to his royal station. (Tremendous cheers and the fullest Masonic honours). Anthem.—Verse and chorus, "God save the King."

The Chairman.—I rise to propose the next toast to be drunk on these occasions by Masons, and in doing so I propose the first gentleman and the first Mason whom we know. It cannot but be a source of the highest gratification to us all to know that his sight is restored to him, and his health improved, thanks to the goodness of the Great Architect of the Universe, who watches over him. Long may he preserve the health of one who has, in the overflowing of his benevolence, allied himself to nearly every charitable and useful institution of those kingdoms—"His Royal Highness the Duke of Sussex, Grand Master of Masons, God bless him." (Immense cheering and the fullest Masonic honours). Glee.—"Mynheer Van Dunk."

The Chairman.—"The Queen and the Royal Family."—(Full honours).

The Chairman's next toast being strictly Masonic in its terms and celebration, cannot, of course, be made public.

Brother Maddison now rose and said, that after the proceedings of that morning, he would not occupy their time with many observations

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upon the toast he was about to offer to their notice. He would only ask them to join with him in praying that Heaven would shed its choicest blessings on their most excellent Provincial Grand Master, and that for many years he might continue to preside over them, before it should please the Great Disposer of all events to call him to himself.—"Colonel Tynte, R.W.P.G.M. of Somerset.—(Immense cheers and the fullest honours).

The Chairman.—I do assure you, that after such a manifestation of your kindness and attachment, I feel the greatest difficulty in finding terms to express the deep sense of gratitude I entertain towards you. I felt myself quite unable this morning to express to you how sensible I was of your generous kindness, and you may well suppose that after the excitement of the day, I am still less able to do so. In regard to the superb present before me, I can only assure you that I shall ever value it as one of the proudest treasures I possess, and that the inscription upon it calls forth my sincerest gratitude, and has made an indelible impression upon my mind. For all your favours, all your attentions, all your support, I can only assure you, that if I have hitherto ever been deficient in any of my duties, ever backward at your call, I shall now use double diligence; and I sit down with the heartiest and most fervent good wishes to you all, drinking health, wealth, and prosperity to yourselves and families.—(Loud cheers). Glee.—"Hail smiling morn."

The Chairman.—I am now about to propose to you the "Province of Bristol." They have frequently done us the honour of visiting us as Brethren, and of receiving us at their workings. I regret greatly that the P.G.M. himself (Col. Baillie) has been prevented by illness from attending on this occasion; but he has sent so excellent a Brother, and so worthy a Mason, to represent him, that we shall still less feel the absence of his principal. I give you, "Brother Smith and the Grand Lodge of Bristol."—(Loud cheers and the fullest honours).

Brother Smith.—R.W. Sir, and Brethren, I join most sincerely in the regret that my worthy Master, Col. Baillie, is not here; and I know it is a matter of most sincere regret to himself. With respect to the kind manner in which you have been pleased to compliment me as a Masonic Brother, I will only claim the merit of endeavouring to do my duty, in the bosom of my family, as I may say, for the family of Masons is the Lodge. (Cheers). With respect to the reciprocal visits which we pay and receive, I can assure you that it ever has afforded, and will afford us the greatest possible pleasure, to see a Brother of Bath, Wiltshire, Gloucestershire, or Dorset, and that they may always rely upon a hearty welcome and kind civility in the province of Bristol. And now, R.W. Sir, I am about to ask your permission to give a toast—Have I that permission? (Col. Tynte assented). Then I give you "The D.P.G.M. of Somerset, Brother Maddison," than whom a better man or a better Mason does not exist. (Tremendous cheers and the fullest honours).

Brother Maddison.—R.W. Sir, Officers, and Brethren, I could not expect less from the friendship and Brotherly affection which have subsisted for so many years between us, than the kindness which has just been expressed towards me by my worthy Brother of Bristol. He has been kind enough to compliment me as a Mason. If I am at all entitled to the compliment, I can say, with sincerity, that my greatest delight has been centred, and some of the happiest hours of my life have been spent in the study and practice of Masonry; and that nothing affords me so much pleasure as to witness the deep attention, the zeal,

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and the unanimity which pervade the Order in this province, and which every day develop more and more the true principles of the Craft. Brethren, I thank you most cordially for your attention to me, not only as the Deputy Grand Master, but personally; and in this o'erflowing cup I greet you with every best wish of my heart and your own.—(Cheers, and a return fire).

The Chairman.—"The Provincial Grand Lodge of Wilts, and the D.P.G.M., Brother Browne" (with full honours), who returned thanks in a brief but neat address.

Song.—Mr. Millar.—"Ye Sons of Philanthropy, Brothers of Charity." This song was brought out expressly for the occasion, and composed by the singer, who is about to publish it, with a dedication to the Duke of Sussex, and was sung with so much expressive feeling, that an unanimous encore was called and kindly complied with. The following are the words:—

Ye sons of philanthropy, brothers of charity,
Yours be the praise now, of angels above:
The widow, the orphan, ye know no disparity,
All! all share your bounty and brotherly love.

When sickness bows down both the weak and the poor,
Like *men* ye relieve, and *men* ye redress;
To the wretched ye ope hospitality's door,
While your deeds are enrolled in the hearts that ye bless.

May ye prosper and flourish, till time it shall end.
And the *heaven-born work*, be the *last that shall fall;*
Whilst the compass that guides on each brother and friend,
Shows the heart which it points to—humanity's call.

May *harmony, love,* tune each chord, and the soul
Be the map where philanthropy's boon is engraven;
May discord nor strife never reign with control,
And your last Lodge of all—be the Grand Lodge of Heaven.

The Chairman.—In rising to propose the toast of the P.G. Lodge of Dorset, I am sure that there are many old Masons who recollect the P.G.M. of that province (Brother Williams) taking the lead in all the great meetings of the Craft. It is with great regret I hear that his declining health has for some time incapacitated him from continuing his valuable services to Masonry; but he is, I am happy to see, ably represented here; I shall therefore give you his better health, and with that I shall couple our excellent Brother Percy, and the P.G. Lodge of Dorset.—(Cheers, and the full honours.)

Brother Percy observed that he had the happiness some years ago of attending a meeting somewhat similar to the present in this city, when his R.W.P.G.M. was also present, and took an active part in the proceedings. He would not now dilate upon the many excellent qualities as a Mason and a gentleman which he displayed in the province when his health enabled him, but he would say that they were equalled only by those of the zealous and excellent P.G.M. whom he saw before him. —(Loud cheers, and a return fire.)

The Chairman.—"The P.G.M. of Leicester, who is represented here." It was hardly to be expected that any Brethren would come from such a distance as Leicester to a meeting like this; but the fact

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that it was so, was a proof of the universal good feeling which is prevalent amongst us. It is a proof that—do but knock at the door of a Freemason's Lodge, and it opens to receive a Brother with kindness and affection.—(Cheers.) I am a little interested in the county of Leicester, though not resident in it, but it has my best wishes as a Mason, and I conclude by giving you the "Grand Lodge of Leicester."—(Cheers, and the full honours.)

Brother Elverson, the P.P.G.S.W. of Leicester.—My presence here, R.W. sir and Brethren, was partly accidental; but I must say that, with respect to the remark about coming from a distance, I would come from John O'Groat's House to the Land's End to such a meeting as this is. With us Masonry affords matter partly to rejoice at, and partly to deplore. It has not thriven as we could wish in the province of Leicester, although I can state with some degree of satisfaction, that through my exertions the Rancliffe Lodge has been established at Loughborough, and the Ivanhoe Lodge at Ashby. What we have to deplore is the absence, on this auspicious occasion, of our D.P.G.M., and when I mention his name, you will immediately recognise that of a star—of a bright star in Masonry; a better man, nor a more admirable Mason never existed, than Sir F. G. Fowke, Bart.—(Loud cheers.) I am delighted to observe the zeal and diligence with which the Craft is pursued in this province; and I pray ardently that it may continue to flourish. The excellence of the institution has preserved it through unknown ages—has enabled it to survive the wreck of mighty empires, and will enable it to defy the destroying hand of Time itself—(Loud cheers.) Collectively and individually, Brethren, I heartily thank you all.

The Chairman.—I must now, Brethren, introduce to your notice the neighbouring province of Gloucester; unfortunately it has not yet got a head; but, nevertheless, it is represented in this room, and is in full work in the province. I will therefore give you "The P.G. Lodge of Gloucester, and prosperity to it."—(Cheers and full honours.)

Brother Mordaunt Ricketts, the P.G.J.W., in acknowledging the toast, observed, that the Masons in Gloucestershire had, by the lamented death of the late Duke of Beaufort, been deprived of a Provincial Grand Master; but they had sanguine expectations that H.R.H. the Duke of Sussex would soon make arrangements to supply the deficiency; and if the successor of the Duke of Beaufort possessed only a portion of the Masonic zeal and eminent talents of the Prov. G.M. of Somerset, the Masons of Gloucestershire would have cause indeed for congratulation. —(Cheers, and a return fire.)

Glee—"Sleep, gentle lady."

The Chairman.—Brother Officers and Brethren all,—It has been my duty hitherto to propose the provinces around me, as more immediately connected with the Order to which we belong, and the business that called us together. I must now call your attention to the health of a gentleman to whom we are highly indebted; I mean the Chief Magistrate of this city—(cheers)—a gentleman whom, till this day, when I met him in the Hall, I had not the honour of knowing even by name. It is a mark of great kindness in him to allow us the use of this noble hall for our entertainment, and you, who must be much better acquainted with him than I am, must regret that I could not ask him to join us; but that was no fault of mine, of yours, or of his, but merely of the circumstance of his not being a Masonic Brother. Brethren, I

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give you most heartily, "The health and happiness of the Mayor of Bath."—(Drunk with three times three, instead of the honours of the Craft.)

Glee—"Life's a Bumper."

The Chairman.—The next toast to which I would call your attention is one of the most grateful character. It is the health of a body of gentlemen who are too often left unnoticed till a late period in the evening—a body who have done their duty most sedulously and laboriously, to whom I feel under great obligations, and who have made the proceedings of this day comparatively easy to me—I mean our Brother Stewards.—(Loud cheers.) I must say that the kindness and courtesy I have met with from them, as a private gentleman, in my more immediate communications with them, as well as the arrangements which they have made here and elsewhere for our business and enjoyment, have far exceeded any thing I have before seen at any Provincial Meeting, and that never have I seen a Provincial Lodge more respectably conducted.—"Our Brother Stewards."—(Loud cheers and the fullest honours.)

Brother Westall.—In the name of my Brother Stewards and my own, R.W. sir, I thank you for the honour you have conferred upon us by this toast. It is indeed an honour to be noticed by so distinguished a Mason as yourself, but that honour is enhanced by the manner in which the toast has been responded to by so respectable a meeting of the Brotherhood. I wish I could express to you what we feel on this occasion; but there are instances, and this is one, in which the head is not capable of doing justice to the feelings of the heart. We certainly took some pains to discharge our duties to the best of our judgments, and we are indeed highly pleased and most amply repaid for our labours by the compliment which has just been passed upon us. I will not sit down without apologising for some little deficiencies which we could not possibly avert or supply. The meeting has been larger, considerably larger, than we anticipated, and the result has been some inconvenience to the Brethren, arising from inattention to their wants; but I can assure them, the omissions, whatever they were or are, have not been intentional, but have arisen wholly from the unexpected cause to which I have before alluded.—(Loud cheers and a return fire.)

The Chairman now proposed the health of the P.D.P.G.M. Brother Sulley, with a high compliment to him as a man and a Mason.—(Drunk with the full honours.)

Brother Sully rose, and, after thanking the Brethren for the very handsome manner in which they had received the proposal of his health, said that for half a century he had been in the midst of the bricks and mortar of Masonry; that, when he first knew the Craft, the edifice was unroofed and in ruins—not a beam sound in the building; that he did his best to repair and embellish it; that if, in his arduous undertaking, he could not *command* success, he had done his best to *deserve* it, and he had lived to see it restored to strength and beauty, and now he should continue a Freemason to the end of the chapter.—(Cheers.)

The Chairman.—Brethren, I must now call your attention to the Provincial Grand Officers, to whom I tender my best thanks for the confidence and support which I have received from them on this and all other occasions.—(Loud cheers and the fullest honours.)

Brother Major Grafton, S.W. of the Lodge of Honour.—R.W. Sir, I

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am sure we cannot do otherwise than feel proud of the honour of being appointed to assist such a star of Masonry as our P.G. Master. We feel most sensibly the distinction you have conferred upon us, and we beg you will accept our cordial thanks.

Song—Mr. Rolle.—"I am a friar of orders gray."

The Chairman.—"The P.P.G. Officers;" the favours which I have received from them, I shall never, I trust, forget, and my very best and most sincere hope is, that the present ones may follow their example.—(Cheers and the full honours.)

Brother Hyatt (of Shepton Mallett) returned thanks with much energy and feeling.—(A return fire.)

Brother East also rose to answer this toast, and observed that this was the largest meeting but one that he had ever been present at, and having witnessed the conduct of two individuals of the family of the R.W.P.G.M. he hoped never to see the Chair of the Province without a Tynte to fill it.—(Loud cheers.)

The Chairman rose to this observation, and after a warm expression of grateful feeling, said, that he had two grandsons, who were now nearly of age, and to whom he thought he might grant dispensations even now, without any disparagement to the Craft, and trusted that they would become shining lights of the Order.—(Cheers.)

Brother Maddison thought this a convenient time for proposing the health of the R.W.P.G.M. of Monmouth, C. J. K. K. Tynte; nothing but the most urgent business kept him from this meeting. He would do no more than propose him by name to a meeting where his excellent qualities of mind and heart were well known.—(Loud cheers and the full honours.)

The Chairman returned thanks in a most affectionate address.

The Chairman.—The "Grand Lodge of England."

Brother Maclagan, P. G. Steward, returned thanks, and eulogised the M.W.G.M. the Duke of Sussex, in very high terms.

The Chairman.—"The Grand Stewards' Lodge," which Bro. Maclagan also acknowledged.

Glee—"O! Willie brewed a peck o' maut."

The Chairman next proposed the health of Brother Abrahams, who had produced that splendid specimen of art before them (the gold vase), "the produce of your liberality," added the Chairman. He also highly commended the industry of Brother Abrahams as a Mason.

Brother Abrahams returned thanks with much earnestness, and assured the P.G.M. and the Brethren, of the zealous and deep interest which he took in all the proceedings of the society.

Song—Brother Hooper—"I'll throw around her," which was greatly applauded.

The Chairman.—"All worthy Masons, wherever dispersed, and however distressed."

Comic Song—Brother Smith.

Glee—"Here's a health to all good lasses."

The Chairman.—"Brother Cresswell's health," who returned thanks.

Brother Grafton.—"The health of the P.G.S. Brother Inman."

The Chairman returned thanks on his behalf.

Irish Comic Song—Brother Wodderspoon.

The Chairman.—"The health of Brother Lane," and success to him: acknowledged in suitable terms by Brother Lane.

Song—Brother Marchant (of Shepton Mallett.)

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The Chairman.—"Our musical Brethren," and thanks to them for their able services this day.

Bro. Rolle returned thanks, and volunteered a song—"Three cheers to the man, &c."

Song—Mr. Hooper—"Come, oh! come and dwell with me."

It being now nearly twelve o'clock, the Chairman rose, and after again expressing his deep sense of the kindness, courtesy, and unremitting attention paid to himself by all the officers and Brethren, throughout the proceedings, delivered his adieu for the night in a very affectionate address, and concluded by saying, "I cannot better sum up than by adopting the words of our most excellent Grand Master, in his reply which was read to you this morning. 'As Masons we are taught to participate in the mutual happiness of each other, and to endeavour to lighten the sorrows of an afflicted Brother. These duties you have kindly and faithfully fulfilled in respect to my person, for which I shall ever feel indebted while life remains, and the grateful recollection of which will descend with me to the grave.'"

Thus terminated a festival, which must be ever memorable in the records of Masonry, whether we look to the admirable order of the whole proceedings, or the genuine spirit of Masonic principles that pervaded them. We will not conclude without mentioning, to the honour of the Chairman, that such is his love of order and discipline, that, when in one single instance, after dinner, the work was done in rather an incomplete manner, he instantly pulled it to pieces, and directed that it should be recommenced and finished to his satisfaction.

We must mention also, that both the R.W.P.G.M. and the D.P.G.M. paid their respects to the Mayor, at his residence on Bathwick Hill and at the Hall, to express personally their thanks to him for the kind permission of the use of the Guildhall for the banquet.

The following is a summary of the P.G. Officers present, belonging to Somerset:—

Bros. Maddison, D.P.G.M. Lodge of Honour; Major Grafton, S.W. Lodge of Honour; Hulley, J.W. Royal Cumberland; Parsons, Chapl. Perpetual Friendship; Gingell, Regist. Royal Sussex Lodge; Stradling, Treas. Perpetual Friendship; Inman, Sec. Perpetual Friendship; Marchant, S.D. Love and Honour; Haberfield, J.D. Unanimity and Sincerity; Abrahams, Unanimity and Sincerity; Temple, Director of Cer. Royal Cumberland; Manners, Organist, Royal Cumberland.

P.P.G. Officers present:—G. P. Smith, G.S.W.; Hay, S.W.; East, S.W.; Bythesea, J.W.; Johnson, J.W.; Patton, S.W.; Leigh, J.D.; Barlow, Soden, Warre, Tarrant, S.D.; Young, Seale, Yea, J. Bourn, Patteson, Wodderspoon, J.D.; Maher, J.D.; Gislot, J.D.; Col. Innes, Registrar; Cave.

The tribute to Col. Tynte consists of a Vase with Cover and Pedestal. The Vase is of the form of the Warwick Vase, and the two Figure Handles represent *Faith* and *Hope*, a group on the Cover representing *Charity*. The body of the Vase is chased in bold relief with pomegranate fruit and flowers, being an emblem connected with the symbols of the Craft. The Pedestal is square, and enriched with borders of Acacia leaves, and finishing in very rich and massive shell and scroll Feet with honeysuckle centers. The Pedestal bears or one side the following inscription:—

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Presented to C. K. K. Tynte, Right Worshipful P.G.M. of Free and Accepted Masons for the Province of Somerset, by his faithful and devoted Brethren of the Province, as a token of their sincere and fraternal attachment, and in gratitude for his undeviating and successful exertions in the cause of Masonry generally, and more particularly in his own Province, 21st October, 1836. A copy of the Warwick Vase." On the reverse the Mantle with Arms, Crests, &c. The whole is very richly gilt, and stands about twenty-eight inches high. It is the work of Brother Abrahams, of Taunton, and the value is nearly 260 guineas.—*Correspondent.*

The Masons of Somerset have thus done themselves honour in handing down to the posterity of their distinguished Provincial Chief, a memorial of their gratitude and affection. In the time to come, those yet unborn will look with honest pride upon the honourable memory of their Ancestor, whose example let us hope they will emulate for the sake of human nature. As regards the workmanship and value of the "Tribute," in its metallic sense, we differ essentially from our Correspondent in the leading feature; it is not only deficient in the illustration of Masonic principles, but as an article of taste, is wanting in elegance. We presume the form of the Warwick Vase to have been the selection of the Committee, but why have resolved the Masonic gratitude of the Province of Somerset into a *copy*; could nothing original have been suggested? Critically speaking, it was more liberal than correct, in our Brother Abrahams; to typify one of the Masonic emblems with the Cross, and but that we consider the instructions sent up to the workmen, left them much at liberty, we should charge our Brother with inconsistency.

