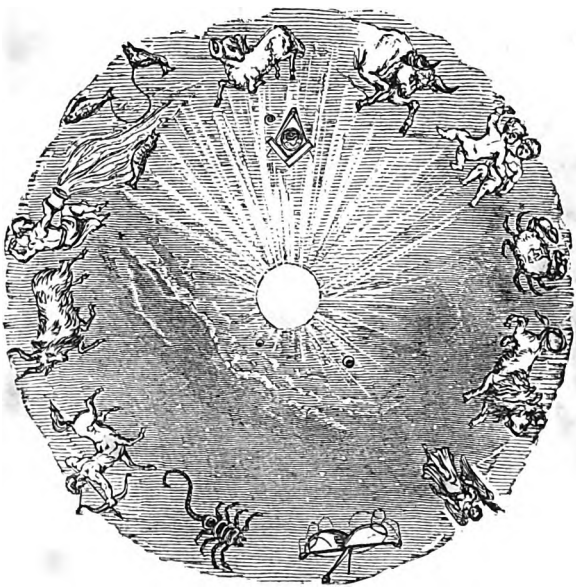
THE

FREEMASONS' QUARTERLY REVIEW.



"LIGHT."

1837.

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TO

THE GRAND LODGE,

IN GRATEFUL COMMEMORATION

OF

ITS UNANIMOUS RESOLUTION

" THAT

" THE CONTEMPLATED ASYLUM FOR THE WORTHY, AGED, AND DECAYED

" FREEMASON, BE RECOMMENDED TO THE FAVOURABLE

" CONSIDERATION OF THE CRAFT,"—

AND ALSO

TO THE HONOURED OBJECTS OF THAT RESOLUTION,

THIS (OUR FOURTH) VOLUME

IS

RESPECTFULLY DEDICATED,

WITH

A FERVENT PRAYER AND HOPEFUL ASSURANCE

THAT

THE FIFTH VOLUME

MAY RECORD THE ERECTION OF THAT

ASYLUM OR COLLEGE,

WHEREIN

" BENEVOLENCE AND CHARITY SHALL

" BE ILLUSTRATED,

" SECRECY OBSERVED, FIDELITY EXEMPLIFIED,

" AND

" OBEDIENCE PROVED."

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Masonic Offering to the Grand Master.—The Sub-Committee have met regularly every fortnight, and we understand that at each meeting they have had the pleasing duty to examine the correspondence, and to record the grateful sentiments it has evinced towards their illustrious ruler.

Female School.—We have received some very earnest correspondence since we closed our number, and have only space to renew our solicitations in aid of the approaching festival.

The Twenty-first of June.—A correspondent reminds us that this is the longest day, and that it is appropriately selected for the Festival of the Aged Masons' Asylum.

The Spencerean Collection.—Those who have not sent in their books, are most respectfully, but earnestly requested to send them into the Treasurer with all convenient speed; it being of the first importance to concentrate all the means preparatory to the forthcoming festival day, and the printed accounts must be ready by the middle of May.

We are indebted to Bro. Samuel Staples for his elegant sketch of the elevation and ground plan of the Girls' School-house, which has been lithographed, and accompanies the present Number.

To the Brethren of Ireland.—The Editor addresses himself with confidence to many whose hearts are warm, and whose spirits are buoyant, on behalf of a *lady*, the widow of a deceased brother, whose misfortunes not only emeshed himself in difficulties which brought him to a premature grave, but also swept from his wife her marriage settlement; the easy cares of life yielded step by step, and she has become too well acquainted with grief and penury, to hesitate any longer to appeal, through this present medium, to those who have the means, and may not lack the inclination, to serve a deserving woman in the hour of need. *Irish* by birth, the widow of an *Irish* Mason throws herself upon the generosity of Masons; and the Editor looks with confidence to the Fraternity, especially in Dublin, for a prompt remittance, which will be thankfully received, and faithfully applied.

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THE

FREEMASONS'

QUARTERLY REVIEW.

MARCH 31, 1837.

THE TWENTY-SEVENTH OF JANUARY.

THE present race of English Masons—aye, and future generations of the Order, will consider the 27th of January to be a red-letter day in the Masonic calendar. All who have the opportunity of personally witnessing the beneficial sway of our Masonic Ruler, and also the unborn Brethren, to whom will be handed down the proofs of his wisdom, and of his fraternal love, must in gratitude for the example that is now set, and for the protection afforded—be ever mindful of the great and the good.

Our retrospect for the past year 1836 contains an eventful history—twelve months since, the Royal Grand Master of England was debarred by the dispensation of Providence from meeting those who had assembled to pay him the homage of their hearts, in congratulating him on the return of his natal day. He of all Masons, could not see the smiling faces by which his birth-day was greeted—and while in the warmth of their feelings, the Brethren were partaking of the cup of cheerfulness, in honor of their friend and protector—he was offering the mental prayer to the Almighty disposer in their favour and on his own behalf.

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That prayer has been heard, and his Royal Highness once again presided over his Lodge—how much to the joy of the fraternity is well known, because it is most sincerely felt.

The 27th of January again came—and again were the Brethren assembled, not as upon the two preceding occasions to interchange their hopes of the better health of his Royal Highness—but to greet his return to the social meeting assembled together, of which meeting he was the distinguished guest. Joy was in every face, and gratitude in every heart. The greeting was mutual, and the friend of Masons, and of Masonry, was once more seated at the convivial board. The proceedings of the day have been given at length, more especially the address of the Grand Master, which will be perused with the deepest interest.

The company, as has been stated, was unusually numerous, and we may express an opinion, that those who were absent, no matter from what cause, will regret the privation.

It is our duty to state, that his Royal Highness was visibly affected by his feelings as well as by indisposition,—we hope he will not ultimately suffer from his anxious desire not to prevent the pleasure which the expectation of his presence had created, but it was evident that his physical suffering was great—those who were near him marked with regret the emotion he could not conceal; it imparted to his features a saddened effect, and gave to his delivery a tremulousness unlike the spirit of the past time.

As we feared, the effect was altogether overpowering and although we can happily record the now improved health of the Grand Master—yet it may not be generally known, that he has most materially suffered by the recent epidemic which also had the effect of occasioning a relapse of an asthmatic complaint under which his Royal Highness had suffered for so many years, and which prevented him from

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even lying down; for many nights the Royal patient knew not even the luxury of a bed!—he was attended by Dr. Holland, whose anxiety may be well conceived; and the Hon. E. Gore, and Mr. White, the Grand Secretary, sat up on alternate nights; Mr. Savory also was occasionally an attendant. We have the happiness to state, that notwithstanding the unusual severe weather, his Royal Highness has not again relapsed—and that such is the state of his spirits, that he contemplates attending in person at the Grand Festival, which may GOD grant!

At the Board of General Purposes and Finance, there has been nothing of an unusual character, unless we may state that the accounts of the latter Board display a good Financial Report, as the Audit Committee of the Grand Lodge very clearly testified.

The Grand Lodge on its last Meeting, was occupied by a lengthened disscussion, which we believe was not very clearly understood—at least upon the real merits of the case—for to suppose for a moment, that the Board of Finance is incompetent to its duty, is rather like a censure upon the Grand Master, and the Grand Lodge for having appointed and elected inefficient members. We candidly think, that a vote of thanks to them would have been more appropriate, as an acknowledgment of their attention to official duty.

At the Grand Chapter held in February, the proceedings were of a somewhat anomalous character. A first Principal had returned a Companion for office having the lesser number of votes, under an impression that another who had the greater number was not duly qualified—the new regulations not having been publicly promulgated. The first Principal might or might not have been correct—

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one good, however, resulted—it was clearly necessary to ask the question in Grand Chapter before coming to a decision. Although it was decided against the first Principal, yet the information thereby obtained was important; and hence, we are thankful for the good that often results from a mistaken view, for had mere numbers at first decided the matter, the doubts of most Arch-Masons would still have remained unsatisfied. There are many who do not look beyond the surface of things, even this might be excused if they confined themselves only to what they know. On the part of the Provincial Chapters we hope some means will be taken to make the course of discipline run smooth—A committee of well informed practical Companions appears to be indispensible.