To the Editor.—Sir,—Although circumstances have so happened that the expectations of the Craft in this city have been somewhat disappointed, yet I consider so decided an expression of the good wishes of many in favor of the Aged Masons' Asylum, will meet your own approval as well as contribute to the satisfaction of your readers.

It was projected to have a Grand Musical Festival at the Abbey (the use of which had been most kindly and liberally granted). The Musical Brethren of this city and the profession generally took up the project very warmly, and from their well known talent, and the high estimation in which they are justly held, gave goodly promise of public as well as Masonic patronage; the arrangements were proceeding in the most satisfactory manner, when they were suddenly stopped, and I understand, (from an authority *I dare* not question) for this reason, "*that funds received from ladies and non-Masons ought not to be applied to a Mason's Charity.*" Now sir, I am not disposed to enter into any argument upon this reason, as urged against the opportunity of affording the Masons as well as the public of Bath a day of joy and rejoicing, where all might with so much propriety be assembled in the cause of Charity. Bath teeming as it does with institutions, is never behind hand on such occasions, and I blush at the thought of what has thus been lost to the Aged Masons' Fund.

Pray, sir, is not her Majesty the Patroness of the Girls' School? and are not subscriptions from non-Masons frequently made and gratefully accepted? If you do not reply to this latter enquiry, I shall interpret your silence in the affirmative; and if so, in what light must we look

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upon the answer to the request, for as to the *impracticability* of the project, the arrangements were made, and the congregational audience all but ready.*

I am Sir, yours Fraternally,

Bath, Sept. 30, 1836. "LEWIS."

ROYAL CUMBERLAND LODGE, FREEMASONS' HALL, BATH.—On a motion duly made by Bro. Johnson, and seconded by Bro. Patton, it was unanimously resolved;—"That Brother Robert Thomas Crucefix, *M.D.* J. G. D. of England, be elected an honorary member of this Lodge, in consideration of the many and great benefits the Craft generally has received by his unwearied exertions in the cause of Charity and Benevolence."

November 3rd.

SCOTLAND.

EDINBURGH, *Nov. 8th.*—All the efficient Lodges of Edinburgh are in full operation. The Canongate Kilwinning opened its meetings with a numerous assemblage of the Brethren, on which occasion the R. W. M. took the opportunity of paying a highly merited compliment to the zeal, abilities, and unequalled exertions in behalf of the Craft, of Brother Dr. Crucefix, whose enrollment several years ago, he believed, as a member of the C. K. Lodge, prevented him the pleasure of then proposing him as such.† Several deputations from other Lodges attended, and the meeting was closed with every prospect of a pleasant and prosperous winter session.

THE KNIGHTS TEMPLARS have also commenced their active duties. The Brethren of the Canongate Kilwinning Priory first met, and congratulated their Prior-Commander on his return from a Continental tour, during which, especially in France, he had embraced every opportunity of making himself intimately acquainted with the peculiar systems and forms of the most distinguished Orders, both Masonic and Chivalric.

A convocation of the Royal Grand Conclave has been held, the G.M. Sir David Milne presiding; and at which various important regulations were proposed and sanctioned. A petition was presented from certain Templars at Montrose, praying permission to found an Establishment of the Order in that quarter.

Upon the whole, there is every probable appearance of a stirring season among all Orders and Degrees; though apparently there is a preponderating and, we think, wholesome partiality to the old original Craft Masonry.

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* We have, for obvious reasons, omitted the remainder of our Correspondent's letter, but the encouraging prospect he holds out of the patronage likely to be afforded to the Asylum by the Brethren in Bath, is to us most acceptable, and we can honestly express our conviction that had those who preferred the request, employed the advocacy of a "Lewis," and put the same question that he has to us, the result would in all probability have been very different.—ED.

† Dr. Crucefix is an honorary member of St. David's—but not of the Canongate Kilwinning.

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OFFICERS OF THE GRAND LODGE OF SCOTLAND.

His Majesty King William IV., Patron of the Ancient Order of St. John's Masonry in Scotland.
Right Hon. Lord Ramsay, Grand Master Mason.
Right Hon. Lord Viscount Stormont, Grand Master Depute.
Right Hon. the Earl of Dunmore, Past Grand Master.
Sir J. Hay of Hayston, Bart. *M.P.* Substitute Grand Master.
William M'Kenzie of Portmore, Esq. Senior Grand Warden.
Sir Patrick Walker, Junior Grand Warden.
Sir William Forbes and Co., Bankers, Treasurers.
William Alexander Lawrie, W.S. Secretary.
James Bartram, Clerk.
J. Maitland, Assistant Clerk.
Sir Donald Campbell, Bart. Senior Grand Deacon.
Sir George Ballingall, Junior Grand Deacon.
Rev. Alexander Stewart of Douglas, Chaplain.
Robert Gilfillan, Poet-Laureate.
W. Burn, Architect. W. Cunningham, Jeweller.
John Lorimer, Bible-Bearer J. Moffat, Grand Marshal.
George Buchanan and D. Ross, Grand Tylers.

Sir David Milne was also elected Provincial Grand Master for Berwickshire, and James Burnes, Esq., *M.D.*, Provincial Grand Master for the Western Provinces of India.

The election being concluded, Dr. Brown submitted to the Grand Lodge the verses composed on the occasion by Brother Gilfillan, and, with the approbation of the Grand Master, proposed that the honorary distinction of Poet-Laureate should be conferred on that Brother, which was carried by acclamation. In the Lodge we noticed Sir Walter Scott, and many other distinguished individuals.

GRAND LODGE, *Nov.* 14.—The nomination of Grand Office-Bearers for the ensuing year took place this day at two o'clock, in Freemasons' Hall, when the Right Hon. James, Lord Ramsay was unanimously elected to be Grand Master, and other eminent Masons were chosen to fill the prominent posts of the Grand Lodge. The Grand Master Elect, on taking the chair, entered into a succinct but important statement of his views relative to the Order. "Much, indeed, might be gathered from the few but emphatic expressions which escaped from his Lordship on this merely formal occasion, the full elucidation and application of which he reserves for the proper opportunity. The real and unaffected friends of Freemasonry, have reason deeply to congratulate themselves and the Craft on the choice of one who, from his high station, can so gracefully descend to those details, the right ordering of which keeps the wheels of state in motion.

A Provincial Grand Master for Western India was appointed on the above occasion, in the person of that ardent and indefatigable Brother, Dr. James Burnes, who, ere long, will be on his way to Bombay, to enter upon the active duties of his important charge. The unconcentrated and languishing state of Masonry in that division of British India, rendered this appointment of the highest consequence; and there could be but one opinion as to who was fittest to fill it. Brother Burnes had the rare honour of receiving his investiture at the hands of the Grand Master in person.

In our notice of the proceedings of the Canongate Kilwinning Lodge,

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24th of June last, we omitted to mention a vote of thanks passed in that Lodge to Brother Dr. Burnes, for his eminent services to the Craft in general, and to the C.K. Lodge in particular. As the official organ of the Lodge, the R.W.M. stated on this occasion, that on taking a retrospect of the proceedings for the last year, it was impossible not to feel extremely gratified at the progress which Masonry had made, more particularly in that Lodge. It had received an impetus which would be long and beneficially felt. "I speak," said the R.W.M. "my own individual sentiments;—I am convinced that I alike speak the sentiment of every Brother of the Lodge, when I say, that Brother Burnes deserves every encomium that we can bestow, all the good will that we can offer, in a word, our most hearty and grateful thanks. His demeanour throughout has been characterized by great gentleness and kindness to all Brethren, and all interests. It is mainly to his gentlemanlike bearing in every duty in which he has been engaged, that I ascribe the happy union of all classes and degrees which is now pre-eminently characteristic of this Lodge."

Brother Mc Neill concluded this well-merited testimony to the worth and talents of our esteemed friend, by proposing "that the cordial thanks of the Lodge be tended to Brother James Burnes, *F.R.S., LL.D., M.D.*, &c., for his great and meritorious exertions during the past year in advancing the cause of Masonry in this country, and in this Lodge in particular." Which motion was carried by a burst of spontaneous acclamation.

Doctor Burnes is brother of the intrepid and intelligent Oriental Traveller of that name, and is himself author of an interesting account of a visit to the Court of Sind. We anticipate one day to hear of the exchange of fraternal courtesies between the Lodges of *Bombay* and *Neemutch*.

The subject of unfeigned pleasure and admiration here, is the truly noble and spirited bearing of the newly elected Masonic Chief. He has virtually said, on taking office,—"Now I have put my hand to the plough, and will not draw back. But I must have no trifling: if I do *my* duty to the utmost, I expect that every one under me will do *his*; this is but honest. I demand it of you, as a Brother, I command it of you, as a Master." His Lordship is the third of his family who has filled the honourable office of Grand Master Mason; his father and grand-father, Earls of Dalhousie, having held the same station. The present Earl of Dalhousie was, perhaps, the most personally popular Grand Master, that ever swayed the Masonic Sceptre. The son, doubtless, will tread in the steps of his worthy father.

"Pacatumque reget patriis virtutibus orbem."

Torch-light processions do not seem to have been of very ancient use by the Grand Lodge of Scotland. The first noctural exhibition of this nature took place in 1754, according to the Masonic records.

Celtic Lodge, *Oct.* 4.—The Brethren of the Lodge Celtic dined together in the Waterloo Hotel on Tuesday last, the R. W. Master, Mr. Leon, in the chair. After the customary toasts, the chairman stated that he had now to perform a very pleasant duty. He then, after stating the long services of Brother William Aitken as an office-bearer, and the satisfaction he had given, presented to him a handsome silver medal, as a testimonial of respect from the Brethren; on which was engraved the following inscription:—"Presented to Brother Wm. Aitken, by the

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Brethren of the Lodge Celtic, Edinburgh and Leith, as a mark of respect for his zeal in the cause of Freemasonry, 4th October, 1836."—Also a jewel and an elegant sash and apron. Mr. Aitken made a feeling and suitable reply. The inscription was engraved by Mr. Jeffrey, Hanover street, in a masterly style. The chairman gave the health of Sir John Hay, S.G.M.; and the secretary, in proposing a bumper to the health of the Right Honorable Lord Ramsay, D.G.M., stated that, in a communication which he received from his Lordship, he regretted that particular business would detain him in the country until after this meeting; and, as his Lordship has always evinced a great anxiety to promote the real objects of Freemasonry, he was on that account, as well as otherwise, entitled to every mark of respect from the Brethren. The health of Lord Ramsay was then drunk with all the honors. Several excellent songs were sung, and the company separated about 12 o'clock highly satisfied.

THE GRAND CENTENARY.

HISTORICAL AND PREFATORY PARTICULARS.—The most brilliant period in the history of ancient architecture in Scotland, was undoubtedly that of the reign of David I. Then arose those remarkable monuments of the art, the Abbeys of Kilwinning, Melrose, &c. Then, too, was founded the original Lodge of the Mother Kilwinning, so denominated from its having given birth to so many others.

But if the successors of the pious and munificent David left no Masonic memorials equal in grandeur and beauty to the many constructed under his auspices, they nevertheless continued personally to patronise the science, and protect its votaries and professors.

Even before arriving at the highest honour in the state, the members of the ancient house of Stuart were active and distinguished Masons. James, Lord Steward (or Stuart) officiated as Master of the Lodge of Kilwinning, about the latter end of the reign of Alexander III., after whose death he became regent. The son of his successor, as Lord Steward, was destined to sway the Scottish sceptre, under the title of Robert II.; and by him and his descendants the Craft continued to be sanctioned and supported, according to the state and circumstances of the time. Under Robert the Regent, the university of St Andrews was founded and endowed—a proof, that amidst the gloomy shades of ignorance and discord that hung over the land, the rays of intelligence and concord still exerted their vivifying and humanizing influence. The occasion was celebrated by public demonstrations, and a grand procession was instituted, embracing in its body four hundred of the clergy.

After the liberation of James I. from thraldom, and his installation on the throne of his ancestors, that accomplished prince and poet, impressed with a deep conviction of the excellence and utility of Masonry, accorded to its professors the highest favour and friendship. He frequently visited the Lodges in person; and in the appointment of acting Grand Master he decreed that that important functionary should always be selected from the class of nobles or eminent clergy. Every Master Mason was then enjoined to pay the Grand Master four pounds Scots annually: and a fee was exacted from all newly admitted members, for the same purpose. The acting G.M. was further empowered to exercise a general jurisdiction over the Craft in all controverted matters that might be laid before him; thus saving, by arbitrary decision, the expenses and delays of litigation. Grand Wardens were, at the same time,

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appointed in different districts, invested with the like authority. Such, in those primitive days, was the paternal superintendence of the Master.

In the time of James II. Freemasonry continued to exercise its secret and salutary influence. Much, no doubt, was to be attributed to the personal character of the then acting Grand Master, an individual ever to be venerated and remembered in the annals of Scottish Masonry. This was no other than William St. Clair, Prince of Orkney, Duke of Holdenburg, Earl of Caithness and Strathaven, Lord St. Clair, Lord Nithsdale, Lord Admiral of the Scots Seas, Lord Chief Justice of Scotland, Lord Warden of the three Marches, Baron of Roslin, Pentland, and Pentland Moor, in free forestrie, Cousland, Cardain St. Claire, Cavers, Roxburgh, &c. &c., Knight of the Order of the Cockle in France, and of the Garter in England:—" titles to weary a Spaniard," quoth Father Hay.

Nor was it without just reason and judgment that his Royal Master, in his care for the Craft, appointed St. Clair to be ruler over it, and vested in him and his heirs for ever, the titular dignity of Grand Master Mason. That distinguished office-bearer has left at least one sufficient proof of the propriety of the choice, in the remains of the celebrated chapel or church of Roslin. It would be superfluous here to enter into particulars; but the great number of architects, masons, sculptors, carpenters, workmen and artificers of all sorts, who were employed in the erection of this exquisite edifice, must have proved of the highest advantage to the prosperity of the Craft. St Clair invited the most accomplished foreign artists to take part in the design; and in order that they might be conveniently lodged, and carry on the work with greater ease and dispatch, he ordered those employed to build the village or little town of Roslin, where it now is, nigh to the chapel, having been formerly some distance off: and he gave to each of them a house and lands, according as he judged them to be worthy Brethren.

While the work was going on, this great Masonic chief lived at his castle of Roslin, in the most princely style. Lord Dirleton was his master of the household, Lord Borthwick his cup-bearer, and Lord Fleming his carver. His princess, Elizabeth Douglas, was served by seventy-five gentlewomen, and was attended by 200 gentlemen in all her journies. And it is recorded, that when she went to Edinburgh, where her lodgings were, at the foot of Blackfriars Wynd, eighty lighted torches were carried before the wife of the Grand Master of Scotland. The illustrious founder and endower of Roslin chapel—a work of which Britton in his Architectural Antiquities, says that it may be pronounced *unique*—died, it is believed, about the year 1480, leaving the building to be continued by his son (by a second marriage), Sir Oliver St. Clair, of Roslin.

The edifice was commenced in 1446; but, notwithstanding the time and expense which the erection cost, only the chancel and part of the transept were ever built.

Sir Oliver, no doubt, trod in the footsteps of his father; yet we are somewhat startled to find, in the reign of James III., an earl of Orkney or Caithness, taking part with other peers of the realm in a most un-Masonic and inhuman proceeding, which, for the credit of the name, at least, we sincerely lament. We allude to the hanging of Cochrane the architect, over the parapet of Lauder bridge. That distinguished but ill-fated Mason, had recommended himself to the king by the skill he had displayed in the erection of several edifices, and was also celebrated for his personal prowess and accomplishment in arms.. The royal

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patron, pleased with the talents and accomplishments of Cochrane, and being himself a devoted amateur of the architectural art, appointed him frequently to be about his person, and conferred on him many marks of favour. Under the direction of this master the great hall in the castle of Stirling was planned and erected, as also the adjacent chapel, which was a splendid work. Such, in short, was the prince's patronage of his favourite superintendent of works, that he elevated him to the dignity of the earldom of Mar—a title destined to be fatal to him, as well as to others who bore it.

Jealous of the honours bestowed upon this gentleman, in whose society the king found a congeniality of tastes, a band of rude and unprincipled nobles conspired to rid themselves of a rival and upstart, as they considered him, and effect by force what they found they could not do by other means. When the king's army was encamped at Lauder, they seized poor Cochrane, unconscious of their designs, when he was entering into the council, and hung him, along with several others who were obnoxious for similar reasons. Thus perished an eminently accomplished man and Mason, whose chief crime appears to have consisted in his talents and success.

The gallant and generous James IV. was a patron of science and the fine arts. In his reign was the University of Aberdeen founded and endowed; and that unparalleled invention, the art of printing, was first introduced into Scotland, by Walter Chapman. Amongst his architectural acts, James adorned and enlarged the palaces of Falkland and Stirling, besides building several monastries and collegiate churches.

George, Lord Seton, an enlightened man in this reign, erected the collegiate church or chapel of Seton, and, about the same time, Winton-house, both on the shores of the Forth. Then, also, Henry, Lord *St. Clair* flourished as the Mæcenas of the time, a man "illuminate with liberalitie," as Gawin Douglas, the Virgil of that day, hath it.

As grand protector of the Order of Masons, James V. early showed himself in the fairest light. The gates of his palace were ever open to the petition of the poor, or the prayer of the distressed; and while with one hand he raised up the fallen, with the other he put down the oppressor. His very words were seasoned with the spice of humanity—"*sermo humanitate tanquam sale, aspersus.*" Such was the character of this King of the Craft. He built a palace within the walls of Stirling Castle, and another at Linlithgow, which Mary of Guise commended as equal to any they had in France. About this period (1530), Peter Scrimigeour was "Master of Work," or superintendant under the Grand Master Mason of Scotland. Of the St. Clairs, indeed, we then hear nothing by name, but it is to be presumed that their hereditary title would inspire them with the spirit of their ancestor. The distracted state of the times, when Scotland was alternately torn with internal contests and external wars, has unfortunately deprived us of any memorials that may have existed relative to the meetings of the Craft. Mary's reign was a miserable epoch for Masonry; and the accession of James VI. to the throne of England, left the Masons, like many others, without a present patron. So much did the fraternity feel the effects of this change and other concurrent causes, that in the previous part of the seventeenth century they met to petition and prompt St. Clair of Roslin to resume his hereditary and active rule over them. This appears from two documents still extant; the latest of which is dated 1630, and addressed to Sir William Saint Clair of Roslin, by the leading Lodges. This instrument sets forth, that whereas "from age to age it has been

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observed amongst us and our predecessors, that the lairds of Roslin have ever been patrons of us and our privileges, like as our predecessors have obeyed, reverenced, and acknowledged them as patrons and protectors, whereof they had letters of protection, and other rights granted by his Majestie's most noble progenitors of worthy memorie, whilk with sundrie other lairds of Roslin, his wreats [writs] being consumed in ane flame of fire within the Castle of Roslin, anno..... The consummation and burning thereof being clearly known to us and our predecessors," &c. The Brethren in consequence resolve to recognize anew his ancient right, and request him to procure or purchase the Royal confirmation thereof:—"And further, we all in one voice, as said is, of new have made, constitute, and ordained, and be thir presents make, constitute, and ordain the said Sir William Saint Clair now of Roslin, and his airs in all, our only patrons, protectors, and overseers, under our Sovereigne Lord, to us and our successors," &c.—"with full powers to him and them by themselves, their Wardens and Deputes, to be constitute by them, to affix and appoint places of meeting for keeping of goode ordere in the said Craft." This interesting charter of commission or confirmation, is signed by the Masters and Wardens of the principal Lodges of Dundee, Edinburgh, Glasgow, Stirling, Dumferling, Ayr, and St. Andrews. In deference, therefore, to this voluntary acknowledgment and continuation, by the Brethren, of ancient Royal rights (the legal evidences of which appear to have been burnt), Sir William St. Clair took upon himself the active administration of the Lodges, and appointed his deputies and wardens, as of old.