That the most palmy days of Freemasonry never approached, unless at an humble distance, the present prosperous state of the Order, may be safely averred. That at some particular periods there may have been some grand movement, whereby a considerable accession of nobility was now and then made to our ranks, is freely acknowledged—and we can readily credit the excitement and eclat developed by the splendid addition of nearly all the Princes of the Royal Family—thereby crowning the fidelity and loyalty of the Order by such powerful proofs of its purity—nor are we thankless—but grateful for the countenance and support which successive monarchs have condescended to afford it. Still, with all this in view, we have not hesitated to examine, and cautiously too, into the general state of things; and although we have not, at the present day, either the great advantages of princely additions, and for the simple reason, that all the Royal family (His R. H. the Duke of Cambridge excepted) are Masons, yet the number of registered Brethren is now greater than can

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be recollected; and the respectability of those who have entered is such as to bear a proportionate ratio to number. The finances of the Order are in a sound, healthy, and prosperous state; still we look for a "Golden Æra:" and while we trust that the present advantages may gradually progress towards such a period, we would the consummation may be so delayed, that science and morality may, in due time, make the Freemason worthy to enjoy the future prospect.

But shall we confine our remarks to England and where her constitutions are law? No;—Ireland and Scotland press equally forward. The reports from the former are most cheering; in remote quarters, where the Mason scarcely found his fellow, there are Lodges at work, and industriously—a spirit is evoked, and, if we mistake not, ere long, the Masonic sway of the Duke of Leinster will extend over a more numerous body than his Grace ever calculated upon ruling.

Cork, Limerick, Kilkenny, Galway, and many other places, even since we last made our bow, have mustered their strength, and responded to the spirit of Dublin, where it is fondly calculated that the proceedings of Grand Lodge may give speedy indications of a sister rivalry with us on this side.

In bonny Scotland there is, if possible, even a more determined improvement; the more perceptible from the previous apathy. Lord Ramsay's address at the Grand Centenary, in November last, should be read by all: he appears to be intuitively a Mason. Speech like his cannot fall unheeded upon the Brethren; and a course so begun, promises most gloriously for the future laurels of the Grand Master-Mason of the North. Lord Ramsay has a keen eye to merit, and wishing to extend the advantages of a protective influence, to reward it wherever found in remote

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parts, he has, by especial patent, appointed that indefatigable Mason, Dr. Burnes, Provincial Grand Master for the Western Provinces of India; from whom we shall expect a good account of his extensive and honorable mission.

The reports from Scotland and Ireland will be found highly interesting; they breathe gently the aspirations of hope that schools for children, and a home for the aged, are legitimate objects for the consideration of zealous Masons.

THE CHARITIES.—At the Festival, held on the 8th of March, nearly 400*l.* were collected in aid of the Boys' School Fund. This institution may be considered as placed beyond the reach of want, at which every Mason must rejoice. The Girls' School, however, is not in so enviable a position. The recent repairs have been so heavy in amount, as to require the liberality of the Craft to advance nearly 2000*l.*; a large sum, yet a mere trifle, when it is borne in mind, that *instruction*, *clothing*, and *maintenance*, are bestowed upon 65 orphan girls, whose parents once moved in respectable life. May the spirit of the benevolent founder, the Chevalier Ruspini, and his friends, re-animate those Lodges who were first and foremost in the cause, and which Lodges still exist. We look forward to the Festival day with fervent hope, and cheer the board of Stewards most heartily in their duty. Nor can we omit to bear testimony to the unceasing exertions of Brother Hope, the Secretary to the Institution, whose conduct is beyond all praise.

THE ASYLUM.—Aye, the Asylum! We are reminded, by the calls this day of two aged friends, one 72, and the other 74, that they are one year older than when they first inquired, with hopeful expectation, about this contem-

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plated institution. Our answer to them was, that the cause was gradually gaining ground; because the prejudices of some, and the doubts and fears of others, were yielding to a more enlarged and liberal consideration of the subject. They took their leave, we thought, with less hope of this world, placing their stronger hope on Him, who alone searcheth the hearts of men.

Reader! we pray you to read carefully the reports of the meetings of the Institution; and if you have not subscribed, we implore you to do so. Ask not, whether this or that individual has or has not enrolled himself as a supporter; your duty is, to ask your own heart, and to be regulated by the dictates of good feeling. Do you require directions, as if it be a case of doubt? Read, twice at least, the beautiful composition of the Rev. Dr. Oliver, which appears in this number. There you may find the language of unanswerable truth; couched not less in beauty than in fervency and zeal. How sweetly does he advocate the cause of honourable age, when struggling with misfortunes! Are you a Provincial Brother, requiring an exemplar? we refer you to the reports from Taunton and Tiverton; and we bring to your observation the fact, that a grant of fifty pounds has rewarded the appeal of Brother Eales White, from the former Lodge, at a very numerous meeting, at which Colonel Tynte, the generous Provincial Grand Master for Somerset was present, and applauded the noble sentiments of his esteemed Brother. This, however, did not cool the ardour of the latter, but so inspirited his efforts, that lame as he is from a disunited fracture of the thigh-bone, he wended his way to Tiverton, and, in a strain of natural eloquence, made such an impression as will probably lead to a generous subscription.

In India there is a collection preparing for this noble purpose—and even in South Africa. The Lodges in Cape

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Town and Graham's Town have publicly announced their intention to support the Asylum.

Lastly, is there any cause to doubt of success? read the advertisements, and among them you will find a list of Lodges returning nearly thirty stewards, who have associated to make the Twenty-first of next June a day of joy and rejoicing.—Reader! hesitate no longer, but make one of the throng, and join in the Masonic hallelujah!

In connection with the preceding remarks, we have to state that a local provident institution is established at Southampton, under the auspices of Sir John Millbanke, Bart., to which Brother Wheeler has contributed 100*l.*; and that there is more than a rumour of a most extensive and important object being about to be submitted to the public consideration of the Craft.

"Death has been busy in our high places as well as in those of low degree." In the gathering of his mortal harvest, he has removed from among men, the rich and the noble—the aged soldier—the eccentric but talented architect—the humble but worthy serving-Brother—and a reverend Brother, whose useful life was one scene of generous kindness and good-will to man—he was a bright example. What a lesson is thus in a few lines offered to a whole community!

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

BY THE REV. G. OLIVER, D.D.

THE mysterious System of Light, now denominated Freemasonry, as it was practised by the pious worshippers of the true and only God; having been traced, by the recurrence of unquestionable landmarks, to a period, when its history becomes plain and clear; it may be equally useful and interesting to take a view of the various modifications of the same institution as it passed through the hands of those who had renounced the knowledge of an eternal Creator, and formed for themselves an adventitious system of religion, founded on an adoration of the heavenly bodies, which soon branched out into the worship of eminent men, who, after their decease, had been advanced by public gratitude, to a residence in the empyrean.

A deliberate examination of these imitative systems will display the extraordinary fact, that though their original founders had divested themselves of all reverence for the Deity, yet by the over-ruling dispensations of Providence, those very institutions which were intended to establish a new species of government in the world, by the introduction of a mental slavery based on superstition, were made to contribute to the great purpose of transmitting throughout the whole heathen world, in every age, from the Dispersion to the Advent of Christ, a series of truths connected with the ultimate salvation of man.

The late Bishop Tomline observes, in his elements of Christian Theology; "Of the many traditions according with the Mosaic history, which prevailed amongst the ancient nations, and which still exist in several parts of the world, the following must be considered singularly striking. That the world was formed from rude and shapeless matter by the Spirit of God; that the seventh day was a holy day; that man was created perfect, and had the dominion given him over all the inferior animals; that there had been a golden age, when man, in a state of innocence had open intercourse with heaven; and when his nature became corrupt, the earth

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itself underwent a change; that sacrifice was necessary to appease the offended Gods; that there was an Evil Spirit continually endeavouring to injure man and thwart the designs of the Good Spirit, but that he should at last be finally subdued, and universal happiness restored, through the intercession of a Mediator; that the life of man, during the first ages of the world, was of great length; that there were ten generations previous to the general deluge; that only eight persons were saved out of the flood in an ark, by the interposition of the Deity: these and many other similar opinions are related to have been prevalent in the ancient world by Egyptian, Phœnician, Greek, and Roman authors; and it is no small satisfaction to the friends of revealed Religion, that this argument has lately received great additional strength from the discovery of an almost universal corresponding tradition, traced up among the nations whose records have been the best preserved, to times even prior to the age of Moses."