For upwards of a century after this solemn renewal of the connexion between the St. Clairs and the Craft, Masonry flourished under its successive heads. An event at last occurred which was somewhat to change the current and complexion of the magisterial office and functions. This was the formal resignation of all his rights and titles as hereditary Grand Master Mason, by William St. Clair of Roslin, in 1736. This gentleman, who was initiated in the Lodge Canongate Kilwinning, on the 18th of May of that year, finding himself under the necessity of desponing his paternal estate, and being, moreover, without any children, considered that he ought to place his office from thenceforth at the disposal of the Craft, from whose hands, indeed, his predecessors had latterly received it. The resolution was worthy of all parties concerned. A convocation of the Lodges was called; thirty-two Lodges assembled at Edinburgh by themselves, or their representatives; and the descendant of a long line of hereditary Grand Masters, resigned his Masonic honours into the hands of the Fraternity, in form and manner following:—

"I, William St. Clair of Roslin, Esquire, taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clair of Roslin, my ancestors, and their heirs, to be patrons, protectors, judges, or masters; and that my holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the Craft and vocation of Masonry, whereof I am a member, and I being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce, quit, claim, overgive, and discharge all right, claim, or pretence, that I or my heirs had, have, or any ways may have, pretend to, or claim, to be patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any

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of the Kings of Scotland to and in favour of the said William and Sir William St. Clair of Roslin, my predecessors; or in any other manner of way whatsoever, for now and ever; and I bind and oblige me, and my heirs, to warrand this present renunciation and discharge at all hands; and I consent to the registration hereof in the Books of Council and Session, or any other judge's books competent, therein to remain for preservation," &c.

This deed is dated 24th November, 1736, and is witnessed by the Masters of the Canongate Kilwinning and Leith Kilwinning Lodges. The Craft met on the 30th November, being St. Andrew's day, and unanimously elected as Grand Master Mason, the Brother, who had thus resigned his ancient rights. He continued in office only for one year, the Earl of Cromarty having the honour to succeed him. William St. Clair died in January 1778, at the good old age of seventy-eight, and a Funeral Grand Lodge was assembled to pay fraternal honours to his memory.*

Festival of St. Andrew's day, and Centenary of the Grand Lodge.—(*From a Correspondent.*)—A hundred years being about to elapse since the choice of a Grand Master was placed in the hands of the Craft, it was resolved by the members of the Grand Lodge of Scotland, to commemorate the centenary of their present constitution by something more than the customary honours observed at a St. Andrew's festival. Accordingly, a select committee was appointed, styled the "Centenary Committee," with instructions to consider of the most approved and appropriate mode of celebrating the occasion. A public procession, either by day or by night, to be followed by a convivial festival, was the plan unanimously agreed to, as best calculated to attain the object in view, and most consonant to the usage of the Fraternity. It only remained to decide whether it was to be by daylight or torchlight. The former of these, with attendance on divine worship, appeared at first to have the votes of the majority; but upon consulting with the Masters of a number of Lodges, and taking the apparent opinion of their constituents, the latter method of proceeding was recommended, as carrying along with it the popular inclination. The committee, in consequence, reported to the Grand Lodge in favour of an evening procession, and the question having been put, it was carried without a division. A Board of Stewards was thereafter instituted, consisting,—First, of honorary stewards, among whom were comprehended all Past Grand Masters and Provincial Grand Masters, together with the Right Hon. the Lord Provost of the city of Edinburgh, and several other noblemen and gentlemen: Second, of acting stewards, under the title of the "Board of Grand Stewards," who were to have the active superintendence of the Centenary Festival. The following gentlemen constituted this Board:—

Brothers W. M. Steuart of Glenormiston, President; Lieut. James Deans, Vice-President; Capt. Walter Scott, James Blair, James Speid, M. M. De Bartolome, V. Sinclair, J. Jardine, J.W. Ferrier, H. Haggart, E. M'Millan, A. Wilson, G. Trusted, A. Pearson, John Leslie; J. Forbes, A. Dunlop, J. Miller, W. Stanger, W. Pringle. The Grand Secretary of course *ex officio* member.

No sooner was the news known, that the old processions were about to be revived on this particular occasion, than the public papers teemed

* For a character of St. Clair, see p. 151 of this Review for 1835.

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with various paragraphs, heralding the intelligence alike to the Masonic and non-masonic world, and from which we select the following passage.

"*Grand Masonic Festival.*—A public celebration of the Centenary of the Grand Lodge of Scotland has been for some time in contemplation by the dignitaries of that distinguished body. We understand it is now finally fixed, that a public procession of the Order is to take place upon the evening of St. Andrew's day, the line of march to be illumined by a bright array of torches. This, no doubt, will have an imposing and picturesque appearance; and is, we are informed, in strict accordance with ancient use and wont. An elegant entertainment will be provided in the evening, in the great room of the Waterloo Hotel, at which all the distinguished Brethren in this city, and from various parts of the country, are expected to be present. Lord Loughborough has very handsomely contributed the services of the fine band of the 9th Lancers, and the Canongate Kilwinning Lodge have placed their original full-length portrait of St. Clair of Roslin, the Grand Master of 1736, at the disposal of the committee of arrangement, to be hung up in the hall on the occasion."

Such was the electrical effect created by the information conveyed through this and other channels, that advices were received from all quarters of the country of bands of Brethren preparing to concentrate, and direct their march Masonic upon the capital. There was almost no need of the official announcement, which was forthwith issued from authority, as follows:—

"*St. Andrew's day, and Centenary of the Grand Lodge of Scotland.*

"The election of Office-bearers of the Grand Lodge for the ensuing year, will take place in Freemasons' Hall, on Wednesday, the 30th of November, current, at two o'clock P.M., at which the members are requested to attend. In the evening the Brethren will meet in the Royal Exchange, at half past six o'clock, and walk in procession with the Grand Lodge and other Lodges attending, by torch-light, to the Waterloo Hotel, where the Festival of St. Andrew and the Centenary will be celebrated. The M.W. the right honourable Lord Ramsay, G.M.M. in the chair. Vice-chairmen, William Forbes M'Kenzie, Esq. of Portmore, S.G.W., and Sir Patrick Walker of Coats, J.G.W.

"*Freemasons' Hall,* W. A. Lawrie, Secretary."
Edinburgh, Nov. 21, 1836."

In making preparations for this general jubilee, the Grand Secretary was occupied almost day and night, and Brother Deans with his corps of Grand Stewards, sustained for six successive days the active duties of delivering individually their tickets to a ceaseless crowd of applicants from every quarter. Nothing indeed could equal the zeal and alertness of all to whom a trust was committed, but their fraternal courtesy and kindness in the discharge of it.

At length the eventful day arrived. The morning and forenoon of that day were again occupied in giving out tickets to the numberless Brethren who now in good earnest continued to pour in from the country Lodges, and to whom alone, at that late hour, tickets were restricted. The whole number of places that the Hall could by any arrangement contain was filled up—much more indeed than it could conveniently

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hold; but on such an occasion, none would be denied, and another room was intended for the overflow.

From two o'clock till four, the Grand Lodge met for the election of the Office-bearers previously nominated, when all present were duly inducted into their high and responsible situations. After the business was over, the M.W.M. adjourned to the Waterloo Hotel with a number of the members, and partook of a hasty dinner, his Lordship appearing determined to be at his post on the first mustering and marshalling of the Lodges in the Court of the Royal Exchange.

Never perhaps was there witnessed such an assemblage at night in this city, as that which studded the streets and windows, the whole way from the Waterloo Hotel to the Royal Exchange. The torches were already blazing when we left the dinner, and the long expecting crowds were getting impatient for the approach of the Masonic promenade. Under the admirable directions of the Masters and Marshals, all was ready by half past seven o'clock, and the word "march" being given, and repeated along the whole line, the grand battalion of the Brethren of Peace moved forward as one body, preceded by the band of the Queen's Royal Lancers. Thus issuing from the portals of the Royal Exchange, the head of the column was greeted with a loud huzza from the assembled multitude, which, as the rest advanced, gave place to a solemn and admiring silence. This attentive and decorous conduct on the part of the spectators was flattering to the Craft, and is a proof of the great moral impression which the character of our glorious institution universally creates, whatever a few prejudiced and unfortunate individuals may say or think. Respect to the Ancient Free and Accepted Fraternity of Masons was the sentiment expressed on this occasion, and no other than a moral force certainly could, in the absence of the military, have kept the crowd in such extraordinary order.

The police employed undoubtedly did good service, particularly in repelling the tendency to pressure at the several turnings. But only look what a sight the High-street presents during the procession! Whoever has beheld Edina, with her "cloud-capt towers" and lofty mansions rising from eight to ten stories in height—each individual stage of this Babel of buildings inhabited by whole hosts of families, of every kind and calling—may imagine the sublime effect of a multitude of torches, reflected with reddening glare upon the mighty sides of the spacious street which long has formed the pride of "Auld Reekie." Thousands of visages were visible from every tier of windows on either flank, from the lowest to the topmost habitable spot. It was a study for the lover of the picturesque—a scene of strange grandeur, not unworthy of the magic pencil of a Martin. We have witnessed the religious processions in the capitals of Catholicism, but we will aver that this transcended them all, even as a spectacle. On passing the front of the Theatre Royal, Brother Murray, the manager, testified his fraternal attention by the exhibition of a brilliantly-illuminated star over the portico of the house. Blue lights and rockets were discharged from the Calton Hill as the procession advanced up the Regent's Bridge, till at last, arriving at the Waterloo Hotel, the music divided right and left, and the grand Masonic *cortége* marched into the great hall, which had been decorated and prepared for their reception.

And here, it must be confessed, we thought it would require nothing short of a miracle to accommodate and to feed such a multitude. The magic rods of the Grand Stewards, however, performed even this

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wonder, and many more in the course of the evening, which it would be improper, if it were possible, to specify here. Suffice it to say, that nearly a thousand friends found each their proper place. To enumerate all the Lodges would be tedious. The Canongate Kilwinning (the Mother-Lodge of St. Clair and of Ramsay), turned out, as fitting "in numbers without number—numberless;" and the two military Lodges of "the gallant Forty-Twa" attracted admiration alike for their martial appearance and Masonic behaviour. A handsome canopy overhung the Masonic throne, on the wall opposite which was suspended, upon a ground of crimson drapery, the full-length portrait of St. Clair, of Roslin, painted for the Canongate Kilwinning Lodge a century ago. Over it appeared the initials of his name in variegated lamps. The letter R also was aptly exhibited at one end of the room in illuminated lamps, in honour of the Grand Master. But we profess not to picture forth the deeply interesting scene, and regret that our particular situation prevented us from attempting a report of the masterly speeches of the evening. The customary loyal and Masonic toasts, of course, were given and received with every honour and respect; and we may mention especially that of the health of the Grand Master of England. But the topic of interest on this occasion was the speech of M.W.G.M. on proposing the immortal memory of St. Clair, of Roslin, "the Freemason's friend." Referring to the ancient honours conferred on the noble family of Roslin, the Grand Master entered into a luminous detail of the circumstances connected with the history of the Grand Mastership down to the period in which William St. Clair, for the love he bore the Craft, resigned his hereditary honours, and became as one of his Brethren, without privilege or pretence beyond that of a Master Mason. This address (which we hope will yet be given) merited to be graven in letters as imperishable as the subjects treated of were important and essential. "If there be any Mason," said his lordship, in the practical application of his discourse, "if there be any one among you who may find his faith somewhat wavering, let him look to the character of St. Clair, of Roslin; and if you see any young Brother, who may not think it worthy of him to attend to the minutiæ of Masonic discipline, who may disregard the forms of strict Masonry,—then point him to St. Clair, of Roslin, as a model to follow and admire."

But there were other weighty words than those reached our ears on this memorable night, and which were gladly, deeply, and sincerely responded to by every true Masonic heart. With the noblest candour and concern for the good of the Craft, the Grand Master *did* say, "That all was not quite right with us; that there were errors to remedy and abuses to check, which it was his and every man's duty immediately to effect. No institution, humanly speaking, is perfect, and ours most assuredly is far from it at present." Let us then cheerfully obey the Master's earnest call, and with such a leader we must and shall prosper. "Nil desperandum, Teucro duce, et auspice Teucro."

We have already said that we do not attempt to give a particular delineation of all the proceedings of this important, and, numerically unprecedented meeting. That it was a great and successful demonstration we are perfectly satisfied, and that its effect upon society will be lasting and strong we are equally convinced. In conclusion, from the opportunities we had of judging, we will venture to say, that in few assemblies, so vast and concentrated as this, was there ever observable

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a more unanimous sentiment of respect for the Chair, or a more intense yet subdued enthusiasm in the cause for which they were assembled, though, as in most multitudes, there might have been those truly "feras consumere nati."

Permit, ere closing, that we contribute one sincere mite of congratulation to the worthy Brother who has been selected for the first time Poet Laureate to the Craft. Robert Gilfillan will wear his laurels with honour and independence. His beautiful Masonic hymn, or ode, is alone sufficient to hand down his name with lustre to the latest ages. The ode ought to be set to appropriate music. Who shall sing, at the centenary jubilee of 1936, the praises of *this*—

"The glorious day,
That gave to Masonry sublime
A brighter flame and purer ray!"

The following song, written for the occasion by the Poet Laureate (Robert Gilfillan) was sung in the course of the evening by Messrs. Kenward and Ebsworth. It is written for the air of "Willie was a wanton Wag," but these gentlemen chose to sing it to the tune of "Ye Banks and Braes."

Again the circling March of Time
Brings round the glad, the glorious day,
That gave to Masonry Sublime
A brighter flame and purer ray;
And though the many be away,
Who first the dawning light did see,
A numerous band is here to pay
High honour unto Masonrie!

We bow not to a lowly shrine—
We mix not in a service mean—
That Sacred LIGHT that here does shine,
The Peasant and the Prince have seen!
And while, in Spring, the woods are green,
Or summer decks with flowers the lea,
That lambent flame shall burn, I ween,
The glorious LIGHT of Masonrie!

'Tis not in goblets mantling high,
Which wealth, not worth, may still command;
Nor in the giddy tide of joy,
That Masonry does take its stand!
But ours, the social, generous band—
The only tie whose link makes free—
Where heart to heart, and hand to hand,
Proclaim the badge of Masonrie!

To raise the weak, restrain the strong;
To chase the tear from beauty's eye;
To aid the right, and check the wrong,
And bid the weary cease to sigh.
To soothe the orphan's mournful cry,
A Brother help, where'er he be;
To love all men beneath the sky,
This is the bond of Masonrie!

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One hundred years—all, all are fled,
Those men of might and dauntless brow!
Still Masonry can boast a Head—
A ST. CLAIR then—a RAMSAY now!
With such bold spirits at the prow,
Our bark shall bravely ride the sea;
Nor shall her flag to any bow—
The pendant of high Masonrie.

All the Edinburgh Lodges, with the exception of the Canongate, Leith, and Trafalgar, were present. Besides deputations from the Dunblane Lodge, the Perth Royal Arch, the Stirling Ancient Lodge, the Stirling Arch Lodge, the Shamrock, Thistle, and St. Mungo Lodges of Glasgow, the Peebles Kilwinning, the Kilbirnie Lodge, the Lodge St. Peter's of Montrose, Newton St. Andrew's Lodge, and Lodges belonging to Lanark, Kirkcaldy, Dunbar, Aitchison's Haven, Dalkeith, &c. The Grand Master (Lord Ramsay) was supported by the Earl of Buchan, Sir Reginald Macdonald Steuart Seton, Bart., Sir Donald Campbell, Bart., Sir David Milne, K.C.B., Sir Patrick Walker, Mr. M'Kenzie, of Portmore, James Burnes, LL.D., Provincial Grand Master for India, Colonel Wright, Mr. Stewart, of Glenormiston, the Hon. Mr. St. Clair, &c. &c.

EAST LOTHIAN PROVINCIAL GRAND LODGE.—On Wednesday, the 19th October, 1836, the Right Honourable James Andrew, Lord Ramsay, Right Worshipful Provincial Grand Master of the Province of East Lothian, constituted and opened the Grand Lodge of the Province, in the Lodge Room of the Haddington St. John's Kilwinning.

The Province comprises the following Lodges, viz.:—Dalkeith Kilwinning, No. 10; Aitcheson's Haven, Mussleburgh, No. 33; Haddington St. John's Kilwinning, No. 57; St. Ebb's, Eyemouth, No. 70; Dunbar Castle, No. 75; Mussleburgh Kilwinning, No. 81; Fisherrow, St. John's, No. 112; St Baldred's, North Berwick, No. 313.

The Master and Wardens of the above Lodges met at two o'clock, when the R.W.P.G. Master, Lord Ramsay, commanded his Grand Secretary to read the Commission from the Grand Lodge of Scotland, empowering him with full authority to constitute and preside over the Grand Lodge of the province; which having been done, the Grand Master proceeded to nominate and appoint his office-bearers, viz.:—James Hamilton, Esq., of Bangour, R. W. Senior Grand Warden; Robert Riddell, Esq., (Sheriff Substitute of Haddingtonshire) R.W. Junior Grand Warden; George Tait, Esq., Grand Secretary; John Ferme, Esq., Master of the Grand Stewards; James Beatie, and William Firth, Grand Tylers.

The P.G.M. in a very moving and fraternal address of considerable length, expressed his anxiety for the success of Freemasonry, and hoped it would still continue to be, as it had hitherto been practised within the Province over which he had the happiness and the honour to preside, with all due decorum, decency, and good order, so that none of the unenlightened without the walls of the Lodge, might be able to cast an evil imputation over their proceedings as men and as Masons.

At eight o'clock the same evening the Right Worshipful Provincial Grand Master, accompanied by the officers of the P.G. Lodge, paid an official visit to the Haddington St. John's Kilwinning Lodge, which was attended by nearly one hundred members; on which occasion he was

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pleased to express himself highly satisfied with the manner in which Masonry was conducted by the Right Worshipful Master, Brother Fraser, in that Lodge. The P.G.M. afterwards partook of the Banquet. The Lodge was honoured by numerous and highly respectable Deputations from the Dalkeith Kilwinning, Dunbar Castle, and Messleburgh Kilwinning.

On the 15th November, the R.W. Provincial Grand Master and the Office-bearers visited the Lodge, Dunbar Castle, to examine into the state of Masonry there, when he was highly delighted with the Masonic knowledge and attainments of the Brethren, which was alike gratifying to him as to Brother Aitchison, the R.W. Master, under whose care that Lodge has been so long and ably worked. Deputations from the Haddington St. John's Kilwinning, and St. Ebb's Eyeworth, were present in the Dunbar Castle on the occasion.

Kelso Tweed Lodge.—The Right Worshipful Master convened a meeting of the Brethren, in the Lodge-room, on Wednesday, the 30th November, at seven o'clock, P.M., to celebrate the Festival of St. Andrew, elect Office-bearers, &c. A Meeting of Committee was held the night previous for the purpose of entering apprentices, &c.

E. Mitchell, Secretary.

Dunse.—The Brethren of the Dunse Lodge of Freemasons met on the 30th Nov., to celebrate the Festival of St. Andrew, and elect office-bearers. There was an excellent muster of the Brethren.

Rebuilding of Marischal College, Afbrdeen.—Public Dinner, James Blaikie, Esq. of Craigiebuckler, Lord Provost, in the chair. In consequence of a very general desire having been expressed that a public dinner should take place, in the County Rooms, on the occasion of laying the foundation stone of the new buildings of Marischal College, on Tuesday the 18th day of October next, the Provost and Magistrates of Aberdeen, and the Principal and Professors of the University, with the assistance of a Committee of Gentlemen of the county and city, have made the necessary arrangements for that purpose.

As the number of tickets must necessarily be limited to 300, leaving a very few additional for strangers coming from a distance, early application will be required.

Tickets (16s. each), including dinner, wines, music, and every expense, will be ready for delivery on and after Monday next, on application to Mr. Munro, Public Rooms; Mr. Machray, Royal Hotel; or Mr. Grant, New Inn.

Communications may be addressed to Mr. Newell Burnett, Belmont Street, or Mr. Angus, Council Chamber.

Aberdeen, Sept. 28, 1836.

Marischal College.—We have much pleasure in informing the public that the Duke of Richmond, the Marquis of Huntly, and the Earls of Errol and Aberdeen, have signified their intention of being present at the dinner which is to take place in the Public Rooms, on the 18th October, on the occasion of laying the foundation stone of Marischal College Buildings.

The Aberdeen Lodge.—The meeting of this ancient Lodge, which, according to authentic documents, has existed since 1541, stands adjourned till Thursday next, the 6th of October current, at seven o'clock

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in the evening, in their Hall, Castle Street, when the Brethren are respectfully requested to attend for Masonic purposes.

Those desirous of being admitted members will please to signify their intention to the Clerk before the day of meeting. The eldest sons and those married to the eldest daughters of members, are admitted at less than half dues, and the other sons, and those married to the other daughters, at a reduced rate.

By order of the R.W. Master,

Aberdeen, Oct. 1, 1836. CHAS. WINCHESTER, Clerk.

A MEETING OF DELEGATES FROM THE CONGREGATED LODGES, *viz.*—St. John's, St. Machar's, the Operative, St. Nicholas', St. Andrew's, St. Luke's, Old Aberdeen, St. James's, St. George's, and Aboyne, was held in the Town Hall of Old Aberdeen, on Monday evening, when it was unanimously resolved that the several Lodges present join in the procession at laying the foundation of Marischal College; and it was agreed that two delegates from each of the congregated Lodges should meet in the Town Hall of Aberdeen, on Friday 1st, at seven o'clock, to make the necessary arrangements. A vote of thanks was moved by the R.W. Master of St. Machar's Lodge, to the R.W. Master of Old Aberdeen Lodge, for assembling the Lodges on this occasion, which was agreed to with acclamation. At the meeting the greatest enthusiasm prevailed as to the ensuing procession, which, we believe, so far as Masonry is engaged in it, will be celebrated with a unanimity and splendour never surpassed on any former occasion.

MARISCHAL COLLEGE BUILDINGS, ABERDEEN.—In consequence of the sudden and lamented death of the Lord Provost, the procession and ceremonial relative to laying the foundation stone of Marischal College Buildings, on the 18th instant, and the proposed public dinner on that occasion CANNOT TAKE PLACE.

Council Chamber, Aberdeen, 4th Oct. 1836.

COUNTY AND CITY OF PERTH INFIRMARY.—On Wednesday, Oct. 5, 1836, the foundation stone of the Infirmary for the County and City of Perth, was laid with Masonic honours. The weather being remarkably propitious, deputations from various districts of the county arrived, to share in the procession and subsequent proceedings, and being accompanied by bands of music and the other accessories of such occasions, the streets began early to exhibit indications of the approaching ceremonial. Some misunderstanding had occurred as to the individual who was to officiate as Grand Master of the ceremony, which, unfortunately, marred a little the harmony of the occasion. Lord Kinnaird, it appears, had, in the first instance, declined the office, and after Viscount Stormont, as next in seniority in the Lodge, had been applied to and agreed to act, the former nobleman intimated his intention of presiding, which, notwithstanding what had occurred, he claimed as his right, as a Provincial Grand Master of the county. In consequence of this point being conceded, the members of the St. Andrew's Lodge declined taking part in the proceedings, and questions of precedence occurring among some of the bodies intending to walk in the procession, there was not the unanimity desirable on such an occasion. The lamented death of the Dean of Guild, also, prevented the attendance of that body. Still, however, the muster was a numerous and highly respectable one; and with the dresses and decorations of the Masonic Lodges, and the cheerful strains of no less than nine bands of music, the procession made a very gay progress through the streets, the shops being shut along the line of

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route, in consequence of the numerous assemblage of spectators who accompanied it. At five o'clock, a large party sat down to a public dinner in the Coffee Room, in honour of the occasion—Lord Kinnaird in the chair; supported by the Marquis of Breadalbane, the Lord Provost, Hon. Fox Maule, Hon. Colonel Abercromby, Mr. Oliphant, *M.P.*, Sir John Muir Mackenzie, Bart., Sir D. Kenlock, Bart., &c. &c. The evening partook more of a social than an oratorical character, but among the toasts the prosperity of the New Infirmary, and the other local institutions, was not forgotten. The different Mason-Lodges dined together in their respective halls.—*Perth Courier.*

IRELAND.

DUBLIN.—FESTIVAL OF SAINT JOHN.—The Members of the most Ancient and Honorable Society of Free and Accepted Masons in Ireland, are requested to take Notice, that the Celebration of the Festival of Saint John will be held at the Masonic Lodge Rooms, Commercial Buildings, Dame Street, Dublin, on Tuesday, the 27th of December, 1836, on which occasion the Most Worshipful His Grace the Duke of Leinster, Grand Master of the Order, will preside.

The Grand Lodge will be opened, according to ancient custom, at the hour of Five o'clock, and the Salutation of the Grand Officers and other usual business immediately be proceeded on. Dinner to be on the Table at Six. Such of the Brethren as intend to dine are most earnestly requested to leave their names at the Bar. By order,

JOHN FOWLER, D. G. Secretary.

In consequence of the decease of the Right Hon. Viscount Forbes, the S. G. Wardenship of Ireland has become vacant. Should the Marquis of Sligo not be named to the vacancy, we presume the present gallant J. G. W., Sir J. C. Coghill, Bart. *R. N.*, will be transferred to the S. G. W. chair, and a new appointment made in his place.

Much satisfaction has arisen from a rumour that the Marquis of Kildare, in adopting sentiments favorable to Freemasonry, has followed the example set him by his philanthropic parent, and has expressed a wish to be initiated into its interesting mysteries. It is generally supposed, that should the noble marquis be raised to the dignity of a Master Mason before St. John's Day next, he will be then named to fill one of the offices now vacant in the Grand Lodge of Ireland.

The new "Throne," or "*Solomon's Chair,*" as it was styled during the *ancienne regime* of Masonry, is an object of universal admiration—it is composed of Irish oak, lined with rich crimson velvet. The workmanship is most chaste, and its ornaments arranged in beautiful carvings. The chair is raised on a number of steps, composed of tessellated pavement. The paraphernalia of the Order completes the furniture of *La Grande Salle.*

No Grand Treasurer has been elected since the death of Brother Pierpoint Mitchel; but the duties of this situation have been most creditably discharged by trustees, consisting of the D. G. Master, Bro. Martin Meara and Thomas Benson, Past Masters of Lodge 50.

The full-length portrait of the Duke of Leinster, painted by Fowler, and which has been exhibited at the Royal Hibernian Academy during

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the summer months, has been placed in the Grand Lodge room. His Grace is represented as seated on "the Throne," and dressed in the jewels, collar, and gauntlets of Masonry. The likeness is excellent, and the countenance expressive of that mingled manliness and benevolence which characterise the M.W.G.M. of Ireland. To the members of the Masonic order, this production of a native artist must prove of much interest; and we are certain there is not a subscriber who does not rejoice at the opportunity thus afforded him of testifying towards his person that gratitude and confidence which his Grace has for more than *three apprenticeships* earned, not only by his mild and attractive manners, but by the practice of those social sympathies which distinguish our Order.

In Dublin, the accession of the *élite du monde*, more particularly into "Lodge Fifty," during the last year has been very great. In Clones County of Fermanagh, warrant No. 790 has been revived by Counsellor Ellis, who has succeeded in fanning into flame the almost expiring embers of Masonry in that town and vicinage. We notice with pleasure the resuscitation of this body, and we have no doubt that, under the auspices of Br. Ellis, it will in due time have a *vrai semblance* to his parent Lodge, becoming a provincial "Fifty," as to influence, number, rank, and liberal contributions to the exigencies of our different charities. The officers are,—Hercules Ellis, Lisnaroe, W.M.; Alexander Dudgeon, Stirling Lodge, S.W.; the Hon. Richard Westenra, D.L. and J.P., Ballyleck House, J.W.; Richard Jackson, Slacksgrove, S.D.; Robert Evatt, Mount Lewis, J.D.; John Thompson, J. P. Glynch, Sec. and Treas.; Rev. Allen Mitchell, Vicar of Drumsnat, Chaplain; Rev. W. P. Moore, Principal of Cavan College; Rev. Charles Walsh, Curate of Clones, &c. &c. It is also reported in the Masonic circles, that many of the influential Brethren are at length aroused from their cheerless apathy, and intend immediately introducing such of the leading nobility and gentry as may express an anxiety to obtain the honours of Freemasonry, and whose introduction, from their characters and standing in society, must prove not only gratifying to the feelings of the Brethren, but advantageous to the Craft. We sincerely trust this rumour may be well founded, as such means of increasing the undeniable utility of the institution have been too long neglected.

The Grand Lodge of Ireland assembled on the 3rd of November, when the report of the Committee appointed for the purpose of preparing addresses to the Grand Masters of England and Ireland was received, and their presentation agreed to. Wm. White, Esq., presided.

A subscription is at present open in Dublin for the purpose of raising funds for the purchase of a hall for the general accommodation of the Craft. Contributions for this most desirable object continue to be received by the Grand Lodge Trustees, Messrs. White, Benson, and Meara. In addition to our recommending the formation of local committees, we would strenuously and respectfully call on the Grand Lodge to imitate the example, and be encouraged by the success of other societies, as it requires, *we hope*, but energy and well-directed exertion on its part to collect a sufficient sum for the first outlay, it being presumed that no sordid motive will interfere to prejudice the success of this subscription, and that each and every Brother will be prepared,

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when required, to respond, *according to his ability,* to the call of self-interest and respectability.

On the resignation of Brother Sharkey, the Prince Masons' Chapter have conferred the vacant stall and ribband on Lieut.-Colonel C. King, Inspecting Field Officer of Dublin Garrison. Brother Veevers, High Sheriff of the City, is their Sovereign for the year current.

Lodge No. 681, at its recent meeting, appointed a deputation to wait on Brother Tenison, for the purpose of complimenting him by the presentation of an extremely handsome Past Master's jewel, composed of Irish diamonds, set in gold, as a token of their respect for one who has devoted much of his time and talents to the service of the Craft and the furtherance of the objects of Freemasonry. This tribute is equally creditable to the givers and receiver, and its presentation has diffused a feeling of satisfaction and approval amongst the majority, if not the whole of the Brethren who are acquainted with Mr. Tenison.

SONG

Written by Brother Henry Grattan Curran, M.M. of Lodge No. 50.

Air—"Adieu! a heart-warm, fond adieu."

All hail the hour, whose welcome wing
Its holy influence sheds around,
That wakes our hearts, in fervid spring,
To bless the spell by which we're bound.
Frail phantoms lure and leave our youth,
Guile charges sterner manhood's eye,
But ours the trust, and ours the truth,
The changeless, bright fraternal tie.

The vestals at the gushing fount
Of morn relumed the altar's flame—
The guarded fire, too pure to mount
From aught save that untainted beam;
But holier far—no single ray
Is poured upon our mystic rites—
The full, Eternal orb of day
Our shrine of adoration lights.

The golden tint—the sapphire's blue,
His thousand glories there descend;
Each heart reflects some worshipped hue,
And all in one bright homage blend.
Oh! bless the hour, and bless the tie,
The holy compact sealed above;
And bless—Oh, bless the hearts that vie
In fullness of fraternal love.

Nov. 17.—Lodge of St. Patrick, No. 50, was opened in due form at four o'clock this afternoon by P.M. Tenison, assisted by Brother O'Connor and P.M. Fitton. After the usual business, Brother Ellis was duly installed as Master, and Brother Green elected, *nem. con.*, Junior Deacon. A vote of thanks being unanimously passed to Brother Tenison, and an address of congratulation to the Duke of Sussex on his restoration to sight, the members and visitors, to the number of seventy-six, sat down to dinner, amongst whom were Mr. Aldn. Speering,

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of Cork; Mr. Tracey, J. P. Sligo; and the Hon. Mr. Butler. The routine toasts called forth the warm plaudits of the assemblage. It is but justice to the individuals composing the band to say that they afforded a delightful musical treat, the several solos, duets, glees, and recitations, being given in a superior style of excellence by P.M. Deane, Bros. Brough, Herbert, Green, Haynes, and J. Russell, the celebrated mimic and comedian of the London and Dublin Theatres. We have seldom witnessed a meeting where more Masonic harmony and kind feeling prevailed, to promote which the W.M. Mr. Ellis exerted his usual talent and ability. The admission fee into Lodge 50 is now 8*l.* 8*s.*

KNIGHTS TEMPLARS AND KNIGHTS OF MALTA.—The faithful soldiers of St. John of Jerusalem, enrolled in Encampment No. 1, assembled on Wednesday, 23rd November, for the purpose of installing, as M.E.G.C., Brother Brown, W.M. of Lodge 100. His conduct and costume (including a beautiful collar furnished by Brother Acklam) were the theme of universal approval and admiration; and the ceremonies were conducted with much effect under the direction of this ardent Mason, who by precept and example has zealously wrought to excite the right feelings, and to stimulate the salutary sympathies of those portions of our Order with which he is connected.

Dec. 1.—On this evening the monthly meeting of the Grand Lodge of Ireland was held at eight o'clock, William White, Esq., on the Throne. The assemblage was numerous and respectable, and several Master Masons availed themselves of the privilege of visiting. After the disposal of some important business connected with the interests of the "Female Orphan School," the Brethren proceeded to take into consideration the recommendation of the Grand Master's Lodge, as to filling the Senior Grand Warden's stall, vacant by the death of Lord Viscount Forbes, when Sir J. C. Coghill, Bart., *R.N.*, was selected as an intimation of the Grand Lodge's approval of his attendance and attention to the interests of Masonry; and the Hon. Richard Westenra, son of Brother Lord Rosmore, elected J.G. Warden, vice Coghill, promoted. Previous to the separation of the Body, the Rev. Thomas Flynn invoked a parting benediction.

LODGE No. 4, NOW THE "VICTORIA."—Brother T. Wright having, at the desire of the Lodge, written to Sir J. Conroy to know if the Princess Victoria would allow Lodge 4 to be called the "Victoria Lodge," received the following reply.

Kensington Palace.

Sir,—I have laid before the Duchess of Kent your letter of the 9th instant. H. R. H. has every disposition to consider favourably the request therein made, but H. R. H. observed, that it should be laid before her by the Grand Master for Ireland.

I have the honour to be, &c. &c.

Tho. Wright, Esq. JOHN CONROY.
26, Great Ship Street.

Resolved that the foregoing most desirable measure be carried into effect, and that the Secretary do take the necessary steps to forward it.

In consequence of which the following memorial was forwarded under cover to the Duke of Leinster.

The Memorial of the W. Master, Wardens, and Brethren of Lodge No. 4, on the Registry of Ireland, of Free and Accepted Masons, to Her Royal Highness the Princess Victoria.

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May it please your Royal Highness, we the Master, Wardens, and Brethren of Freemason Lodge No. 4, with all becoming respect and due deference, do approach your Royal Highness to solicit as a mark of special favor, that you would be graciously pleased to permit Lodge No. 4 to be styled and titled the "Victoria" or "Princess Victoria Lodge," in compliment to your Royal Highness as Heiress presumptive to the Throne of these Realms; as inheritrix of the integrity and worth of our late Brother of the Craft, your Royal Highness's illustrious and much lamented Father, and as co-heiress of the many virtues which adorn your Royal Highness's benevolent and amiable Mother; for which favour should your Royal Highness be pleased to grant,

They, as in duty bound, will pray.

To which Her Royal Highness sent the following reply, through the Duke of Leinster.

Kensington Palace, Aug. 5th, 1836.

My dear Lord Duke,—I have had the honour to lay before the Duchess of Kent your Grace's letter of yesterday's date, and its accompanying Memorial from the Lodge of Freemasons No. 4, Dublin. Her Royal Highness requests your Grace will, as Grand Master in Ireland, signify to this Lodge, her ready acquiescence in their request, that it be called the "Victoria Lodge;" and the Duchess of Kent wishes the Lodge to be assured, that it is most gratifying to her and the Princess Victoria to receive the expressions conveyed to them, of the attachment of this Lodge to the memory of their late Brother, H. R. H. the Duke of Kent.

I have the honour to be, &c.

JOHN CONROY.

It being a law of the Grand Lodge that no private Lodge shall take a name without permission of the G. L., a memorial was accordingly forwarded to the G. L., praying permission to take the name of "The Victoria Lodge," which was at once acceded to them.

Aug. 23*rd.*—An address of congratulation to H. R. H. Augustus Frederick Duke of Sussex, M.W.G.M. of Masons of England, was unanimously agreed to.

It was then agreed that the Officers and such others of the Lodge as wished it, should present the Address in *propria persona* to H. R. H., as they were informed that he was to be immediately at Kinmel Park, so near *us*. In consequence the Secretary wrote to Lord Dinorben to know if he would have any objection to allow the Lodge to meet H. R. H. at Kinmel Park, in case H. R. H. agreed to receive them and their address. Lord Dinorben replied by return of post, saying he had forwarded the application to Lord John Churchill, D. G. M., who next day sent the following reply.

Enthwistle Park, Aug. 30*th*, 1836.

Sir and Brother,—I am commanded by H. R. H. the M.W.G.M. to request you to send your proposed address of congratulation on the recovery of his sight, to Freemasons' Tavern, and H. R. H. will reply to it from thence. H. R. H. has received and is still receiving so many similar addresses from private Lodges, that he is obliged to receive them in that way, and to decline receiving deputations excepting from the Grand Lodge and Grand Chapter of England. H. R. H. commands me, however, to state that he nevertheless duly appreciates the kind intentions of the W. Master, Wardens, and Brethren of Lodge No. 4, of Dublin, but he never could consent to their putting themselves to

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such an inconvenience, as that they propose of crossing over the Channel to present him with an address.

I have the honour to be, Sir and Brother,

T Wright, Esq. Yours with fraternal regard,

Secretary Lodge 4. H. JOHN SPENCER CHURCHILL, D.G.M.

A Lodge of Emergency having been agreed to be convened on receipt of Lord J. Churchill's reply, they met Sept. 6th, when the following resolution was moved, and carried unanimously.