I shall undertake to prove that this knowledge was preserved and transmitted in the ineffable degrees connected with the Mysteries. And the enquiry will embrace a wide range, and bring into view many rites and ordinances which were used in those secret institutions; displaying their plain and obvious meaning, as well as their mysterious and mythological signification. The process cannot fail to prove highly interesting to the scientific Freemason, because many particulars will inevitably arise which may prove to be of considerable importance towards elucidating our own ceremonies; and the whole will be verified by an extensive reference to classical literature.

I am persuaded that each of the ceremonies made use of in the Mysteries, was a perverted or mythological transcript of some primitive truth. The course which I propose to take therefore, in the management of this subject will embrace many essential particulars, all tending to prove that in the spurious Freemasonry of ancient times was embodied a series of legends which, under the direction of Providence, embraced many prominent circumstances which related to the establishment of Christianity; each accompanied by its appropriate symbol, and preserved by commemorative rites; although the application was erroneous, and the meaning imperfectly understood. A minute examination of all the points connected with this enquiry will show, that the Great Truths connected with the salvation of man through the

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atonement of a crucified Redeemer, were kept permanently in view in all the systems of religion, whether true or false, that were ever practised in the world. Proving clearly that all other dispensations were but temporary, and subservient to that great system of truth which was destined to absorb all the rest. In the Jewish religion, which was a type of Christianity, the Messiah was distinctly revealed; while in the various institutions of paganism, all the circumstances attendant on the original promise of the same Deliverer, were mixed up with mythological fables and astronomical absurdities; and communicated to the candidate during the process of initiation, amidst pantomimic shows and scenic illusions. An attempt to extract the true meaning of each mysterious rite and cabalistic observance will be rather arduous, because the mythology of paganism is of such a confused and uncertain nature, that it will be difficult to reduce it to order and arrangement. The mystification was so complete, that the mass of heathen deities who were publicly worshipped under one name as deified mortals, and under another as demons or mediators between men and the celestial gods, were also personified in the stars or zodiacal signs; and these beings, how numerous soever they might be; were all referred, in the *euresis* of the initiations, *to one single deity* who was esteemed the Creator; but by the same misapprehension, was sometimes identified with the sun, and at others with Noah or the Ark.

As an illustration of these principles, let us appeal to facts, as they were undoubtedly promulged in the secret celebrations of Egypt. When the early Egyptians surveyed the heavens with the eye of philosophy, they were struck with the order and regularity of the wonderful orbs of light which illuminated the expanse; and admiring the beautiful system thus pourtrayed in the sky, ascribed the miracle to the two chief luminaries, the sun and the moon; which they considered to be eternal, and hence the Deity; because nothing but the Deity could have existed from everlasting. Thus their initiations consisted, as we are informed by Origen, in imitating the motions of the sun, moon, and stars; and the perfectly initiated aspirant was considered equal with the Deity. Hence it is, that on the walls and ceilings of the most ancient temples were painted in permanent colours, or carved in relief, planetary systems, zodiacs, and celestial planispheres, which have been described by Denon, Belzoni, and others, as still remaining at Tintyra, Esneh, the ancient

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Latopolis, the temple of Isis at Philoe, Apollinopolis-magna, or Edfu &c., and these scientific ornaments were confined to apartments which were concealed with great care from the inspection of those who did not possess the advantages of initiation.

The ancient zodiac of Egypt, which curiously enough, was sometimes denominated Olympus, exhibited the three characters who were the subjects of that traditional lore which pervaded the mysteries, Osiris, Isis, and Typhon, as *Taurus*, *Virgo*, and *Scorpio*; and the latter was depicted as half man, half fish; breathing fire and pestilence from his mouth, and brandishing lightnings in both his outstretched hands. This is probably a correct exposition of the mythological fable, that the gods assumed the form of various animals to elude the rage of Typhon; and if by Typhon he meant the ocean, as it undoubtedly was in some of its interpretations, (Τυφονα δε την θαλασσαν) this event would refer to the general deluge. Added to the above the *Aries* of the zodiac was no other than Jupiter* or Ham; and Jupiter Hammon was represented with horns because the astronomical year commences when Sol enters Aries. He was also immortalized as a primary planet, and Thursday, consecrated to him, was considered a fortunate day. *Gemini* was composed of Hercules and Apollo; and the twelve labourers of the former were said by Porphyry to refer to the twelve signs of the zodiac, through which the sun annually passes. *Cancer* was Thoth or Hermes; or according to some authorities *Scorpio*, thus in a cornelian belonging to the king of Prussia, Mercury is seated with a ram on one side and a *Scorpion* on the other. Macrobius says that the Scorpion represents the virtue of the sun; and the same author adds, that Mercury was also regarded as the god of the sun himself. From hence he is presumed to have had the Scorpion for an attribute. Again, Shem as Mithras was canonized, if I may so term it, in *Leo*; Ham as Jupiter in *Aries*; and Japheth as Canophus in *Aquarius*; Mizraim the son of Ham as Osiris in *Taurus*, because Osiris is said to have taught mankind to plough with oxen at that season of the year when the sun is in the constellation Taurus. Thoth his son as Apollo in *the sun*; Astarte his daughter as Venus Urania in *the moon*; and her image in the temple at Pathos,

* Ζευς Πατηρ, the Mighty Father. How easy the transition from Zeupater to Jupiter.

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was a pyramid or spiral flame; while the zodiac represented the grand senate of the twelve gods. In like manner the mysteries of India were celebrated in honour of Buddha, who was the same as the constellation Bootes, and the Egyptian Thoth represented by Cancer, formed in the mysteries of Mithras the *fiery gate* of heaven; as Capricorn was denominated the celestial *flood gate*, from the solstitial rains which fall when the sun enters that sign.

Thus, I am pursuaded, much of the ἀπόῤῥητα of the mysteries might be satisfactorily explained. Being thus taught that the stars were the abode of deified mortals, the people, ignorant of these metaphysical niceties, believed the personages represented by them to be actual deities, and worshipped them accordingly. The priests however knew better; and recent discoveries have proved, as an indubitable fact, that in the higher degrees of the mysteries the knowledge of one God the Creator was preserved in every nation under heaven; although it was darkened by fables, and degraded by mysticism. Thus Sallust the Platonist said; "of the worldly gods, some make the world; some animate it; some adjust the parts of it; and some govern or preserve it so composed." Here then being four things and each of them consisting of first, middle, and extreme; it necessarily follows that they who dispose them must be *twelve* in number. Hence they who make the world are Jupiter, Neptune, and Vulcan. Those who animate it are Juno, Ceres, and Diana. They who adjust the parts of it are Apollo, Venus, Mercury; and they who preserve it are Vesta, Pallas, and Mars. These first possessing the world before the pagan heroes; we may imagine the others in them; that is, Bacchus in Jupiter; Esculapius in Apollo; the Graces in Venus. We may also contemplate their several spheres. The earth, the orb of Vesta; the water, that of Neptune; the air, that of Juno; the fire, that of Vulcan. Epicurus exclaims with astonishment; "some assert that the stars are animate, or so many animals; and moreover so many gods;" and he enters into a series of arguments to disprove the theory.

Amidst such a mass of mythological absurdity, which contained some indistinct rays of light, weakly pointing through almost impenetrable darkness towards their pristine fountain; the true system was undoubtedly disseminated. "For if there had not been once," says Dr. Ellis, "a true religion we could never have heard of bad ones. Every

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mode of Gentile worship was some divine institution perverted." To purge away the imperfections of idolatry; to clear it from all its accumulated impurities, and to collect the scattered rays of truth into one focus, was however, a work which required more than mortal powers to accomplish.