That as the Officers and Brethren of this Lodge had been deprived of the pleasure of presenting their address of congratulation to H. R. H. the Duke of Sussex in person, that the degree of Hon. Member of this Lodge (4) be respectfully conferred on Lord John Churchill, D.G.M. of England, as a compliment to his lordship for his zeal in the cause of Masonry, as well as his urbanity and attention to the wishes of their Lodge; and that the Secretary be directed to forward to his lordship a private Lodge and Grand Lodge certificate of registry, and pray his lordship in the name of the Victoria Lodge No. 4, and as member thereof, to present the address to H. R. H., with the hope that as the Lodge had been deprived of the pleasure of presenting their address as they fondly hoped they would have been permitted, that his lordship, now as a member of the Lodge, would present it, with a conviction that it would not be deteriorated in point of respect when presented by his lordship, and that the Secretary when forwarding the same do assure his lordship how anxious this Lodge are to maintain that fraternal feeling which ought to subsist and which at present does subsist between the Masons of these realms, and that impressed with anxiety to maintain such good feeling that this Lodge took in the most respectful manner, the name of Victoria Lodge in compliment to the Heiress apparent, with the same intent that they wished to pay all possible respect to the M.W.G.M., and following up that good feeling, they requested his lordship to accept the present compliment of being created an "Irish Mason."

VICTORIA LODGE, No. 4, *October 25th.*—Present, *Thirty Members.* The Secretary reported he received the following letter.

Worshipful Master and Brethren,—I have received from London the address of your Lodge to the M.W.G.M., which I had the honour to present in your name, and as a member of your Lodge, to H. R. H., whose answer accompanies this in a separate envelope. In making this communication, I have great pride and satisfaction in offering my best acknowledgments for the compliment you have paid, by enrolling my name amongst the members of the "Victoria Lodge." It has ever been my most anxious wish to endeavour to discharge with fidelity the duties of the high office to which I have been called by the partiality and kindness, of our Royal and Illustrious G.M. in this country, and to exert my best energies to draw closer those bonds of Fraternal affection which I trust will ever unite the branches of the Order in the sister kingdoms; with those sentiments which I entertain in common with the Brethren of the Victoria Lodge, I accept with great pleasure the distinguished mark of regard you have shown me, and shall be happy to avail myself of every opportunity to prove how truly I am at heart an "Irish Mason."

I have the honour to be, W.M. and Brethren,

Yours very truly and Fraternally,

H. JOHN SPENCER CHURCHILL, D.G.M.

To the W.M. and Brethren of the Victoria Lodge, No. 4, Dublin.

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The gracious reply of H. R. H., the Grand Master of England, to the address of the W. Master, Wardens, and Brethren of the Victoria Lodge, No. 4, Dublin, dated Kinmel Park, October 10th, 1836, was then read and ordered to be entered on the minutes.

The Lodge then adjourned to refreshment at six precisely. The cloth being removed, and the usual routine toasts being given, the W.M. Bro. Watts called on the Deacons to bring Brother Thomas Wright, the Secretary of the Lodge, to the head of the table; all the Brothers standing, Brother Wright was accordingly led up to the Master, who spoke as follows:—

"Brethren, I am now about to propose to you the health of a member of this Lodge, to whose single exertions we are all indebted for the happiness we enjoy at our festive board; for, by his guidance and Masonic instruction, he has led us so to walk on the Square, that when we seek true joy, we come to the Lodge; his exertions have united us as one family, in fact, as you jocularly call him,* he is the *Father*, as well as the friend of us all. He raised this Lodge himself, I may say, from nothing, to be one of the best this city can boast, he has taught us the true and proper spirit of Masonry; and now it is almost needless to say, for you all know as well as I do, that I mean Brother Wright, our worthy and efficient Secretary." Then turning to Bro. Wright, he said—"Brother Wright, in the name of the members of the Victoria Lodge, No. 4, I present you with this testimony of their regard and esteem. I regret much that I am not sufficiently talented to express what we owe you, as well as how we feel towards you; but as for myself, I will say, that I shall always count the day I joined this Lodge, as one of the happiest of my life; and this as another, in having the opportunity of paying this compliment in the name of the Lodge to you; and my only regret, and I solemnly protest it, is, that it is not worth a million, for your sake, and may you live long to enjoy it, is our earnest wish."

The plate was then read before Brother Wright, and placed on the table opposite his seat, from which he addressed the Lodge, after a short pause.

"Worshipful Master, Wardens, and Brethren, I was going to make a boast that I was not embarrassed, but though I had some presentiment of this, yet the gift, the manner of giving it, and of receiving me, indeed have overpowered me. My warmest hopes could not have anticipated such a notice of myself or my exertions as this; it fills my heart with joy and exultation that my humble talent and feeble labour should have met with such a marked tribute of your approbation. I will not say that I am wholly undeserving, as such would be an imputation against your good sense, for had I not been in some measure deserving, I am not vain enough to suppose you would have bestowed it on me; that I have exerted every energy of my mind to make this Lodge what it is, is my boast; but what would these exertions be without your co-operation, or what are they? They are in truth trifles—mere trifles, like flies inclosed in amber, only valuable for the sake of the precious material by which they are surrounded (pointing to the members of the Lodge.) By your ardent zeal in promoting the cause of religion and morality, by your strictly adhering to the practice of Masonic law, by walking upright, acting on the square, and keeping rigidly within the compass of virtue's limits; as an humble instrument of your association, I have

* Brother Wright is jocularly called *Father Tom.*

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in a paternal manner endeavoured to guide you in the practice of our moral science, which so beautifully exemplifies virtue; I have been a sort of alchemist in moulding your innate honesty, and welding your congenial spirits in the bonds of brotherly love. I was going to say, that, put in competition with your good opinion, which I prize much, that this splendid gift was mere dross, but the lustre of the present, and its high polish, tempt me to pay a compliment, for once in my life, by saying that it is only surpassed by the polished manners of the members of the Victoria Lodge, the urbanity of whose demeanour is invariably marked by the intuitive spirit of gentlemen.

"I accept your gift with thankfulness, and am constrained to remark, how appropriately you keep pace with the sober march of intellect, or probably it was intended as a compliment to my habits of temperance, and that you expect I shall establish a temperance tea party amongst you, even so, I will try to obey.

"May the principles of our noble institution be like a pillar of light before you all, to illumine your path through life, and when it pleases the Great Architect of the Universe to close your earthly career, after a long life of health, peace, and happiness, may he waft your spirits to everlasting bliss, is the fervent prayer of your truly grateful Brother."

The following is a copy of the inscription:—"Presented by the Brethren of the Masonic Lodge, No. 4, to Brother Thomas Wright, M.R.C.S.I.,* as a testimony of their fraternal regard for his zealous exertions to uphold and extend the sublime order of Freemasonry. A. L. 5836. A.D. 1836."

Oct. 13th.—The original Chapter of Prince Masons entertained the G. M. at dinner, and so well pleased was he with his company and the good humour that prevailed, that he remained until past twelve.

The following, to the air of "Scots wha hae," is the composition of the late Brother Victor Hervieu, M.D., Past Master of 141, who died very suddenly a few years past. He was a Frenchman by birth, but an Irish Mason, and a true Brother in spirit. He was at the time he paid the debt of nature, a member of the original Chapter of Prince Masons. Brother Hervieu was also a member of a literary social club in this city, and he was one who proved how much a man may enjoy life and be strictly temperate, of which he was a most exemplary instance. He seldom drunk any beverage but water, and yet he was a most instructive convivial companion, and as warm hearted a Brother as ever existed.

T. W.

Brothers bound by one accord,
On whose hearts the light has poured,
Welcome to this jovial board,
Where all are friends and free.
On this charmed and mystic ground,
Where we meet in festive round,
Never shall a thought be found
Akin to enmity.

Truth shall square our actions right,
Love and Friendship's doctrines bright
Masons' hearts shall close unite
In peace and harmony.

* Member of the Royal College of Surgeons, Ireland.

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And discarding from each mind
All the dross of human kind,
Closer still shall Heaven bind
Our ties of amity.

May the light whose hallowed ray
Guides our souls to virtue's way,
Ever pour its kindly sway
On sons of Masonry.
Send the sparkling wine around,
Nought but joy shall here be found,
Care without may walk its round,
But here he ne'er shall be.

GALWAY.—The Freemasons of this town are furnishing a splendid Lodge, and suite of rooms, for visitors of that Order.

CORK.—A PROVINCIAL GRAND LODGE OF MUNSTER was held by the Right Worshipful the Provincial Grand Master, at the King's Arms Tavern, Lloyd's, George's Street, on Tuesday, the 18th of October, at High Meridian, on business of special and general importance to the Craft.

M. D. Nugent,
P. G. Sec. pro. temp.

BATTY'S CIRCUS ROYAL, MARY STREET.—For the Benefit of the Masonic Female Orphan Asylum, on Friday Evening, Dec. 9. Mr. Batty begs leave most respectfully to intimate to his Brethren of the Craft, and the Public in general, that he purposes appropriating Friday Evening, the 9th December, as a Benefit for the above useful and benevolent Institution.

A portion of the house will be fitted up for the accommodation of the Masons, who have consented on this occasion to attend in full costume.

The Entertainments will consist of the most *Splendid Novelties*, in which Mr. Batty, and the whole Company will particularly exert themselves, introducing the *Magnificent Stud.*

Dress Boxes, 3s.—Side Boxes, 2s.—Pit, 1s. 6d.—Gallery, 1s. Doors open at seven o'clock, and the performance to commence at half-past seven o'clock precisely. Tickets to be had of Mr. Lloyd, at the Circus from 11 till 3. No half prices on the above night.

LODGE No. 1.—The Brethren of Masonic Lodge, No. 1, are requested to assemble at their Lodge-room, on Friday evening next, the 9th Dec. at half-past six o'clock, for the purpose of attending the Royal Circus, at the benefit to be given for the Masonic Orphan Asylum,

(By order,) E. H. Sec.

Cork, Dec. 7th, 1836.

LODGE No. 8.—The Brethren of Lodge No. 8, are requested to assemble at their Lodge-room, Lloyd's Hotel, on Friday evening next, 9th December, at half-past six o'clock, for the purpose of attending the Royal Circus, at the benefit to be given for the Masonic Female Orphan Asylum.

By order,
7th December. J. S. Secretary.

NOTICE.—The Brethren of Masonic Lodge, No. 71, are requested to attend at their Lodge-room on Friday next, the 9th of December, at

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half-past six o'clock, for the purpose of attending the Royal Circus, Mary Street, for the benefit of the Masonic Female Orphan Asylum.

By order of W. M. E. C. Secretary.

[We give publicity to these announcements, although the time has passed, that the laudable example of our Irish Brethren in uniting pleasure and profit in the cause of Charity may not be lost sight of. It is pleasant to know that 60*l.* was netted to the Orphan Asylum.]

KILKENNY LODGE, No. 642.—At a Lodge of Emergency convened on the evening of Monday, the 26th of September, for the special purpose of presenting Brother William Aikenhead, Treasurer of this Lodge, with a Silver Cup, as a token of the gratitude of the Brethren, for his Masonic services. The proceedings were of a highly interesting character. The assemblage of the Brethren was more than usually numerous on the occasion, and almost all the senior members of the Lodge, including Bros. Tresham, Clifford, L. Anderson, Gordon, A. Semple, &c. &c., were present.

The chair was filled by Bro. Bibby Hartford, W.M.

Bro. S. Parker, S.W.; W. H. Bracken, J.W.

There being no other business to transact, after the usual series of Masonic toasts had been gone through, with appropriate honours,

Bro. A. Semple, P.M., addressing the Junior Warden, W. H. Bracken, (Recorder of Kilkenny,) said, that he had received the command of the Worshipful Master to request that the J.W. would, on the part of the Lodge, present Bro. Aikenhead with the Cup which he now handed to him for that purpose.

The Cup, which was of very beautiful workmanship, and richly ornamented with Masonic Symbols, was then placed before the Junior Warden, who, in compliance with the wishes of the W.M. and Brethren, rose to present it, and spoke as follows:—

Worshipful Master and Brethren—However gratifying to my pride it is to have been selected as the organ of your sentiments on an occasion which must deeply engage the feelings of all around me, I cannot but regret that the duty with which I have been honoured has not devolved on one whose higher standing in the Lodge would have given greater effect to the fulfilment of that duty, and whose earlier acquaintance with the distinguished merits of the worthy Brother on whom we are about to bestow a lasting testimony of our regard and gratitude, would have enabled him to do justice to those merits. It would have been more satisfactory, Brother Aikenhead, whether as a record of your Masonic services, or as a tribute to your personal desert, that the sense we entertain of your conduct in every station and department you have filled in our Fraternity, should have been declared by one of your own associates in the good work which, after many struggles, and not unfrequently, I have been assured, under circumstances of almost overpowering discouragement to even the steadiest friends of Masonry here, has now been brought, by your united exertions, to a prosperous and happy issue. For myself, I can on this occasion only apply the information I have been able to collect upon the subject of your early labours in the Lodge, from some of the senior Brethren, who, with a feeling that does *them* honour, although to *you* it does but justice, have been amongst the first —I should rather say, indeed, have been the *very* first—to acknowledge your many claims on our esteem, and are content that even *their* distinguished services should merge in what they thus admit to have been

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the still more signal benefits derived to the Lodge from your invaluable co-operation. It is, let me say, no ordinary desert that could have entitled you to the tribute with which, on the part and in the name of your Lodge, I am this evening commissioned to present you. It is, no doubt, the offering of our common affection and esteem; and even the youngest of the Brethren have had ample opportunities of appreciating your pretensions to be so distinguished; but that those who may be called the partners of your toil—they who from time to time, and from a very remote period, have been actual witnesses of the good you have achieved for the support and welfare of the Lodge, should be amongst the foremost to honour such services as yours, is, indeed, a circumstance that gives peculiar interest and still higher value to the gift. Looking back for an instant to that distant period in the annals of our Lodge, when, it must be confessed, a too general apathy pervaded the body—when, from the death, or absence, or secession of members, its meetings were but thinly attended and its ceremonials, which, in our sublime science, are but so many vehicles of instruction, must, on that account, have been less effectively observed; when, in a word, the Lodge seemed verging to decay, there still were to be found some true-hearted and devoted Masons in the body, amongst whom, Brother Aikenhead, your zeal and faithfulness were conspicuous*. The example of so excellent a spirit could not have been lost upon the brotherhood. In the worst of times you were able to associate with you men, who, like yourself, drew only higher and more than ever powerful motives of attachment and fidelity to so good a cause, from the very difficulties which assailed it. Amongst the names thus honourably linked with yours in the prosecution of these labours, are those of some who have already gone to their last account, and the recollection of whose eminent services still lives in the gratitude of the Brethren. Others of your fellow-labourers are now present, and share with you the kindliest regards of the Lodge. During the whole of the period at which I have but glanced, which was one of the deepest interest to our institution, and which you can look back upon with so much pride, your conduct was on all occasions marked by the utmost anxiety for the success of every measure calculated to advance the interests, to cement the union, and maintain the respectability of our body.

Of your continued attention to the business of the Lodge, and the interests of the Craft in general, within that later interval which brings your services within my own observation, it would be difficult to speak too highly. We feel, that to your zeal, judgment, and activity, we have been indebted for many advantages, not only as respects the comfort, but the general welfare of our Lodge. Your admirable arrangement of our usual festivals, and the excellent provision you have made, on every such occasion, for promoting social happiness and good fellowship amongst us, will be heartily acknowledged by all who hear me. And when it is considered how much, not only of the *conviviality*, but of the general harmony and Masonic order by which these delightful assemblages of the Brethren have been always distinguished, must depend

* From the commencement of the year 1818 to Sept. 1822, the business of this Lodge was suspended; but by the exertions of a few zealous Brethren, amongst whom were Brothers Tresham, Chaplin, Williams, &c., it resumed work after an interval of nearly four years. Soon after this latter period, Brother Aikenhead joined the body, and contributed greatly, by his labours and example, to revive the spirit and improve the character of the Lodge. From the year 1822 down to the present time, it has signally advanced in numbers and respectability.

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upon the judgment and good taste with which preliminary arrangements are conducted; it is impossible, I think, to overrate the kind, liberal, and disinterested services you have rendered to us in this particular.

As the Treasurer of our body, we have every reason to be satisfied with your conduct. Upon this topic I have left myself but little time to speak, after having so long occupied the attention of the Brethren—nor can it be necessary to enlarge upon it. You have been the provident and faithful steward of our funds, and we feel that they cannot be committed to honester guardianship, or to better management than yours.

It is from a consideration of these your many claims on our regard, that the Brethren of this Lodge have resolved on presenting you with the tribute which, on their behalf, I am about to hand to you. The Cup now before me, and which, at the request of the Worshipful Master, it is my gratifying duty to deliver to you, is intended, as the inscription on it expresses, to convey "the gratitude of the Brethren of Masonic Lodge, No. 642, for the kind, exemplary, and unremitted zeal, with which you have on all occasions laboured to promote the interests of the Lodge." I have but too much reason to apprehend, Brother Aikenhead, that I have altogether failed to do justice to the feelings of my Brethren upon this occasion—I know that I have not been able to do justice to my own. It now only remains for me, in the name of the Lodge, to request your acceptance of this Cup; and I shall but just add, that, in my judgment, never was a gift more worthily bestowed, because never was one more honourably earned. (Great applause).

Brother Bracken having presented the Cup,

Brother Clifford rose and said, that after what had fallen from the Junior Warden, Counsellor Bracken, it would be absurd in him to address the Brethren at any length. He concurred most fully in all that had been said as to the merits of Brother Aikenhead, by the J. W.; more particularly of his valuable exertions at a period when the Lodge was labouring under peculiar difficulties. To these exertions, and the great benefits which had arisen from them, he (Brother Clifford) was enabled to bear personal testimony. As Treasurer of the Lodge, too, it was impossible to have husbanded its resources with greater fidelity and judgment than their worthy Brother had uniformly done.

Brother Aikenhead then rose, evidently under very strong emotions, and in a tone of the deepest feeling, expressed the gratitude with which he received the splendid gift bestowed upon him by the kindness of the Brethren. The following is a pretty accurate report of his brief, but feeling, acknowledgment of the favour conferred upon him:—

Worshipful Master and Brethren, to say I have not words to convey my feelings, is a commonplace observation; yet I find it impossible to give expression to those sentiments of gratitude created in my bosom for this kind and too flattering mark of your brotherly regard towards me. This, your very handsome and valuable gift, is quite unmerited—(No, no)—and although I value it highly, yet it is a higher gratification to me to feel, that your good opinion has drawn forth this mark of your approbation.—(Applause.) The unbounded confidence which you have placed in me as your Treasurer for the last fourteen years, has more than recompensed me for any exertions I may have used for your happiness or comfort. I assure you, Brethren, that this is one of the proudest moments of my life. I feel my heart too full to proceed, or to

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thank you in adequate terms for your kindness; so must entreat you to take the will for the deed; and permit me to return you my most grateful thanks, and to assure you, that it will always be my pride to cultivate your kind and brotherly regard.—(Applause.)

The Brethren remained to a late hour, in true social fellowship, and the evening closed in "love and harmony."

It is gratifying to observe, that this respectable and ancient Lodge continues to support the high character which it has long maintained amongst the provincial Masonic institutions of the sister-country. We take too deep an interest in the general spread of Masonry, not to feel a corresponding satisfaction in the welfare of its remotest branches.

On Thursday, the 1st inst., this Lodge held its last monthly meeting, at which, as being the next preceding the Masonic festival of St. John, the several officers were elected for the ensuing six months. The following Brethren were appointed on this occasion to the respective offices undermentioned:—

W. H. Bracken, W. Master.
Brother Barton, S.W.
Brother Prentice, J.W.

The W.M. nominated Brothers Tresham and L. Prior, as his Senior and Junior Deacons.