Every system of false worship which prevailed in the world emanated from the father of evil; who, instigated men to rebellion against God, and encouraged them to hope for salvation in the use of means, similar in their nature, but diametrically opposite in their tendency, to those which the Divinity himself had appointed. To make his imposture palatable, and to ensnare mankind the more successfully, he arrayed his false religion in the garb of the true. He had his temples, his religious mysteries, his altars, his priests, his oracles, his sacrifices of atonement, his purifications, and every external ordinance applied to himself which the true religion practised in the worship of God. Hence, by a perversion of the original system of Lux, he acquired the almost undivided empire of the world; which he retained until his kingdom was shaken, his mysteries abolished, and his oracles struck dumb by the appearance of the Son of God.

It is assumed as an indubitable fact, that the mysteries of antiquity, whether denominated Cabiric, Mithratic, Eleusinian, or any other name by which their grand divisions have been distinguished, were, at their original establishment, humble imitations of the pure science of Lux. These fictions, though splendid institutions, were first practised on the plains of Chaldea, and then extending to Judea and Egypt, they passed thence to all the nations of the world; although the latter country continued for a series of ages to be the grand depository where the secrets of initiation were preserved. To Egypt every people resorted for information on the essential parts of hieroglyphical knowledge; without which, even the initiations themselves would have failed to convey any additional privileges to the anxious aspirant; and this knowledge was therefore thrown by the artful priests, into the most abstruse and difficult form; and every successive degree had its peculiar system of appropriate emblems. The origin of hieroglyphics was picture-writing. This would be very simple, and consist merely of a representation of any concise fact they wished to record, by scrawling some visible object connected with it. Experience would soon proclaim the total inadequacy of this plan. Gradual improvements arose to meet the necessities of ripen-

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ing knowledge, and hieroglyphics were invented to designate invisible objects or qualities; and in process of time these were combined, and formed into a regular system.

The method adopted by the Chinese is thus explained by Li Yang Ping; and has been communicated by that eminent scholar and antiquary Sir William Jones. "The ancient characters used in his country were the outlines of visible objects, earthly and celestial. But as things merely intellectual could not be expressed by those figures, the grammarians of China contrived to represent the various operations of the mind by metaphors drawn from the productions of nature; thus the idea of roughness and of rotundity, of motion and rest, were conveyed to the eye by signs representing a mountain, the sky, a river, and the earth; the figure of the sun, moon, and stars, differently combined, stood for smoothness and splendour, for any thing artfully wrought or woven with delicate workmanship; extension, growth, increase, and many other qualities, were painted in characters taken from the clouds, from the firmament, and from the vegetable part of the creation; the different ways of moving, agility and slowness, idleness and diligence, were expressed by various insects, birds, fish, and quadrupeds. In this manner passions and sentiments were traced by the pencil; and ideas not subject to any sense were exhibited to the sight, until by degrees new combinations were invented, new expressions added; the characters deviated imperceptibly from their primitive shape, and the Chinese language became not only clear and forcible, but rich and elegant in the highest degree."

It is asserted, however, by Bin Washih that the first dynasty of the first kings of Egypt, "invented, each according to his own genius and understanding, a particular alphabet, in order that none should know them but *the sons of wisdom.* Few therefore are found who understand them in our time. They took the figures of different instruments, trees, plants, quadrupeds, birds or their parts, and of planets and fixed stars. In this manner these hieroglyphical alphabets became innumerable. They were not arranged at all in the order of our letters *a*, *b*, *c*, *d*, but they had proper characters agreed upon by the inventors of these alphabets, and which differed in their figure and order; viz. they expressed water by . They understood the secrets of nature, and endeavoured to express every thing

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by an appropriate sign, so that they might express it by its appearance."

The above author has enumerated a vast variety of alphabets, and with great industry has collected the hieroglyphical characters of most of them; including antediluvian alphabets; those of the kings and philosophers; one for each of the twelve signs, and the seven planets, &c., to the number of eighty; which embody an abundance of symbols used in the mysteries, as well as many which have been incorporated into genuine Freemasonry.

The Egyptian writing, at the period of its greatest perfection, was of three sorts; the Epistolic, the Hieroglyphic, and the Symbolic; while in addition to these, the priests had another species of picture writing which was termed Hierogrammatic. This latter they entrusted to none but those of their own order. And they invented another system of magical communication which imbedded cabalistic secrets in comprehensive phrases, that were not only mysterious, but absolutely formidable to the ignorant. Thus soothsayers were called, *magic alarm posts.* Philtres and dangerous compounds, *treasure chambers;* the knowledge of spirits, *astrological tables;* mysterious things, *conjuring spirits;* pyramids, *secrets of the stars,* &c. But the symbolic writing was the most comprehensive; and for greater secrecy became subdivided into three parts, which were denominated the Curiologic, the Tropical, and the Allegorical; each admitting of a different method of interpretation, which was communicated only to a select few. Thus for instance, in the *curiologic* style the moon was pictured by a crescent, *tropically,* by a cat, and *allegorically,* by the figure of Isis, or a veiled female.

Bin Washih above cited, gives an account of the following series of hieroglyphics in a temple in Upper Egypt; which is valuable because it constitutes a vivid picture of the legend of initiation into the mysteries. "This building was a temple of *Adonis,* whom the sun and moon serve. It represented a coffin, adorned with curious figures and admirable ornaments. A vine growing, with its leaves spread over it. The divinity was standing upon the coffin, with a staff in his hand, out of the end of which a tree shot forth and overshadowed it. Behind the coffin was seen a pit full of blazing fire, and four angels catching serpents, scorpions, and other noxious reptiles, throwing them into it. On his head a crown of glory; on his right the sun, and on his left

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the moon, and in his hand a ring with the twelve signs of the zodiac. Before the coffin an olive tree sprouted forth, under the branches of which different kinds of animals were collected. On the left, and a little further back, a high mountain was seen, with *seven* golden towers supporting the sky. A hand stretched forth from this sky, poured out light, and pointed with his fingers to the olive tree. Here was also the figure of a man whose head was in the sky, and whose feet were on the earth. His hands and feet were bound. Before the deity stood *seven* censers, two pots, a vase filled with perfumes, spices, and a bottle with a long neck, (retort) containing storax. The hieroglyphic representing day was under his right foot, and the hieroglyphic representing night under his left. Before the divinity was laid, on a high desk, the book of universal nature, whereon a representation and names of the planets, the constellations, the stations, and every thing that is found in the highest heaven, was painted. There was also an urn filled half with earth and half with sand, (viz. the hieroglyphics of earth and sand being represented therein.) A suspended ever-burning lamp, dates, and olives, in a vase of emerald. A table of black basalt with *seven* lines, the four elements, the figure of a man carrying away a dead body, and a dog upon a lion. "These, O brother," says the author, "are the mysterious keys to the treasures of secrets of ancient and modern knowledge. The wise may guess the whole from a part."

Now though we deny that Freemasonry was derived from the mysteries of heathen nations; yet I see no reason to reject the theory that, at its restoration by the Essenes and their successors, nay, probably at the building of king Solomon's temple, an arrangement, corresponding in some of its component parts with the symbolic system of Egyptian hieroglyphics, might probably (for it is impossible to speak decisively on so intricate a point,) be incorporated into the original science; and be retained as a most convenient mode of embodying and transmitting solemn truths; not only to secure their preservation, but also to produce a striking and permanent effect upon the mind.

The conjecture appears exceedingly plausible, because this mode of instruction possesses the sanction of a high antiquity. Not to insist on its use amongst the Jewish prophets, the Brahmins of India, the Magi of Persia, and the Druids of Britain and Gaul; it was a favourite-method

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of inculcating moral and theological truths with the Saviour of mankind. This great pattern of all that is good and virtuous, confessed that while he spake to his followers plainly, he concealed the great truths of his mission in parables, that seeing, men might not see; and hearing, they might not understand. He designated *himself* by different similitudes, all tending forcibly to convey to the minds of his disciples the various points of his character, or to illustrate the great doctrines which he came to teach. If he represented himself unders the symbol of a *vine*, and his disciples as the *branches*, it was to pourtray his character as the universal Father of mankind; and to illustrate the intimate connection which subsists between himself and his faithful followers. A *door* or a *way* pointed out the doctrine of salvation through faith in his name; a *shepherd* denoted his manhood, *light* and *truth* his godhead. His doctrine was compared to *leaven* put into a lump of dough; and to show the unlimited dominion which his religion should ultimately assume, he likened his followers to a city set on a hill which could not be hid. The kingdom of heaven was a sublime object kept perpetually in view by a succession of striking and significant symbols, all uniting their aid to convey the great truth of a future state of rewards and punishments.