The installation of the officers-elect takes place on each St. John's day, by the regulation of this Lodge.

The very punctual attendance of the respective officers, during the six months now expired, and their exemplary fulfillment of the duties of their several departments, reflect great credit on these functionaries, and could not but have contributed much to the good order, respectability, and general welfare of the body over whom they ruled.

FOREIGN.

New South Wales (Australia.)—The numerous Masonic Lodges of this vast and rising territory, which are constituted under the Grand Lodge of Ireland, celebrated the festival of their patron St. John, with extraordinary splendour, on the 24th of June.

St. Thomas (458.)—"We are much as usual as regards Masonry; an address of congratulation has been transmitted to the Grand Master."

INDIA.

Allahabad (550.)—The Masonic accounts from this district are very favourable.

Meerut (596.)—"The warrant has been received, and the Brethren are in high spirits. We are promised some particulars by an early opportunity."

☞ Our Paris Correspondent is respectfully informed that the packet alluded to has not come to hand, which will account for our not placing its contents before our readers.

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TO CORRESPONDENTS.

☞ It is most earnestly requested that all communications be accompanied with the *name* and *address* of the Correspondent; we are compelled to omit *three* letters, not choosing to insert them without such security, at the same time, however, freely admitting their propriety.

BROTHER W. R. BROWNE, ESQ., DEP. PROV. G. M., for Wilts. We beg to inform our esteemed Brother, that the "address" was forwarded STRICTLY ACCORDING TO THE CONSTITUTIONS, to the Deputy Grand Master, by Dr. Crucefix, J.G.D.; and we understand that a reply has been forwarded; we have further to state that the opinion expressed on the subject has been satisfactorily explained, as an unintentional mistake by Bro. Harper to Dr. C., who, it is presumed, would hardly lay himself open to a palpable misconstruction of his official duty.

A MASTER MARINER.—THE SHIPPING GAZETTE. The queries of our Correspondents respecting this very useful Maritime and Commercial Journal, which, by the way, we can the more cheerfully recommend from its avoidance of political animosity, may be best answered by a reference to the advertisement accompanying this number of the *Freemasons' Quarterly*. Our friend, "A Master Mariner," is correct in his assumption that the *Shipping Gazette* was started and is conducted by his "old acquaintance and Brother Mason, J. L. Stevens, now a member of the British Lodge, No. 8.

MASONICUS. (See Article 6, p. 79.) Proper attention on the part of Masters would render the proposed regulation a comparatively easy task for the Grand Secretaries; and what is of the greatest importance, would effectually prevent mistakes. Masonicus writes well, and in his "circle" moves with some eclat, will he interest himself in impressing the newly elected Masters of his acquaintance with the importance of their station in the Craft, and the evil consequences of their neglecting the observance of those ancient charges which they are about to accept.

BRO. MURRAY. The directions of the Board of General Purposes have been respectfully attended to; the signature book at the Hall presents a more creditable appearance. The D.W.M. of the Lodge named was among the first to comply.

BRO. THOS. WRIGHT. We dispatched his namesake to Paris with credentials.

DELTA is needlessly severe—our duty is to prevent improper articles from appearing, and as far as possible to give correct information, we are, however, necessarily dependant upon the kindness of friends who may unintentionally be in error. It appears that Bro. W. M. Thiselton is not Treasurer of No. 2, but of 324, and that he was called to the bar, not by the benchers of the "Temple," but by those of "Gray's Inn," at least so writes "Delta."

W. H. A joke is well enough in its way, but we must (at least for the present), again refer all matters connected with the calendar to the Grand Secretaries, who seem to be obliged to bear the sins of omission and commission, and merely because it appears to be too troublesome for individuals to give *timely* notice of alterations or errors.

BRO. ELVERSON'S letter is duly acknowledged.

BRO. BARTON'S communication with papers, &c. is very acceptable, we hope to hear from him frequently.

HELEN. Thanks are but a faint acknowledgement of her confidence and kindness, we are deeply indebted, but have no present means of payment. She must give us credit until "Time and circumstance" shall prove us to be true-lovers of the Muse.

THE BLACKBALL. In reply to a very *deeply* esteemed Correspondent, who boasts its freaks will not even spare "antiquity" itself, we advise him to *beware*, forbearance has its limits. "A craven" may learn that *balls* differ both in colour and in substance. The shade of "St. Patrick" too, is invoked to protect his favorite, "good sense *may* not always be at hand."

H. L. The office in question is an appointment of the W.M., and the party is of course a "member" of the Lodge, he is an assistant-officer, not an assistant to an officer; why quibble about the matter?

A MEMBER. 1. Time will show.

A MEMBER, 2. Bring the matter before the Lodge, a private party has no power so to act, nor can any by-laws be tolerated that would sanction the system.

CHARITAS enquires who are the most distinguished for charity among the London Fraternity? we reply, the "three BLACK-BALLS," who "do good by stealth and blush to find it fame."

ALPHA. We sincerely thank our esteemed Correspondent, but why withold his name?

S. (Lincoln's Inn.) The same remark as for "Alpha."

BRO. RICKETTS. We have attended to his communication, and are obliged by the timely opportunity of making a very proper correction.

"THE SAILOR AND HIS SISTER" will be most welcome.

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EDITORS OF THE KILKENNY MODERATOR AND EDINBURGH EVENING POST. We are grateful for the good opinion so courteously expressed.

I. H. C. (329.) If our esteemed Brother will but study the Constitutions with half the zeal with which he essays to impress us with his warm-hearted but mistaken views, he will soon applaud the propriety of a recent compliment, which inexperience alone disposes him to question.

A SECRETARY should have summoned the Brother to the meeting following that on which the resignation was tendered, inasmuch as until the minutes were confirmed, the membership did not actually cease; at all events the summons would have been courteous.

P. M. (Bath.) The recent regulation does not apply to Past Grand Stewards previous to 1836.

CRITICUS is correct, the offices of Grand Registrar, Grand Deacons, and some other appointments in Grand Lodge, are creations since the Union.

A BROTHER. (230.) See the Constitutions, as to visitors, and also the antient charges to Masters, which admonish the ignorant and sufficiently guard against impertinent curiosity.

A MASTER. Benevolence, in our humble opinion, should wait for no one longer than five minutes; she is the directress of our best sympathy, and ought not to be discouraged by the caprice or neglect of those who are by MASONIC LAW delegated to carry her intentions into effect. When five minutes shall have elapsed, and a Grand Officer has not appeared, let the Master of the Lodge first on the roll take the chair. Once or twice thus reproved, we will answer for it, that the Grand Officers who are summoned will feel that deviations from the law are inexcusable. *(October 26.)*

P. L. (240.) Let an application be made to Lord Monson, Prov. G.M. for the county, who will soon determine the point either by rallying the Lodge, or by taking measures that will cause its erasure from the list as having ceased to act.

BRO. J. B. GORE'S obliging communication has been attended to.

BRO. MURPHY. Many thanks for a very interesting communication.

H. G. We are obliged by the report, and solicit further correspondence.

BRO. COLE. The clause 16, p. 82, does not, we consider, reach the question, unless the Grand Steward-elect be either the Master, a Past Master, or a Warden, in which case it certainly does, as no Brother holding such rank in a red-apron Lodge can sit upon any board or Committee until the Grand Lodge dues shall be completed.

BRO. COBBE. (W. M., 310). We fear he may consider us inattentive to his communication of the 15th August, but having felt it to be impossible to insert all the numerous addresses from Lodges to the Grand Master, that have been forwarded to us, we have altogether declined to publish any.

BRO. GOVET'S letter has been attended to.

PILGRIM. We envy him the happy recollection of his recent duties, and most gratefully appreciate his industry and kindness.

SCOTO-ANGLUS. 24th December. Many thanks for the paper received this day, but the copy of the speech alluded to, has not reached us.

A LEEDS BROTHER. 24th Dec.—The communication came too late; it is dated the 17th.—Whence this delay?

BRO. ELLIS.—His communication was "not refused;" we duly received both the kind letters.

BRO. CH. SMITH, 409.—The illustrations by Br. Claret may be had through any bookseller; they were not written by Br. Gilkes, but are a compilation. The Masonic glee, "Here's a Health to Sussex," is not published. The "Grey Head" may be had of any bookseller, through Dale, Cockerell, and Co., Poultry, London.

P.M.—The celebrated Dean Swift was, we presume, a Mason, being the reputed author of the Masonic song, the "Entered Apprentice."

A VISITOR.—Such conduct is indecorous; a visitor should never, without permission, take any part in the proceedings, and, least of all, foist his unsolicited promptings upon the lecturer. Serious inconvenience was sustained on Wednesday evening, the 21st, by this behaviour; and we are requested to deny most unequivocally by the lecturer, that he was, is, or likely to become a "pupil" of the party.

A PROVINCIAL GRAND OFFICER must not assume the decoration of an officer of the Grand Lodge.

AN AMATEUR.—We differ with his construction of the article in the "Constitutional;" the word "dissatisfied" could not imply dissatisfaction at the performance, but seems intended to express the preconceived determination of the ladies NOT to be dissatisfied; that they were agreeably surprised has been clearly proved.

A. W.—Our esteemed Brother's report (undated), post mark, Dec. 20, reached us on the 22nd. Does he wish us to forward him a copy of Rosenberg's Chart? If so, we will find means to convey it direct to him. Our publisher received the money for the last, and has paid us for it.

W. H.—The annual ball, conducted by the Members of the Bank of England Lodge, at Radley's Hotel, Blackfriars, is fixed for the 26th of January.

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T. W. The song "All's Right," has been already inserted.—vide page 299. 1834.

BRO. H. ROWE. His letter came too late, but our esteemed Brother will perceive that we had not omitted due notice.

ALPHA. The intelligence is not unexpected; we could have told the party that he had no chance in that quarter, he is not suited for them; his own kind nature may startle at the result, but he must have separated very soon, even if discourtecy had not rendered the necessity graceful on his part.

THE ASYLUM.

R. B.—His fears are GROUNDLESS; let him take counsel in his future arrangements, and his excellent suggestions will tell. We speak ADVISEDLY. Hope, confidence, justice—all beckon us forward. Some unimportant checks may occasionally compel us to halt; but even for these we are thankful: we thereby take breath, and then resume our advances, by the aid of those whose doubts and fears are thus made available means to the end. The letter alluded to is in error on every important point. *First*, the ASYLUM *is* called for and loudly; *secondly*, its elevation cannot by any possibility injure the other charities, but, on the contrary, the endeavour to raise it has already, in the most prominent manner, advanced *their* interest; *thirdly*, there are most ample means for the gleaners, if the Brethren can only be persuaded to the garnering thereof; and, *fourthly*, we prophecy that, if the distinguished Mason alluded to shall by Providence only be spared but for a very few years, he will see the "bright edifice" arise. May his valuable life be prolonged, to witness for many, many years the fulfilment of another prophecy, viz.—that he will be found among the staunchest supporters of the Asylum! Nay, we have at this moment an idea that we could get him to sign a "round robin," for the Brethren walk and talk in all the watches, and in every mess.

N.—Because the Asylum is not positively erected. Would N. wish to *stifle* the generous impulse that thrill the hearts of its supporters, and thereby thwart the purpose of charity? Let him bear in mind that to *kill* the embryo in the womb is ———

ARCH MATTERS.

A PROVINCIAL COMPANION is in error. A Brother who is exalted in a Chapter, or who joins it and qualifies therein as an *excellent* companion, should NOT be barred from the dignity of a Principal, merely because he may not be a Member of the Lodge to which the Chapter is attached by number. Preference should not be given to "Lodge membership;" MERIT should be the only preference.

EZRA.—Before the Union, one Society did not meet in Grand Chapter; but the candidates were exalted by qualified companions of their respective Lodges. As to the application of the fees at the time we know nothing, nor is it of the slightest importance. The other Society met much according to the present system. The Union, therefore, of the R. A. Masons, if it took place at all, was not necessary as a formal measure, because the general Union of the Craft was a sufficient incorporation; and as all R.A. Masons who are principals exercise their right in Grand Chapter, the Union is satisfactory.

A little MORE touching the Black-ball.

Z.—P. Z.—P. Z. (2).—P. Z. (3).—H. I. 2.—CAPE STONE.—ARGUS.—N —P. S.—TIME.—TYRO-ARCH.—MINOS—and many others.—Our opinion is recorded elsewhere; and if we have touched upon it with less severity than it deserved, it is because we would leave the offenders one chance—*repentance*. They well know that the FORBEARANCE of *one* party is more than a match for the COWARDICE of *three*. The box *was* examined *before* the ballot by * *, neither of whom voted; but the affair was pre-arranged; great care was taken to secure THREE—(when shall these three meet again?)—there were those who, "cautious ever," *did not vote:* true; but to them we say, "You helped to *work* the deed and *tell* the tale." There were several who did not vote, and regret they did not, inasmuch as their inadvertence gave the *three* the indulgence of a "Jim Crow chuckle"—the wheel about—just so. The suggestion that the three balls were purposely left in is without possibility; the three palms betrayed their vocation; had the balls been charged they could not have given truer information. Neither of the three are equal to the duties alluded to; two are decidedly ignorant of them, the third can falter through them. "Judge not, lest ye be judged." Neither of the three are members of the House Committee of the Female School, but all belong to the two Lodges and Chapters, as guessed, one of each boasting *two*, and the other *one*, as members. Their surnames begin not either with Z, H, nor J. The parody on "Poll and my Partner Joe," is sufficiently coarse and personal for rejection. "Practise a lively benevolence and a diffusive charity, and by a kind, virtuous, and amiable deportment, convince the world of the beneficence of our invaluable institution." We recommend the trio to study the above beautiful quotation from the R. A. ritual, as suggested by "Minos."

If we have omitted to advert to the Companion who, upon this occasion shared the enviable distinction of the Black-ball with Dr. Crucefix; it has been from a sense of delicacy, as we are not much in the habit of personal intimacy with him, and he might feel acutely sensitive upon the wanton and heartless act, which was intended to expose him to doubtful inferences. We also entertain a hope—nay more, a conviction—that had his name been proposed at any other meeting of the Mess than at the one in question, the proposition would have met with the courtesy to which it was entitled. He was a Past Master in the Craft long before either of the three cravens had intruded into the Order; and he claims the distinguished honour of having been personally known to the illustrious ruler of the Craft for upwards of twenty-five years. At the Union-Festival he carried one of the Columns; he has been a frequent attendant at Grand Lodge; is a member of the House Committee of the Girls' School, and of the Board of General Purposes, and is estimable in private life. What then? Let the spotless trio sing—"Hey for the Black-ball! Ho for the Black-ball!"

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REVIEW OF LITERATURE, THE DRAMA, &c.

Doctrines and Duties. By F. B. Ribbans. This neat and compact volume on the twofold topics of Christianity, either of which is lost sight of by some parties, separated by others, and practically combined by few, is from the pen of a Brother, and might not inappropriately, from its size and contents, join company on the library table with Wilbeforce's Practical View. The primary object, to succour which it is ostensibly published, is of that extensive nature which awakens a reciprocal sympathy in every philanthropic bosom. No *Mason* need be reminded in its *specific appeal* of one of the most *prominent articles* in his Initiatory Obligations. Verbum sat!

The author might have observed in writing upon the Trinity, that, if mystery incomprehensible to the finite powers of human intelligence, was to be objected against its being a received doctrine, the same principle for our incredulity exists in every question which science or philosophy can propound to the human understanding. There is mystery in the minutest speck of matter that can be submitted to our examination, until sufficient Light has been afforded to penetrate its subtillest and inmost secrets.

Better perhaps, have omitted that controverted passage from 1 John v. 7.; the evidence was perfect without it. The scriptural references for the nature of the Deity are superb. Would not the Poet's name, whose lines are quoted, be desirable? Some of the extracts are very beautiful. The attention of our fair readers is gallantly directed to the high compliment paid to their existence in the creation. The author has discovered great industry in his collection of texts and appropriate passages from various writers sacred and profane, religious and moral, poetry and prose, and to the general reader his pages will be deeply interesting; but to the Mason, who regards them as the vehicle of a tribute towards effecting that *finishing Capital* to the *Grand Pillar of Masonic Charity*—the *Asylum for the Aged and Decayed Freemason*, not another word need be added to recommend Brother Ribbans' book to his liberal patronage and immediate perusal.

We had marked several passages for extract, but they occurred so frequently, that we could scarce collect the most pleasing; there is a soft piety pervading the entire work, such a spirit breathing peace and good will, and a love of truth, that we will not profane its chaste mystery by disturbing its order, which commences with "CREATION" and ends with "ETERNITY."

The King, "Patron of the Craft," is enrolled at the head of the subscribers; their Royal Highnesses the Duchess of Kent and the Princess Victoria, the illustrious wife and daughter of a deceased and Royal Grand Master, gracefully follow—may this tribute to Masonry be duly appreciated!

We conclude our remarks by inserting the "Circular" of our esteemed friend—his own words will best speak for his heart, and find their way to general approbation.

"Dear Sir,—I venture to solicit the honour of your name as a Subscriber to a little work entitled "DOCTRINES AND DUTIES," which is now in the press, and will be ready for publication as soon as the subscription-list is complete. The names of those who have already honoured this work

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with their patronage afford a sufficient guarantee that, to say the least of it, it has no objectionable tendency, and might be an encouragement powerful enough to persuade me to solicit your signature, even if I sought it solely for my own sake; but when to this I add, that my motive in publishing it is to contribute my mite, in that which appears to me the best and most effectual way, to the intended ASYLUM FOR THE AGED AND DECAYED FREEMASON; and that it is my intention to devote the profits arising from the work to that Institution, and that it is therefore my desire to make them as large as possible, and to dispose of them in a manner so suitable to the character, and so gratifying to the heart of a Mason, I hope and think that I shall not ask in vain. It would be presumption in me to attempt to expatiate upon the beneficial and unexceptionable nature of the charity for which I may be considered as now pleading; you, who are a Brother, know all that I could say upon the subject, and, I am persuaded, feel more than I could possibly express. In behalf, therefore, of that charity, I solicit earnestly the addition of your name to my subscription-list, with a strong hope that you will oblige me by your assent. Great rivers flow from small sources, and this little effort of ours may induce others, whose assistance may be more valuable, though their zeal cannot be greater, to engage in the same good cause. A copy will be presented to each of the pupils in the Freemasons' Schools; and, in order to stimulate others to lend their kind aid to similar exertions, a list of the Subscribers will be given with the work.

Such being my motive for publishing, and my plea for applying to you for the honour of your sanction; to that motive I look for success, and from it I hope for your compliance with my request.

It will save you trouble, and will sufficiently inform me of your intention, if you will be so good as to return this note, by post or otherwise, at as early a date as may be convenient, with your name inserted below.

I remain, Dear Sir, yours faithfully,

No. 36, *Stamford Street.* F. RIBBANS.

As it is desirable to obtain as many Subscribers as possible, I hope you will see no impropriety in applying for names, not only to your friends who are, but also to those who are not, Freemasons.

Conditions:—The Price to Subscribers will be Seven Shillings and Sixpence. The work will form One thick volume, and will be neatly bound. No money is to be paid till the book is delivered.

The Freemason's Calendar for 1775 *and* 1837.—The revolution of time, in which no less than sixty-two years have passed away, will show pretty clearly, that however Freemasonry has advanced its high behests in the estimation of the world, the Calendar, which until these three last years has been its only accredited organ, has dwindled into comparative insignificance, and that but for the comparison which our library shelves affords us, we should have lost an excellent opportunity of proving that "sixty years since" there existed a something which did more than merely profess to give information to the Craft. We have ventured to dip into, and with our reader's permission will review, the Calendar of old.