The tares, the grain of mustard seed, the talents, the treasure hid in a field, the casting of a net, the sowing of seed, are but insignificant things compared with the weighty truth they were intended to enforce. Thus symbolical instruction was used by Jesus Christ on all occasions. He knew the indifference of mankind too well to confide in the common method of conveying knowledge; for the system of *association* is more efficacious in making permanent impressions than any other which philosophy could produce.

Love.—There is in man's nature a secret inclination and motion towards love of others, which if it be not spent upon some one or a few, doth naturally spread itself towards many, and maketh men become charitable, as it is seen sometimes in friars. Nuptial love maketh mankind; friendly love perfecteth it; but wanton love corrupteth and embarraseth it.—*Bacon.*

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CABALISTIC OBSERVATIONS ON FREEMASONRY.

BY BROTHER GEORGE AARONS.

At the creation of the world the Almighty thought proper to form man a rational being to promulgate his laws and commandments, and no doubt that man would have possessed a greater instinct of understanding to discover those Cabalistic observations of the volume of the Sacred Law, had the tree of knowledge been left untouched according to the Almighty's command but what was the substance of that tree—is it in the power of mortal to describe? it is only known to the Almighty himself; to prove this matter for authority I must quote from the Hebrew, which tree was called עץ הדעת viz. tree of knowledge; it is recorded in the volume of the Sacred Law אותיות ומפתים viz. signs and wonders אות is a letter and also a figure; the Hebrew Alphabet therefore is used for two purposes which enable us to discover in those signs, "wonders" the word דעת knowledge, is in number, 474, which is by במספר קטן viz. short reckoning 15 in Hebrew יה the great I AM, to whom all knowledge is known and from whom no secrets are hid; therefore that tree was only known to the Deity, and when Adam knew that he had done wrong and hid himself in the garden, the Almighty, in order to show to him that secrets were to be obtained, he called to Adam and said, where art thou? (Gen. iii. 9.) It would appear rather strange that the Almighty should pretend not to know where he was; but in order to show the beauty of this passage, through the medium of the Hebrew, by quoting for authority, the comment of רשי Rashai, on the word where art thou, viz. איכה which he abbreviates אני יודע כל־הנסתרות, (I know all that is hidden) secret or concealed; this therefore implies that secrets were to be obtained which were not revealed to him in consequence of disobedience, but were reserved for our Patriarch Abraham, to whom the Almighty had shown the consecrated spot where the Sanctum Sanctorum would be built, on Mount Moriah; which is in the Hebrew הר המוריה and means the centre spot of the Universe or Almighty, as we discover in the word *Moriah*, the Tettragramaton. Here Abraham proved his intuitive faith, by leading his only and beloved son Isaac a destined victim to the Altar of his God. This circumstance gives me the opportunity of displaying to the Craft the origin of the word כהאן when Abraham arose early in the morning, saddled his ass, &c. (Gen. xxii. 3.) Having reached a certain spot with Isaac and the two youths, Eleazer and Ishmael, who were not *free-born*, he said unto them, abide ye here with the ass ואני והנער נלכה עד־כה and I and the lad will go unto כה*. Some of the Rabbis expatiate on this point that Abraham saw in a vision certain holy characters, and knew that this spot was sacred, he therefore said †כהאן pointing to the consecrated spot, observing that those who were not *free-born* were not sufficiently holy to come there, in consequence of which we keep off all intruders and those who are not *free-born*, to Masonry. Thus Isaac was preserved from the sacrifice, as the Almighty knew that from him would spring a great mighty people who would serve Him

* In Hebrew the word is sounded Coa.
† The meaning of which word is literally "not here."

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with freedom, fervency, and zeal. This was verified by the Patriarch Jacob, who bequeathed peculiar blessings to his sons, from whom emanated the twelve tribes (the Cabalistic remarks on which I shall endeavour to furnish in your next number.) The Creator had shown to Jacob in a vision a symbolical ladder which reached to the heavens, at the top of which was the Almighty and the angels of the Lord ascending and descending thereon. We might here conclude that angels should descend before they ascend, but in the Hebrew it has no reference to angels, as the word מלאכים viz. messengers, alludes to ourselves, and intimates that if we abide by his laws, and keep his commandments, as the Almighty had told Jacob, we may then be enabled to ascend that ladder to an ethereal mansion not built by hands, but one eternally in the heavens. I must here quote another Masonic phrase, *seek and you shall find: ask and you shall have.* On *seek* I shall comment סור מרע ועשה טוב · בקש שלום ורדפהו viz. abhor evil, pursue justice. SEEK for peace and pursue it—for the substance of the commandments שאל אביך ויגדך זקנך ויאמרו לך viz. ask your fathers and your Elders will inform you. As it is said in the Psalms of David, פתחו־לי שערי־צדק אבא בם אודה יה "open unto me the gates of righteousness, I will go through them, I will praise the Lord,"—but where is this gate? זה־השער ליי צדיקים יבאו בו this is the gate of the Lord into which the righteous shall enter, we therefore trust that when we arrive at that etherial mansion whence all goodness emanates, that when we *knock* it will be opened unto us.

We find it recorded that Judah was compared to a lion, which personifies strength and power. Judah in Hebrew is called יהודה in which word we also discover the Tettragramaton; Israelites whose names are Lewis or Lion, inscribe themselves יהודה לב or אריה לב viz. (Judah Lion) the לב is also *Heart*, as we say in French *Cœur de Lion* which are the pieces of *Metal* dovetailed in the perfect *Ashler*, which is the true origin of the *Lewis*.

"Try to honour the image of your parents and your ancestors, in all persons who are far in the decline of life. Old age is ever venerable in the opinion of a well-regulated mind. In ancient Sparta, there was a law that the young men should rise up at the approach of an aged fellow-citizen; that they should be silent when he spoke; and that they should yield to him the way on meeting him. Let that which is not a law among ourselves, become a custom for the sake of decency, and we shall all be the better for it."

THE HEART.—The heart never grows better by age: I fear rather worse—always harder. A young liar will be an old one; and a young knave will only be a greater knave as he grows older.—*Chesterfield.*

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MASONIC DIDACTICS;

OR,

SHORT MORAL ESSAYS OF UNIVERSAL ADAPTATON.

BY BROTHER H. R. SLADE, LL. B.

"Masonary is a *peculiar* system of morals."

No. VII.—THE MALIGNANT CHARACTER OF ENVY.

Invidus alterius rebus macrescit opimis.—*Horace.*
Orestes—thy merit is to thy neighbour pain.—*Author.*

ENVY is an evil passion, which, more or less, takes possession of every man's mind; and, although it is most commonly found in weak and uneducated persons, it is also too frequently discovered lurking in bosoms least suspected of being tainted by such an execrable vice.

For proof of what is above asserted let every man scrutinize his own heart, and enquire, if, during a long intercourse with his fellow-creatures, he has not envied one or other of them the possession of some quality or virtue which he had not the ability or power to attain. The mental response to this self-appeal will add "confirmation strong as truths of holy writ."

The fact, then, is substantiated, that, the infirmity of man's nature is such, that, however wise and virtuous he may be, it will not exempt him from being subjected at seasons to the baneful influence of this passion equally with the most foolish and weak, though his self-command perhaps will often make him discreet enough not to give vent to its gangrene suggestions.

The wise Plutarch has compared envious persons to "cupping glasses, which ever draw forth the worst humors of the body." For it is the unfortunate frailty of *mortals* to regard the superior acquirements and actions of one another with an eye of jealous spleen, and to endeavour, by some illnatured and calumnious remark, to detract from any merit which might seem to belong to those individuals.