It commences with an abridgement of the History of Freemasonry, which if not strictly orthodox, is at least amusing. It touches in its progress upon many subjects of import to the Craft, both regarding their

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own interests, the support they then received from the world at large, and anon, the difficulties they encountered from vulgar prejudices. The crafty and politic Elizabeth is prominently brought into view—the Master-Mason Wren is introduced as a leading and important character, and the history concludes 1775, with a promise to resume its details the following year.

A compendious list of Past Grand Masters and all subordinate Grand Officers follows, including all Grand Stewards—the existing Grand Lodge—Provincial Grand Masters—and to this is appended the general rota of town and country Lodges under the Constitution.

The statistics of Masonry in Germany and Holland are largely dwelt upon; and it is our intention, in proof of our observation that some serious attention was in former days paid to the Calendar, to quote hereafter these two articles from its records.

The Grand Lodge of Scotland is inserted, with Edinburgh Lodges, &c., and their days of meeting—and a table of remarkable occurrences is appended. As the Book of Constitutions was probably not in general use, the Calendar further contained a great mass of useful references, as to the laws and regulations of charity, &c., and it appears that all new regulations are particularly noted, always with an intimation that the next Calendar shall contain further remarks. A few toasts and songs are introduced, which in the moment of conviviality could be referred to with advantage.

And now for 1837. The calendar department is a decided improvement upon the old diary; each division explains the daily meetings of the Craft, both in Lodges and Communities—a page is devoted to the Masonic charities for girls and boys—as also to the Grand Lodge and Grand Chapter, omitting however the Grand Stewards, who being delegates from eighteen various Lodges, should, we consider, be included, if only from respect to their several constituencies—the Provincial Grand Masters, and some remarkable occurrences in Masonry absorb about two more pages—and then follows a very well arranged table of all the Lodges under the English Constitution—and at length we find the meetings of London Chapters are briefly noticed.

And here ends the Masonic intelligence of the year. Compared with 1837, our venerable ancestor was an album of reference, and among other Calendars of the day held an honourable competition.

At the present time, when annuals are teeming from the press, when society demands the necessity of keeping pace with the literature of the age, the Mason's Calendar, instead of elongating the telescope, has shut it up, and the reader can find little to interest him. Could not the records of Grand Lodge have furnished materials for the occurrences of the year? Where are the Boards of General Purposes and Finance—the Stewards of the Grand Master's birth-day—the Boys and Girls and Grand Festival? and even the announcement of those who are anxious to uphold the as yet "unrecognised Asylum" would not prove an unworthy subject, nor uninteresting to the Masonic reader. The long protracted indisposition and happy restoration of his Royal Highness the Grand Master—the initiation of the Moolve Ismael Khan and the Persian princes, with many of the nobility—provincial matters of important interest—and, lastly, the sister Grand Lodges of Scotland and Ireland, afford ample scope for courteous and pleasing comment.

We feel satisfied that the task, if it devolve upon one individual, may be seriously inconvenient, and also that a weighty responsibility will be

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incurred by those who shall attempt the change; but we hope that the Calendar for 1838 may give evidence that what is offered in a good feeling, may be accepted in the same spirit, and we pledge ourselves that its circulation shall be more than doubled. It will not be difficult, if *timely application be made,* to bring into notice the Masonic offerings of more than one talented Brother, whose contributions shall embellish the Calendar without detracting from its profits, devoted, as they justly ought to be, to charity; but even charity herself must be inspirited by the Master-mind, or she cannot diffuse the genial warmth to others.

The History of Nottingham Castle. By John Hicklin.—A very meritorious specimen of local history. The author has been in right earnest when he composed the book before us, and has accordingly produced a work which cannot fail to be acceptable to the inhabitants of Nottingham. It is not a mere compilation, hastily got up to serve a particular purpose; but, with a most unpretending appearance, is replete with sound antiquarian knowledge and scientific research. A topographical author, residing on the spot which he proposes to illustrate, possesses a decided advantage over the absentee, and this advantage Mr. Hicklin has improved to the utmost. His materials have been ample, and he has disposed of them with great effect. We are sure that the thanks and gratitude of his townsmen will be awarded to him without a dissentient voice.

The Confessions of an Elderly Gentleman. Longman & Co.—The fair authoress of this elegant bijou has interwoven a charm in these "Confessions" which exhibit a power rarely excelled. Lady Blessington writes in the truest style to win attention—it is easy, calm, translucent—and is therefore as attractive to the sensible man, as it is popular with the casual reader. To a perfect knowledge of the world, there is added a sympathy in its foibles that endears her ladyship as the prototype of all that is excellent in the characters so vividly pourtrayed. It is almost a pity the Gentleman is elderly, for he is made the hero of many attachments to as many sweet objects of feminine grace and beauty that we know not which to admire most, or where to find the least blemish in a picture embellished with the purest morality.

The Economy of Health; or the Stream of Human Life, from the Cradle to the Grave; with Reflections, Moral, Physical, and Philosophical, on the Septennial Phases of Human Existence. By James Johnson, M.D., Physician Extraordinary to the King.

The author of this volume has written some usefully amusing books, dashed with considerable humour. Perhaps he is right in adopting and following up this style of writing, for it gives zest and raciness to even the merest professional labours.

At the same time, let it not be supposed we speak this disparagingly—far from it; in the midst of grave and exclusively professional productions, it is always pleasant to light upon such writings, and if we are not rendered much wiser by the lucubrations of authors who mix up so much of the *dulce* with their sum total of the *utile,* it is at least the passing of an agreeable hour, with "winter and rough weather" set in upon us.

The design of Dr. Johnson's book is one which a particular friend and Brother had long made up his mind to adopt, in treating of human life, and the phases through which it progresses, from youth to old age. The division of the period of our mortal vitality into septennial passages,

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is that, identically, which our friend had purposed to himself to have entered on in his treatise, and although so far it would seem to savour of imitation were he to publish now, still we hope to be able to tempt him from his self-imposed restriction on the point, and allow us to be benefited by his peculiarly fortunate experience.

But to return to Dr. Johnson. He has acted, it must be confessed, somewhat too mechanically in the partitions which he has made of human life; he has taken out his rule and measured off its various stages with too much mathematical precision, to be altogether free from the suspicion that his plan had so far tickled his fancy as to render him blind to the very obvious accusation, of making a Procrustean experiment upon his subject, rather than adopting any definite and well conducted plan of philosophical results. But this may be considered a blemish incidental to his materials, and the object he had in view, and we must not look too minutely or exactingly into a work which has much merit, and deserves, to a large extent, approval.

The author divides human life into periods of seven years, a convenient subdivision; and he rightly places the golden era of human existence between twenty-eight and forty-two, at which he fixes the ebb-tide of life, dating the grand climacteric at the ninth septennial, or from fifty-six to sixty-three. We have accorded due praise to the author's easy style. In some of his former productions Dr. Johnson was evidently anxious to attain the character of a scholar, here he presents himself with the greater object of utility; for as he feelingly remarks in his preface, "the race of competition is abandoned, and the goal of ambition has dropped the mask and assumed its real character—'the scoffing termination of man's vain hopes—the withering finger pointing to the tomb.'" This sentence has a moral; one which Masonry inculcates in its every day practice with a more easily decyphered handwriting. We had intended to be critical on parts of this work, but the object of the author's disquisition to teach that most difficult of tasks, how to curb and regulate the three master passions of humanity, LOVE, AMBITION, and AVARICE, and to teach us the still more difficult task, "how to die," has disarmed us, and where many good things abound, we shall not be querulous.

The latin quotations scattered through the volume are unworthy of Dr. Johnson, they seem culled from Lilly's Latin Grammar. What, too, can be said of such witticisms as the following, which we print, *italics* and all, as we find them in page 30? "Some of the remarks on the education of male youth will bear, *mutatis mutandis*, on that of the female; but others will not. It cannot be said that too much of their time is dedicated to the Greek and Latin Classics. They are much fonder of living *tongues* than of dead *languages*." Dr. Johnson can well afford to pardon a few sincere remarks—He has done as much practical good as most men—and his high standing in the profession, of which he is indeed an ornament, makes us jealous of the slightest possible failing in one who has afforded us much pleasure, and some instruction.

Coulson on Deformities of the Chest, &c. Hurst.—It will be no offence to any, nay to all who have preceded Mr. Coulson, in the subject to which he has devoted his pen, to say that he has given a manual to woman, which deserves her gratitude. Let his book be read by all—even by her whose graceful form has proved an amulet against the evils

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which her less fortunate sister has to contend with—whereby she may appreciate the blessing, and if she have the power and opportunity, contribute to assist others to avoid the dangers which attend the *tortuous* path. The anxious mother and suffering girl will in these pages find much to interest, and consolation, if they attend to the precepts that are laid down. Mr. Coulson's work is worthy the perusal of the profession, and will, if we are not mistaken, advance his practice as it has done his reputation.

Homœopathy and Allopathy, or Large, Small, and Atomic Doses. By David Uwins, M.D.—"Salus populi suprema lex," may be quoted as introductory of a subject so very important to the public health, as is this brochure by Dr. Uwins. We have made the acquaintance of temperance societies and tea parties, and now in these piping times of economy, the dose infinitessimal advances its pretensions to our notice. Verily the politician and statesman may take example and gain honor by observing the grand principles of homœopathy, in reducing taxation to an infinitessimal impost. The physician in his turn will deserve the gratitude of that peculiar organ, the stomach, by enabling it to attain a higher character, than being merely the "Apothecaries' shop." Children yet unborn shall bless the day that discarded the domestic practice of our great grand-dams, who with senna tea and prunes and other aids, kept the little ones in regularity. The whole Masonic Craft in both hemispheres will hail the joyful tidings of Homœopathy with sounds of gladness, in the surety that one millionth part of one drop of brandy in a little water, sweetened with as much sugar as may be invisible to the eye, shall answer all the purposes of festivity; what a saving to the funds! A monument! a monument to Hahneman and his disciples!

Such were the first impressions on reading our emancipation from bleeding, blistering, cautery, calomel, and other dreadful munitions of war; and we almost doubted the sanity of those who dared the deed of advocating an innovation at such utter variance with the principles and practice which Harvey and Sydenham had sanctioned, and which medical philosophers to the present day had confirmed by dicipline and experience.

A protest has been entered by the Addisons, Brights, and Johnsons against the new theory, which we believe to have made but slow progress, except among the higher orders, whose complaints being generally of less serious though chronic character, they may be permitted to indulge in harmless experiments.

It is not our intention to enter into a critical analysis of the system of Homœopathy, but as it has excited the attention of such men of talent and learning as Drs. Uwins and Quin, who approve and support it, we expect some disclosures to be made that shall advantage the human race. Dr. Uwins is somewhat "canny," he evidently does not go the whole length with the Homœopathists; it may be he does not wish to let go the "painter" until the skiff can make her course. In these observations we would express an opinion, that regarding Homœopathy as a branch of medical science, if such it be, it has received no aid from the brochure of Dr. Uwins, which is inconclusive in argument, and unworthy of his talents as a medical author, being inferior to many, if not to all, former articles from a pen not unacquainted with elegant literature.

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The British Medical Almanack. By W. Farr. Sherwood & Co.

The Medical Pocket-Book. By J. Foot. Renshaw.

These two annuals differ greatly in utility. The *Almanack* is the more comprehensive in its details; there is scarcely any matter which can with propriety be introduced that is omitted, and the author has arranged an immence mass of professional intelligence with considerable skill. New remedies are published, with their authorities, and the practitioner and student may both refer to it for such information as may be expected from a pocket or desk compendium.

The *Pocket-Book* is useful as far as it goes, but is in many respects inferior to the Almanack; in fact, it is not sufficiently professional or scientific; we except, however, one department, the leaves with medical hints, &c. which embrace a convenience that will be found serviceable. The one therefore may serve for the pocket, the other for the fire-side—we write in season.

The Dalesman: a Drama in six acts. Ridgway.—The author of this drama, we should presume to be unused to his art, for little art indeed has been shewn in the use of his materials; the natural consequence is, a want of the necessary means to make his own sentiments appear to the best advantage. The incidents are interesting as such, but the morality which pervades them, and a gracefulness in many passages cannot be concealed, suffers for want of judgment. But we await the next effort of his pen with better confidence.

The Anglo-Polish Harp, &c. By Jacob Jones, Esq. Pickering.—As the title expresses, this is a psalter in which the Polish cause is advocated in a strain of highly wrought enthusiasm. The author evidently feels the powerful sentiment in which he is enwrapt, and the reader, to appreciate the force of his energy, must possess a heart keenly sensitive to the interest of his lay. The prefaces, for there are two, as well as a notice, are introductory to the general interest. The stanzas are bold, and the sonnets are pleasing in the versification. The scenes from Longinus read well, but we doubt their easy adaptation to the stage, chiefly from want of unity.

The Grammatical Spelling-book. By Chas. Wall. Orr and Smith.—The age of Dilworth has passed, the march of intellect as it buds in youth now receives the direction and the means to become powerful. Step by step, the youth is trained to the consideration of the more important details of education; by elementary aid, the memory becomes accustomed to scriptural and classical words, which create an impression favourable to his future advancement, and thus many of the difficulties are avoided which harass and perplex a bashful and timid boy. We thank Mr. Wall for the great pains he has bestowed on this book, which we presume is duly appreciated by tutors and pupils.

The Grey Head: a Song. The Words by Douglas Jerrold, the Music by Reeve. Dale, Cockerell and Co.—We shall merely observe, that the object for which this song was written and composed, should enforce its circulation among the daughters of Freemasons, who will never be more delightfully employed than in lifting their voices to the throne of Grace in favour of him whose grey head reminds them of his earthly wants. The words are beautiful.

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THE DRAMA.

The principal novelty since our last has been the production of Mr. Sheridan Knowles's play of *The Wrecker's Daughter* at Drury Lane. We object to the subject—to the *animus* of the drama, so utterly opposed as it is, to the sweetness and purity developed in the other plays of the same writer, but must give all praise to very many passages containing the essence of poetry in its most beautiful and touching development. The subject however—it is a tale of blood—we think infelicitous, and trust that it will remain a solitary mistake of the gifted author.

Mr. Edwin Forrest, the Roscius of America, has made his bow to a London audience. Although not among his ardent admirers, we may not be the less competent to test his merits as an actor. He is at this moment, from the retirement of Mr. Charles Kemble, second only to Macready. His very failings partake much of a similar character, depending upon physical force to prevent them from becoming glaring faults. We are too well pleased by the visit of the American Roscius to judge him in comparison with the "illustrious dead," it is enough to hold honourable competition with living talent, and this Mr. Forrest has done, however the crooked policy of his "manager" may have compelled him to appear under the great disadvantage of high prices, when at the rival house, Kemble in his farewell engagement has given Macready the great chance-hit of full houses at "reduced charges."

Mr. C. Kemble has quitted the stage—and he has left it, after many, many years of exertion, with a well-earned fame, and with the best wishes of all who love high art, and respect private worth. His last character was *Benedick*. And upon whom is the "bachelor's" cloak to descend? The retirement of Mr. Kemble—the last of his theatrical race—is a grievous loss to the stage. *Mercutio, Doricourt, Falconbridge, Mirabel*—all have gone with him. His valedictory address was an unaffected farewell to an art, which, as he admirably avowed, he "passionately loved,"—a farewell, delivered in the most simple and affecting manner. Mr. Kemble shed tears, but not alone—there were hundreds who marked their feelings at the separation, by the like touching testimonials.

Adelphi Theatre.—A burletta, entitled *Sir Roger de Coverley*, has been produced here—unheralded by any of the customary paragraphs, and without even an underline, in the previous play-bills—we wish the public were more frequently permitted to exercise their unbiassed opinion upon an author's pretensions. The papers of the *Spectator*, in the second volume, have furnished our author with the materials of a very pleasing drama, and he has preserved the vein of Addison with no mean proof of dramatic tact. The piece commences with the visit of the "Moralist of the age" to De Coverley Hall, where he witnesses the different characters of the Baronet's nephews, *Augustus* and *Henry*—the former (Yates) an exquisite of the first water (and most excellently played)—the latter (Hemming), the lover of *Helen*, the protegé of *Sir Roger* (Mrs. Yates.) In the original papers there is a gypsy scene, where "White Moll" figures conspicuously, and John Reeve is thus furnished with a character which he delineated with all his usual raciness and force. *Moll* and *Augustus* are the characters that mainly draw forth the merriment of the audience; but it was reserved for Mrs. Yates to secure their favour by throwing into her part a pathos so powerful as

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to create the most intense interest. After rejecting dishonourable proposals from *Augustus*, she becomes instrumental in saving the life of her protector, *Sir Roger*, who consents to her marriage with *Henry;* and the *Spectator*, who in the denouement proves to be her father, joins their hands. The old English cushion dance and Sir Roger de Coverley were introduced with great eclat. The scenery was well executed; and a *tableau vivant*, from Leslie's picture, was pourtrayed with all the effect in which this company so peculiarly excel. Critically speaking, there is a want of one absorbing passion, and of a singleness of sentiment in this drama; while the character of *Sir Roger* is too muc hreduced in importance; yet the language is humorous and forcible, and we look to the future efforts of the author with an assurance that he will most triumphantly refute the splenetic bitterness in which some portion of the press has indulged, while pretending to report the representation of what we honestly believe they did not in reality witness. We congratulate Mr. John Smith, the author, on the success of his drama, and regret he was not present to enjoy the enthusiastic plaudits which attended the fall of the curtain. The Adelphi, since the engagement of a Mr. Rice, the notorious offender in *Jim Crow*, has been well filled. The *Jim Crow* is said to be a correct portrait of some poor animal in New York—the picture of an ape is not to our mind more attractive, from the painful fidelity with which its hideousness is delineated. However, Mr. Rice makes thousands of *Jim Crow*, and may laugh at our seriousness. Mr. Yates, however, might raise the Adelphi a little above its present condition.

The Olympic Theatre flourishes, and deserves to flourish. At no other theatre do we see such exquisite stage pictures—at no other theatre have we a Liston.

THE RESOURCE.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE NO. 8.

Would that I loved thee less, for then
I should unmoved behold
Thy coquetries with other men;
And leave the tale untold
That I *do* love, to any.
Would thou wert wedded; for therein
Were less of risk to me:
If loving one man's wife be sin,
How wicked it must be
To love the loved of many.

Would that I had no cause to doubt
Thy feigned fidelity;
Would I could shut thy graces out
From doting memory—
As from love's shrine a sinner;
Would that my suit thou wouldst dismiss—
My protestations spurn;
That, undeceived by smile or kiss,
Despairing, I might turn,
Rush home—and eat my dinner.

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RELATION OF A CAPTIVITY AMONG THE INDIANS OF NORTH AMERICA.

(*Concluded from page* 387.)

THE next memorable event that happened to me was my being sold to Monsieur Cuillerie, a Frenchman, with whom I had been acquainted previous to my captivity, and had latterly been frequently at his house near Detroit, in company with Peewash, for the purpose of procuring bread and salt. In these visits I took the opportunity to propose to M. Cuillerie to purchase me from Peewash, whom I knew to be greedy of wealth, according to their notions of it, which consist in being possessed of trinkets, as wampum, beads, bracelets, and silver gorgets. This gentleman, on account of a friend of mine, Mr. Stirling, with whom he was very intimate, and who afterwards married his daughter, was very kindly disposed towards me.