History, indeed, tells us of one Mutius of Rome, who was noted for being of such a spiteful and malevolent disposition, that Publius one day observing him to be sad made the following remark: "either some great evil has happened to Mutius, or some great good to another."

After this excellent piece of satire, we close the book, it being impossible to find a more striking picture of envy. But, while the feeling of utter contempt for such a character is still fresh on the mind, let us not forget the trite apothegm of the profound Bacon. He says: "that envy is a gadding passion, and walketh the street, and doth not keep at home," thereby intimating that it has access into all hearts.

How necessary then it is to ask the Divine Aid to protect us against the malignant intrusion of a passion over which we ourselves have so little controul. It is too constantly to be remembered that, as calumny and defamation, which are the twin offsprings of envy, never, or seldom, attack where there is not a weak point in our character, so the best and safest policy is to guard that from error. Religion, reflection, and experience combined, will teach us the fallibility of our own

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nature, and make us tender in judging others. For, if we expect to be forgiven, we must forgive. And, if, in this fugitive state, we desire to be happy, we must be contented in our station and condition, and not envy the lot of others.

No. VIII.—WISDOM OF CONDUCT AND PURPOSE ALWAYS NECESSARY TO ENSURE SUCCESS.

Nullum numen abest si sit prudentia.—*Juvenal.*
Where Folly is—the Deity is not.—*Author.*

PROVIDENCE is uniformly propitious to the labors of the "wise and prudent,"—the industrious and contented; whilst his goodness displays itself in all their undertakings.

Because, in the first place, he ever favors those who walk after his ways; and they are the wise. And he is also with them who diligently employ in the service of their fellow-creatures those talents with which they are endowed by Him; and these are the prudent. For virtue of every kind is rewarded either here or hereafter.

Now, if a man wishes to be successful in life, he must chiefly rely on the providential aid of the Deity; because nothing less than infinite wisdom and power can have absolute control over fortune, or the accidents of events.

It is prudent to attain success in any thing. For men esteem each other according to their good fortune, in a moral, or financial sense. The latter is a common and every-day observation. The former deserves a more ancient and venerable illustration. Cicero "recommended Pompey to the Romans for their general upon three accounts, viz: as a man of courage, conduct, and good fortune." Meaning by good fortune, that he was successful in his undertakings, which was always a recommendation to a great commander among the old Romans. Good fortune, it is too true, has, sometimes, among the *moderns* a meaner signification, implying that so and so has made a *plumb*, and so and so is a *bankrupt*. Yet, even such an expression of good fortune is confined only to a certain class.

The sentiment that Juvenal conveys in the thesis is confirmed by some brother poet of more recent date. "The prudent still have fortune on their side."

Prudence is therefore very distinct from Folly. For, Folly leads men into all sorts of errors, and brings ruin and disgrace in her train. If a general takes the field with only ten thousand men against his enemy who commands twice or thrice that number, he cannot very well depend upon being victorious. He is, therefore, not a prudent man. To fight against such odds is putting the probability of success beyond the bounds of possibility. And, to undertake any thing without a probability of success is—folly.

Wherefore, since man is a finite and frail being, he should not act contrary to the dictates of Prudence, nor rashly rest on his own weak contrivances to stop up the gaps which Folly makes; but he should look to a First Cause which created, and governs all things. For, that is Prudence, possessing which, we are armed to combat good, or evil fortune. Seneca was accustomed to say: "Qui prudens est, et temperans est: Qui temperans est, et constans: Qui constans est, et imperturbatus etiam: Qui imperturbatus, sine tristitiâ: Qui sine tristitiâ est, beatus est; ergo—prudens beatus est."

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THE PRACTICAL BENEVOLENCE OF FREEMASONRY.

BY THE REV. G. OLIVER, D.D.

We help the poor in time of need,
The naked clothe, the hungry feed,
It's our foundation stone;
We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one.

THERE is some active principle in nature which cannot endure a vacuum. The systems and institutions of civilized society are continually augmenting, by a gradual progression, which will move onward in its majestic course, till all be completed, and "then the end will come." At the revival of the Grand Lodge of Free and Accepted Masons, about the beginning of the 18th century, the Order stood forth in beauty unarrayed, as a science of morals based on a sincere religious feeling, and enforced by the practice of those liberal arts which conduce equally to the glory of God and the benefit of man. On the testimony of a valuable manuscript which bears an earlier date, Freemasonry was esteemed by our ancient Brethren to be "the skyle of nature, the understondynge of the myghte that ys hereynne, and its sondrye werkynges: sonderlyche, the skylle of reckenyngs, of waightes and metynges, and the true manere of façonnynge althynges for mannes use; headlyé, dwellynges, and buyldynges of alle kyndes, and all other thynges that make gudde to manne." And in the same manuscript Masons are said to have "techedde mankynde the artes of agricultura, architectura, astronomia, geometrea, numeres, musica, poesie, kymistrye, governmente and relygyonne."

A manuscript of the Minutes and By-Laws of a Lodge, holden in the city of Lincoln immediately after the above revival, lies on the table before me. The time of its institution is not named in the record, but it numbered amongst its members the representatives of most of the ancient families in the county; who appear to have displayed a great anxiety to work out the principles of Masonry, by regularity of attendance, and purity of discipline. The By-Laws provided that "not fewer than three leaves, part of the Constitutions of the fraternity shall be read immediately after the opening of the Lodge, on every Lodge night, by the Master, his Wardens, or their Official" And that the Lodge night might not suffer from the incompetency of the Officers, they further directed that "in the choice of a Master regard shall only be had to his qualifications for that trust, and not to his seniority, or the time of his standing in the Society." This is a most excellent regulation, and I would recommend it to the consideration of all Lodges at the present day.

The scientific principles of Masonry were thus improved in all the newly established Lodges. But it was the developement of another absorbing characteristic which elevated the science to a distinguished rank in England, and induced the formation of Lodges in every part of the world. I mean CHARITY. This emanation of the Deity advanced the claims of Freemasonry to the favourable consideration of mankind, by the noble Institutions which practically exemplified its theories and doctrines. These institutions placed Freemasonry on the broad and permanent basis of public utility, without any reference to the genial

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and beneficial tendency of the rites and ceremonies, morals and science which are practised and enforced in the tyled recesses of the Lodge.

The widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given.
The naked clothe—the prisoner free—
These are thy works sweet Charity,
Revealed to us from Heaven.

It was requisite that Freemasonry should assume a high position amongst the institutions of the country, at a time when, by the re-establishment of its Grand Lodge on a firm basis, public attention was called to the Order, and its general utility excited discussion amongst scientific and thinking men. Ashmole and Locke scrutinized our pretensions with severity, and were convinced. The triumph of our scientific claims was consummated by their initiation. The public avowal of their sentiments was placed on permanent record, and they continued to attend the Lodges, and to advocate the principles of Freemasonry to the end of their lives. Locke took upon himself the trouble to examine and exemplify a manuscript in the Bodleian, for the information of Lady Masham; who, he says, was "become so fond of Masonry, as to say, that she now, more than ever, wishes herself a man, that she might be capable of admission into the fraternity." In the course of a most interesting investigation of this manuscript, he informs her Ladyship, that "it was his wish, the secrets of Masonry were communicated to all mankind; since there is nothing more true than what the Masons teach, that the better men are, the more they love one another; virtue having in itself something so amiable as to charm the hearts of all who behold it." Subsequently, this eminent philosopher and Mason acknowledged to Lord Pembroke, that it was this very enquiry which induced him to be initiated." "It has so much raised my curiosity," these are his words, "as to induce me to enter myself into the fraternity; which I am determined to do (if I may be admitted) the next time I go to London, and that will be shortly." And Ashmole says of himself, in his diary, "on March the 10th, 1682, about 5 hor. p. m. I received a summons to appear at a Lodge, to be held the next day at Mason's Hall, in London. Accordingly, I went, and about noon was admitted into the Fellowship of Freemasons; Sir William Wilson, Knt.: Captain R. Borthwick, and several others. I was the senior Fellow among them, *it being 35 years since I was admitted.*"

Shortly after this period the Duke of Buccleugh proposed the establishment of a general fund of Benevolence, for the relief of distressed Masons. Local funds of the same description had been long before in active operation amongst the private Lodges; for the writer of Ashmole's life says, that in his time "they had Lodges in different countries for the reception of strange Brethren; and when any of them fall into decay, *the Brotherhood is to relieve them.*" A general fund, however, appeared to promise a more extended usefulness; and its formation placed Freemasonry before the public eye in a new and amiable form. It was soon followed by the establishment of those noble Foundations for the female children of indigent Brethren, or orphans; one of which emanated from the practical benevolence of the Chevalier Ruspini, and was brought to perfection under the patronage of the Duchess of Cumberland; and the other was subsequently formed under the name of the Royal Masonic Institution, for Clothing, Educating, and Apprenticing

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the Sons of Indigent and Decayed Freemasons; both of which are still in active beneficial operation.