He made several offers to Peewash for me; first by bringing to him a horse and a cow, thinking these might prevail upon him, as he had often said how much he liked white people's way of living and comforts: but he had more value, it seemed, for me than to part with me at that price. However, he at last consented to let me go, in exchange for certain merchandise, which he should choose, to the value of 40*l.*, upon the condition that I was always to remain with M. Cuillerie, and not be allowed to return to the English. This was accordingly promised, although we only intended to keep it so long as it might be of any risk to my benefactor to break the agreement; for rather than that he should suffer, I was resolved to abide with him, though at the hazard of being again laid hold of by the Indians.

My mother and brothers took a very affectionate leave of me, and went home loaded with the goods which they had got for me, leaving me overjoyed at the change of my situation and circumstances. I immediately threw off my dirty painted shirt, which I had worn for so long without washing, and scrubbed myself for two hours to get the grease and paint off my skin; then dressing myself, *en Canadien*, with a clean French shirt and long ruffles, a new breech-clout, with a mantlet very like the bed-gowns of our ladies, and a pair of new leggens, I began to feel myself a little comfortable. This Frenchman, who had purchased me, being a brother of the former French commandant, a great favourite with the Indians, they had behaved to him with particular favour, in refraining from killing his cattle, poultry, &c. I therefore obtained, at his house, a most substantial supper, genteelly served, with a good bed for my accommodation, upon which I slept better, I think, than I had done for a considerable time past.

On the morning I awoke in the happy consciousness of being out of the hands of the Indians, and restored, I imagined, to the certain exercise of liberty, for I thought there was now no doubt of my getting to my friends in the Fort. At all events, I felt consoled that, at the worst, I should remain with so good a family until the war should be at an end. But how fleeting and uncertain are the joys and hopes of this life! and how ignorant are weak mortals of what it may please the Almighty to make them suffer in this state of trial and probation! This moment I was happy beyond expression, the next I was doomed to be as miserable.

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Before sunset, as I was enjoying the society of the amiable Mademoiselle Cuillerie, lamenting together the hapless lot of many poor captives, and even contriving plans for the deliverance of some, a party of Indians suddenly entered our residence, all of them Ottowas, and therefore strangers to me. Without saying a word to me or to any of the family, they seized me in a rough manner and drew me down stairs. Then, indeed, my situation wore a gloomy appearance. I was hurried away from that excellent family, without having time to say even farewell. They, on their part, were as much amazed as myself. They dared not interfere in my behalf, or make any attempt to save me. The ladies burst into tears, and crossed themselves, praying, I doubt not fervently, for my deliverance. All that M. Cuillerie could say to me was to keep up my heart, and trust in "le Bon Dieu." As the party passed by the French people's houses, the inmates appeared all pitying my situation, many of them saying what a sad thing it was to see so young a lad come to an untimely end. Others again called out to me encouragingly to keep up my spirits, for that I still might have hopes. For my own part, I confess I was at first much shocked at being seized so rudely by the Indians, but became by degrees more resigned and collected, thinking seriously that my time was at last approaching its end, and that all the dangerous escapes I had already made were as so many warnings for me to prepare for that change which we must all undergo sooner or later.

They carried me away to Pondiac's hut, who was the chief of the Ottowa nation. There I was left by them for several hours in painful suspense as to my fate, till at length they brought a Frenchman to me, who was to act as interpreter of their intentions. This man told me that the reason why I was taken from M. Cuillerie was, because several Dutch merchants, who were prisoners, had prevailed on French residents to ransom or buy them, as I had done; and that if this were suffered to go on there would soon be few or no captives left; that Pondiac was resolved to detain every one captive, or have their scalps; in prosecution of which resolve, he had ordered all who had been so bought off or liberated to be taken from their purchasers; and he ended with informing me that Pondiac had determined to appropriate me to himself.

This explanation relieved me in some measure from the immediate fate which I apprehended, but I could not help wishing that I had been again restored to Peewash. I remained, therefore, this night with Pondiac. Next morning, however, the Chipwas, to which tribe I formerly belonged, sent a party to demand me from the Ottowas. This Pondiac refused to agree to, having taken a liking to me, I believe, on account of my youth, as they are seldom fond of elderly persons, from a belief that the latter will never be reconciled to their modes of life.

The consequence of Pondiac's refusal to give me up had well nigh been a war between the two nations. Ouasser, the chief of the Chipwas, however, prevented this by prevailing upon him to surrender me to himself. I was immediately carried by the latter to his hut. The old chief was very good to me; gave me abundance of food, and even condescended to tell me that as he had plenty of girls in his family to do all the work, I should never be required to labour, but live as he and his sons did. This of course was very agreeable to one in my forlorn situation; and, indeed, the behaviour of the whole family towards me was such, that I had great reason to think myself fortunate in having fallen into such hands. Every one of this family,

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which was very large, vied with another in showing me favour and protection; and when any disturbance arose in the camp, or alarm of danger, such as the young fellows sometimes excite, out of mere wantonness or in a drunken frolic, killing any of the captives that may come in their way, I was always hid till the danger was over. King Ouasser soon became so fond of me, that he offered to make me his son-in-law, should I be disposed for matrimony, and fancy any of his daughters, who were reckoned the handsomest girls in the camp, and possessed more wampum than any others. He was satisfied with my telling him that I deemed myself highly honoured by the proffered alliance, and that although at that time not inclined to take to myself a wife, I did not know how soon I might change my mind, and that then assuredly I should be most happy to select one of the princesses of his family for a partner. Little did I suspect at this time that the tranquillity and ease which I now so far enjoyed were to be of so short a duration. I had not been in Ouasser's family above ten days, when my former father, Peewash, expressed a strong desire to have me back again, saying, that he and his squaw had heartily repented selling me to the Frenchman, and that they were even ready to return the merchandise they had received for me if I was restored to them, adding, that it grieved their hearts to see me in the possession of another.

Ouasser, however great his desire to keep me, knew that although chief of the tribe he had no power to keep to himself what was another's property. He likewise did not choose to expose himself or his family to the revenge of Peewash, who would take the first opportunity to resent such an injury. He therefore found himself obliged to give me up to my first master, who, with his whole house received me again with joy and every mark of affection; whilst the family of Ouasser seemed sorry to part with me, the princesses themselves showing they were not indifferent.

The number of prisoners made by the Indians increased every day, and towards the end of July they had upwards of fifty, besides, a great number of scalps were brought into the camp. My prospects were by no means pleasant, or improving. Every day they were murdering some of the captives, even such as had lived as long amongst them as myself. One day in particular, I was in the hall of a Frenchman's house which was crowded with Indians, when some of the young warriors brought in eight of the captives naked into the hall, at the sight of which I was astonished and terrified. I asked of an Indian who was of the same nation with me, if he thought I was likely to fall a sacrifice with those they were about to murder. At this question he looked amazed to see me there, and without saying a word hurried me through the crowd, and put me into another room of the house, charging me to lie close and make no noise, otherwise I should be discovered and killed. He then locked the door, and left me to reflect on what had passed. In this room I found two Dutch merchants in the same circumstances as myself, having been hid there by their masters to save them from the fury of the others. While we were here concealed we heard the savages making long harangues over the unhappy persons who were about to suffer, whom they informed that it was in order to make the Indians prosper in war against the English that they were to be sacrificed. Those poor victims were begging the French people who were present to intercede in their behalf. One little boy, a drummer in the rangers, about twelve years old, was crying bitterly, and imploring their mercy: but alas! he

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knew not how vain it was to ask it from wretches whose hearts were steeled against every feeling of humanity. I ventured to crawl to the window, where I saw them lead to the river side which ran just by the house, eight of these poor creatures, one by one, whom they put to death upon the spot, with more or less circumstances of barbarity. Some of them they tomahawked, others they shot with their guns, while some they made the little boys shoot at with their bows and arrows, to accustom them to cruelty, and perfect them in the use of those weapons. The pains of the unhappy victims were thus prolonged: and when one would fall, the crowd of savages set up the most dreadful cries and yellings of exultation. When they were all dead, the Indians scalped them; and some took off the skins of their arms to make tobacco-pouches, leaving the first joints of the fingers hanging by way of tassels. They then threw the bodies into the river that they might float down to Fort Detroit, in order that their countrymen might see what fate (they threatened) they should all undergo in a short time. When this tragical scene was at an end, the Indian that had hid me came to set me at liberty, first leading me publicly through the crowd, to convince me there was no more danger at that time. He then conducted me to Peewash, who seemed very glad to see me safe, having heard that the warriors had been upon the hunt after me amongst others. The following reason was given for this last instance of their barbarity:—an old squaw, the wife of a chief, dreamed that she saw ten Englishmen killed and scalped; this she told to the young warriors, who wished for nothing better than a pretext for a frolic of that sort. She conjured them to make good her dream, otherwise, she assured them, they would never prosper in the war. This, with a great deal more enthusiastic stuff mixed in her address, so excited their passions, that they flew immediately about the camp like mad men, in order to collect their prisoners and slay them, and thereby verify the dream of this imp of hell. But they were partly disappointed in their prey, all those who had any regard for their captives having hid them. The little drummer mentioned above was the favourite of an old squaw, who wanted much to save him; but notwithstanding her tears and entreaties the young fellows tore him from her arms, declaring that upon such an occasion they would spare neither sex nor age. Almost every day fresh instances of their barbarity to the prisoners were occurring, so that I lived now in continual terror, expecting every hour that my turn would come next. I therefore resolved to attempt an escape at all hazards.

There lived, near where we had our cabin, a Frenchman, named Boileau. This man had been civil to me on several occasions, and I thought he might assist me in making my escape. I therefore sounded him upon the subject, and found that a little money would go a great way with him. Accordingly, I promised to reward him if he should assist me, and thereby gained him over to my views. As the French people were admitted into Detroit, I gave him a letter to my friend, Mr. Stirling, who likewise promised him a reward if he should succeed in delivering me. Major Gladwin also, and several other officers, assured him of their countenance. When he returned from the fort I found him ready to engage in my undertaking. I then redoubled my entreaties and promises towards him in the event of success.

The next point to be considered was a plan for my departing in the most secret and unsuspicious manner. Our respective eagerness—he to obtain the expected recompense, and I to gain my wished-for liberty—

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made it no easy matter to determine which was the most practicable plan; but at length, after entertaining various projects, the following was decided on. In the evening fixed upon, he was to embark in a canoe, and give out publicly that he was going a-fishing as usual; instead of which he was to proceed about two miles down the river, nearer to the fort; and at a certain point of low land, which was covered with rushes, he was to push in there in the dusk of the eve, and so conceal himself from the Indians. I, on my part, was to make the best of my way to him in the night, when he would lie waiting for me. The next night was appointed to put this scheme in execution. On that evening, however, an alarm was raised in the camp, by a report which had been several days in circulation, that the Chipwas were positively to be attacked by the forces from the fort; which, in fact, took place. The English garrison having received a reinforcement of troops under Captain Dalziel, that officer sallied forth in the night with a strong body, in the hopes of surprising the Indian camp. But they had been too well warned by the French of his design, and lay prepared in ambush for him, attacking his party with great spirit. They did, upon this occasion, what savages were never known to do—they threw themselves into the houses, from whence, and from behind fences, they annoyed the British very much. The contest continued doubtful for some time. At last, our soldiers were obliged to retreat, which they did in good order, into the fort, leaving Captain Dalziel and about sixty privates, dead upon the field. My master, Peewash, was not aware of the attack till the firing roused him from his slumbers. He arose in a great hurry, and put on his powder-horn and pouch, then tied my hands, in case, in the confusion, I should attempt to get off, and perhaps kill the rest of his family, to secure my escape. He seized his gun and ran as hard as he could to join the rest of the army, being then about two miles distant. About two hours afterwards he returned, overjoyed with the success of the fight, giving to me a most painful account of what occurred, and making it out that vast numbers of the British soldiers were slain, while only six Indian warriors had fallen. He told me that our great Seegema, or great Chief, was killed—meaning Captain Dalziel.

I was now unbound again, and sent to another hut to procure a large wooden mortar to pound corn in. The Indian to whom I went for it, had been at the engagement, and boasted of his prodigious feats. He told me that he himself had taken out the heart of our great warrior, which he would soon make a feast of; and he proceeded to show me poor Dalziel's heart roasting at a fire, pieces of the fat of which the young warriors took off, and in my presence rubbed the fat on the mouth of a soldier of the 60th regiment, whom they had taken prisoner. This disgusting barbarity, and others committed upon prisoners taken in the action, shocked me so much, that, under pretence of bringing some bread to our hut, I went immediately to the Frenchman, Boileau, and agreed to meet him, at all risks, the very next night, at the place appointed; taking care to repeat and enlarge my promises of reward to him.

When the evening came, I lay down as usual upon my bear's-skin to sleep, putting off all my ornaments—wampum, silver bracelets, collar, &c.—and about the middle of the night, when I guessed all the family to be asleep, I crawled out of the hut upon all fours. When out, I stood at the door for five minutes to hear if they were stirring; but as all was quiet, I thought then was the time to set off, which I did as fast as my feet could carry me, directly to the wood. I had no other clothes on but a shirt, not even daring to put on a pair of magussons to save my

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feet; for if the family had happened to awake, they would immediately have come to the door after me, and if they had found me at all dressed, they could have been at no loss to divine my intentions. Never in my life have I seen such a night of rain, thunder, and lightning. I could scarcely make more than a mile in an hour, owing to the darkness and thickness of the woods, which were so full of briers and thorns that I was very much retarded in my endeavours to get through them. I resolved therefore to change my route, and quitting the woods, struck off to the river, in which I thought I could walk with the water up to my chin, so that I might not be noticed by any Indians on the road. This might have succeeded had I had more time before me, but I had yet several miles to go before I could arrive at the place of rendezvous, and I ran the risk of being surprised by daylight before I could accomplish it. I found it therefore expedient to try the woods again, but in this I was well nigh being prevented, by discovering the figures of two Indians approaching, each with his gun in his hand. I was still wading in the water; and observing the trunk of an old tree near me, which had fallen into the river, I endeavoured to conceal myself by squatting down behind it. But I could not do this so effectually but what they might have observed me had they looked. I knew I should be tomahawked and scalped upon the spot if I were discovered. Fortunately, however, for me, these Indians were engaged together in earnest discourse, and being returned from some feast, were a little intoxicated. They passed me at no great distance, going towards a small French house about a hundred yards off.

I then immediately ran to the thickets as silently as possible; and in order to prevent the whiteness of my skin from discovering me, I rubbed myself over with black moss and mire.

Thus pursuing my course in fear and in hope, startling at every rustling among the leaves, and sometimes mistaking trees for Indians, I at last arrived at the place where I thought the Frenchman was to have been with his canoe, but could not find him. I ventured to call in a low voice, but nobody answered. I then began to exclaim bitterly against the perfidious Frenchman, who had thus in my desperate situation deserted and deceived me. Exhausted with fatigue, I sat me down to rest, hardly knowing what I did. My thoughts were occupied about the Frenchman's conduct. I thought he could not surely be such a coward after all as to abandon me when I had to go through the most dangerous part of the enterprise myself. I considered also how much it was his interest to carry it through. Recollecting myself a little, and looking round upon the place where I was, I discovered, what my eagerness and anxiety, and, I may add, my fears, had made me overlook,—that I was about a quarter of a mile higher up the river than the place we had agreed upon. This discovery gave me fresh spirits and vigour, and, springing up, I soon arrived at the appointed spot, where, to my inexpressible joy, I found the Frenchman, who was sleeping in his canoe. Having roused him, we pushed off into the middle of the river, to have the benefit of the current to carry us down.

We passed through the midst of the enemy's encampments, making as little noise as possible with our paddles. We could hear the Indians' voices very plainly, and saw some of them dancing at a feast round a fire, which they accompanied by singing. About an hour before daybreak we at last arrived and got on board a ship lying opposite to Detroit.

Then it was that I was agitated in a manner such as I never before

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experienced, and which it would be in vain attempting to describe. In the morning I went to the Fort, where my friends were overjoyed to see me. No doubt I cut a very odd figure amongst a civilised society: the whole town, inhabitants as well as garrison, turned out to look at me. My appearance, however, was enough to excite their pity as well as laughter. I had on, as formerly mentioned, nothing but an old greasy shirt, my face painted red, black, and green, my hair all cut away, and body blackened with the moss I had rubbed on it. My thighs and legs were so torn with the briars and thorns, and so affected with the poisonous vines in those parts where the skin was broken, that they were swollen as big as any grenadier's.

Monsieur Boileau, as soon as he had put me safe on board the vessel, went home, fearing that if he did otherwise, he might have been suspected to have aided me. This was the last time I ever saw him. Mr. Stirling, by my orders, gave him goods to the value of 23*l.*, which with the 39*l.* 10*s.* given by M. Cuillerie when he bought me, amounted to 62*l.* 10*s.*, Pennsylvania currency, which is equal to 39*l.* sterling.

Thus terminated my captivity among the Indians, after having been about three months in their hands.

Note.—The foregoing narrative was not written for publication. It was originally drawn up by the author, the late Major R——, soon after his escape from the Indians and addressed as a private communication to his relative, Sir John Nesbit, of Dean. As the writer frequently alludes to his youth, we may mention that he was from sixteen to seventeen years of age at the time of his captivity. Its truth and simplicity must ever render interesting this Tale of the American Indian War.

HOPE AND LOVE.

BY BROTHER LEE STEVENS, OF THE BRITISH LODGE, NO. 8.

Whoso lives in hope
May with trouble cope;
Whoso lives in fear
Will not triumph here.
Hope the bridge may win—
Fear may tumble in.

Whoso love bestows,
Nature's goodness knows;
Whoso nurtures hate,
Hath an evil fate.
Love existence gives—
Hate destroying lives.

Wherefore should we twain
From delight abstain?
Hate his frown may hide—
Fear we cast aside.
Joy alone should move
Those who hope and love!

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THE MONK OF LA TRAPPE TO HIS FRIEND.

Though years have roll'd since first we met,
And many a golden sun hath set
  Beneath the dark blue wave;
And many a gay and guileless heart,
Vanquish'd by time's unerring dart,
  Hath sought the peaceful grave.

Yet still 'mid all the storms of life,
'Mid fortune's smiles, 'mid care and strife,
  Thy image hath been near;
For years thy friendship was my theme,
My thought by day—by night my dream—
  Its loss my only fear.

When others cast a scornful eye,
  With calm contempt I met their view;
Nor shed one tear, nor heard one sigh,
  A tribute only paid to you.

But when I met thy alter'd look,
  All else seem'd light compared to this;
His scorn I loved—I could not brook,
  So drain'd earth's wildest cup of bliss.

Yet 'mid the flattering cringing herd
  That cast their hellish lures around,
The voice of conscience still was heard,
  One spark of feeling still was found.

Oft have I bow'd my head in shame,
  When thinking on life's alter'd scene;
Flashes of purity, that came
  To tell me what I might have been.

The dream of guilt hath pass'd away,
  I blush to own my errors past;
Let thy resentment then yield way,
  And speak the long-sought word at last.

That word is *Friend*, pronounce the name,
Then shall the care of guilt and shame
  No more with me be found.
Though seas divide us, oceans roll,
'Sunder'd as far as pole from pole,
  My ear would catch the sound.

Hold!—speak it not—'tis just we part,
Thy breast is pure, thy guileless heart
  Unmoved by passion's swell.
Cursed from the moment of my birth,
Thou only being of this earth
  I ever loved—farewell!

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