Other institutions which exemplify the nature of Masonic benevolence, have, from time to time, made their appearance amongst us, under the sanction of the philanthropist; and matured by the efficient support of rank and opulence amongst the fraternity; for it is by the union of active zeal, with talent and wealth, that great results are generally accomplished. The above charities are jewels of inestimable value in the Masonic crown, which emanate from a practical exercise of the best feelings of the human heart; and advantageously display the beauty of the system to which they are attached.

It may be difficult to determine whether the giver or receiver of a benefit be the happier man; whether the satisfaction and mental complaisance which are always attendant on a benevolent action, do not exceed, in exquisite delicacy of feeling, those rapturous emotions of joy and gratitude which animate the bosom of him on whom an essential benefit has been conferred. Instances of such warm expressions of the intensity of grateful feeling, are not uncommon to the members of those Boards which are the authorized dispensers of Masonic benevolence in any of its forms, and excite in their own bosoms a corresponding sentiment of unfeigned delight. *Inopi beneficium bis dat qui dat celeriter.* A statement of the progress and efficacy of these funds is laid before the Lodges, in every quarterly communication; and I know of no Society which can compete with the Masonic Body, in the amount and extensive application of its public charities.

One only Institution was wanting to complete the triumph of the Order. Our infant population is provided for—the wants and necessities of our widows are met by prompt and effectual relief—but hoary age, and virtuous destitution are still without an asylum, where the dregs of life may be passed in comfort and peace; where all Masonic and Christian virtues may shed their united influence over the closing hours of a worthy Brother's life; where the inmates, victims of misfortune, but not of crime, may be linked together in one universal chain of Brotherly love, and unite their voices in praise of the Great Architect of the Universe; where Faith, Hope, and Charity may shine in their lives and actions with unsullied refulgence; where Temperance, Fortitude, Prudence, and Justice may be illustrated by constant practice; and where Peace, with its garland of olive may so preside "in unity and love," as to give to the parting moments of existence, a confident hope of a happy immortality in the Grand Lodge Above.

We have before us, as practical examples of the benefits arising from such institutions, not only the two great National Hospitals of Greenwich and Chelsea; but private individuals have exemplified their utility by erecting and endowing Bead Houses, where the infirm labourer, and destitute widow may pass the evening of their lives in peace; and they stand in various parts of England, as monuments of liberality, which are honourable to the founders, and irrefragable proofs of the prevalence of Christian feeling, over the sordid principles which pride or avarice may have endeavoured to infuse into the heart.

In emulation of such sublime and holy feelings, we are informed that an Asylum of the same nature is in progress amongst the members of our Society. I know not—I care not—by whom the idea was first suggested, (although his name will undoubtedly be immortalized, and his memory enshrined in the hearts of his Brethren;) but I hail the

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project with every demonstration of joy, as being in strict accordance with the best principles of the Order; and an emanation of that Divine ardour which prompted the first Christians to divide their substance amongst the poor and the maimed, the halt and the blind. This noble project, when carried into active operation, will not only prove a refuge to the destitute Brother, and bring down daily blessigns on the heads of its supporters; but it will seal for ever the high position which Masonry undoubtedly possesses amongst the scientific and charitable institutions of our country, and will be an object of imitation to the Brethren, in all other lands where the Order flourishes or is known. If we look at the consequences, whether contingent or direct, they will equally serve to illustrate the *principal point* of Masonry, Brotherly Love, Relief, and Truth; and show to the world that our professions are not merely nominal, but that they are indications of great and substantial benefits.

I am a friend to the Asylum on its own simple and intrinsic merits. It deserves to be popular; and it will undoubtedly meet with the support which its importance so imperiously demands. The present moment is a crisis of great scientific improvement and mental amelioration. The public mind is sensitively alive to the calls and invitations of charity, to meet the wants, whether temporal or spiritual, of the inferior classes of our population; as witness the numerous appeals which are made in the great manufacturing towns to the benevolence of Christian congregations, both of the church, and those which dissent from her communion; which are always heard with pleasure, and answered with liberality. And shall Freemasonry—shall that Institution which claims precedence in all works which have Charity, and Brotherly love for their basis, linger behind, and resign the first place to any other establishment? Shall Freemasonry be content with a subordinate station in the dignified march of benevolence? I am not, I firmly believe, misrepresenting our noble and wealthy Brethren, when I say that they will never submit that Masonry shall relinquish the rank which public estimation has assigned to it, as a reward for the practical virtues by which its precepts are illustrated. Masonry is in the van, and she will not fail to maintain the high distinction which her charitable institutions have secured. The Asylum for Aged and Decayed Freemasons is a noble idea, and will add fresh laurels to the great body by which it is fostered and protected.

There can be no doubt of its ultimate success; and the above suggestions have been thrown out with a view of awakening those Brothers to its merits, who, like myself, have no pretensions whatever to participate in the credit of its establishment. I should rejoice, *nulla ambitione*, to see an institution in existence attached to the Order which I so highly esteem, where the aged and destitute Freemason who has seen better days, may have leisure to reflect, that the lessons he has heard from the Master's Chair, were not vapid and uninteresting, but pregnant with real benefits, of which himself would be so happy an illustration. It is from this simple and unmixed feeling that I have been induced to place my sentiments on record in this valuable periodical, respecting the general outline of the plan. Its minor details I am unacquainted with; and though I conceive that much grave consideration will be necessary before they can be brought to perfection, yet I am not without an entire confidence that the philanthropy which could project such a noble institution, will not want genius to devise the best means of carrying it into effective operation.

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THE CONVERT.

MANKIND too frequently make the conduct of its advocates the test of the principle which they profess—this is false in reason, and inconclusive in argument, truth is immutable and loses no portion of its quality from the dereliction and weakness of its professors.

Egbert, the wise, one of the earliest monarchs, of the East-Angles, was celebrated for his benevolence, and the considerate manner in which he attended to the welfare of his people, whose warlike character joined to the talents of their young monarch, had at an early period procured for them the honour of an alliance with Rome, the then Mistress of the world. Although dissatisfied with the heathenism of his Druid priests, he still outwardly adhered to their faith; the splendid fables of the Roman and Greek mythology had at first excited his imagination, but failed to convince his understanding. No, he exclaimed, in reply to the solicitations of the priests of Jupiter sent to him by Julius Agricola, not for a faith like this will I desert my father's worship and overturn the Altars of my country; this is not the staff on which my doubts can rest. Although disappointed in their endeavours they returned well pleased with the reception and presents made them by the politic Briton, and reported so favourably of him to Julius, that he renewed the mutual treaty on terms yet more advantageous to the monarch of the East-Angles. The approaching feast of Thor was anxiously anticipated both by Egbert and his people, as its solemnities were to terminate with his union with the beautiful Carialla, a Saxon maiden of high birth, by whom he believed himself devotedly attached. A month only was wanting to complete his happiness when one delicious evening he wandered with his destined bride upon the sands, their dreams were of long years of future bliss: they spoke of love unalloyed by doubt or jealousy, and confident in mutual truth, defied alike the temptations and the storms of life. Vain picture of earthly confidence! the heart knoweth not its own dangerous devices and weakness, its resolves are as unstable as human passion, as mutable, as its impulses are various; indulging in anticipations and hopes such as haunt our sleep in youth, the lovers observed not that they had strayed from their attendants till the loud echo of the thunder warned them of the distance from their friends, and that one of those sudden autumnal storms to which the island is subject was near at hand; as these are sometimes extremely violent though short in their duration, Egbert's first care was to provide a shelter for his betrothed in one of the numerous fissures of the rocks with which the coast abounds, where, after spreading his mantle on the ground to form a seat, he cast himself at her feet on the dry weeds and leaves with which the floor was strewed. Thus while all around was storm and violence, they passed the time in conversation, happy in each other, nor blamed the strife of elements which held them prisoners in that solitary cave.

"Look dearest Egbert," cried Carialla, fixing her blue eyes eagerly upon the troubled bosom of the waters, "is not that a human figure struggling with the waves."

"It is indeed," replied the youthful monarch, "bravely he buffets them. Thor give him strength to reach the sandy hills," he cried, as he observed the half-spent swimmer directing his course to a peaked rock which rose about a hundred and fifty yards from the shore;—

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" back, back, he must be some stranger to our coast, or he would avoid the treacherous whirlpool which eddies round the eagle's crag, turn, stranger, turn."

The loud tone of voice in which Egbert directed his warning, reached not the ear of the swimmer, but mingling with the scream of the sea, now was lost upon the winds.

" He hears me not," continued the Briton, " shame were it if I suffer him to perish without one effort—be not alarmed, Carialla," he continued, " I am acquainted with every sunken rock and eddy of the shore, and the storm is almost over."

Without waiting for consent or remonstrance the gallant youth cast from his limbs the gallygaskins of undressed deer hide and plunged into the waves, dividing their foaming crests with manly strength, and directing his course towards the fatal rock, the fearful eddy round which the almost exhausted stranger now rapidly approached. Eagerly the terrified maiden watched the progress of her lover as he ventured near the verge of the dangerous whirlpool where so many wretched beings had been engulphed. With a bold eye Egbert observed the waves recede with encreased swiftness from his arms attracted by the fearful vortex, and endeavoured to repress, by backing the water like an expert swimmer, the impetus which he felt throughout his whole person drawing him on to destruction; from the quantity of foam occasioned by the surge, it was impossible to distinguish any object at a distance of more than six feet; still he despaired not, eager in the cause of humanity, he again shouted aloud, and when he found his cries unanswered, commenced swimming round in the outward circle of the eddy. Convinced at length, that the unhappy being whoever he was, had perished, the Briton was about to return towards the shore, when the sight of a crimson scarf, whose deep colour contrasted with the snowy foam, attracted his attention; with a desperate effort he stretched forth his hand to secure the frail memorial of its unfortunate owner, when he felt from the resistance he unexpectedly encountered, that the drowning man yet clung to it. The hope of preserving a fellow creature's life gave him renewed strength, and darting from the fearful vicinity, he succeeded after a violent effort, in regaining the shore with his exhausted burthen.

Carialla, who with a throbbing heart had watched the whole proceeding descended from her shelter rendered no longer necessary by the cessation of the storm, to render any assistance in her power, in vain they chafed with their hands the chest and face of the young stranger, no returning signs of animation repaid their toil.

" Must he then perish," cried the compassionate monarch, " after all our endeavours? I am certain life is not yet extinct, were I but master of the skill to revive the fleeting principle."

As he spoke, Hernwald, the Arch-Druid and several priests, alarmed by the prolonged absence of the lovers, appeared on the rocks above, where they had been searching for them. Eagerly the benevolent Egbert solicited their assistance to recal the senseless stranger to animation.

" Better let him dream his last," replied the Arch-Druid sternly, " he is not of our Island, for he wears the garb of some foreign land, neither should I guess him of our faith; it bodes ill to those who rob the ocean of its prey should life be saved."

" Must the king speak twice," demanded the young man proudly,

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indignant at the apathy of Hernwald, and too enlightened to pay much attention to the common superstition of his countrymen who held it dangerous to rescue a drowning man who they believed invariably lived to inflict some deadly injury upon his preserver.

"Be it at thy pleasure," replied the Arch-Druid, "he that scoffeth the wisdom of his fathers may rue his folly, for why should the son be wiser than him who begat him?"

While his attendants bore the body to the cave, the old Druid kindled a fire of leaves, and as soon as the blaze was extinct, applied the hot ashes to the chest, hands and feet. Seating himself at the side of the stranger, he placed his head in his lap, and while the inferior priests chafed the limbs, chaunted the following Druidical rhymes:—

Trembling between life and death,
Back I call thy parting breath,
Though thy soul be on the wing,
O'er thy cold clay hovering,
By the consecrated flame—
By dread Odin's awful name,
By this mystic holy rite—
By the fearful words of might
Which the dead who hear awaken
By which hell and earth are shaken,
By words, no human tongue may tell,
Which bind the moon-beams in their spell,
Arrest the bright stars in their track,
Fleeting soul!—I call thee back.

Whether it was that the Arch-Druid had watched the effects of the priests endeavours and proportioned his song to their success, I cannot inform my readers, but certain it was, that at the close of his incantation, if so it may be termed, the stranger began to show signs of returning animation.

"Prince," exclaimed the Arch-Druid, a haughty smile of triumph curling his lips, "wilt thou longer doubt the power of Odin or the mighty Thor, thou hast been witness of the miracles, the dead have been restored to confirm thy wavering faith."

"Surely father," answered Egbert, "naught but human wisdom hath been here displayed."

"Blaspheme not, prince," said the old man, "lest I dismiss the soul for ever from its mansion to bear witness against thee."

"Priest of the gods," replied Egbert, awed by a superstition which he imagined he had despised, "how have I merited this stern reproach? have thy rites been neglected, thy temples profaned, or have I embraced the faith of the Roman? my heart answereth not to thy reproaches."

"Not for these do I reproach thee,—thy sin is doubt."

The truth of the Arch-Druid's last assertion silenced the Briton, who scorned to descend to a falsehood, yet secretly he could not help wondering by what powers of prescience Hernwald had been able to trace the complexion of his thoughts, which he deemed confined to his own bosom until now.

Although faint and exhausted from his long insensibility, the stranger was sufficiently recovered to murmur his thanks; the monarch ordered him to be conveyed to his rude palace, and prepared

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to follow with Carialla, who, during the progress of his recovery had remained silent, intently watching his countenance, which even in the trance of death exhibited a degree of beauty to which the Britons were strangers.

"He is not of our country," she exclaimed, "although he speaks the language of the island, from some far distant land the waves have cast him, his garb too, how rich and delicate."

"I too, think," replied her lover, "that the youth is a stranger to these shores; I have heard my father say," he continued, "that in some neighbouring Isle (probably Ireland) there dwells a race superior to ours in arts and wisdom; if so, this event may be fortunate for Anglia and my people. I will question this unlooked-for guest, and haply may learn from him that which will advantage my country; purchance," he continued musing, "set some dearer doubts to rest; farewell, beloved," he added, saluting the hand of his mistress, "I must welcome the youth, lest he deem the Briton cold and churlish to the stranger."

The lovers parted for the night; Egbert to attend to the condition of his guest, and Carialla for the first time in her life to an unquiet couch; her dreams were of the tempest; again she beheld the monarch, and the object of his gallant courage, struggling in the waves; but her chief fears were for the stranger, so subtle is the connexion between the visions of our pillow and the hidden feelings of the heart, that truth frequently reveals itself in sleep; there no sophistry can baffle it, no false reasoning veil it from our sight; unfortunately for the maiden's peace of mind and the happiness of her affianced husband, she loved the beautiful and unknown youth; but scarce conscious of the nature of her feelings, attributed to interest and compassion, the sentiments whose origin was a deeper passion.

Egbert's surmise respecting the country of his guest proved correct, as soon as he was sufficiently recovered to enter into conversation with his preserver, and express his gratitude, he informed him that his name was Urah, and that he was decended from the ancient Iraneans, a people of the East, by whom the neighbouring island had been colonised; he freely offered his services to the Anglian Sovereign, to induct him into the sublime mysteries of his order, who had ever preserved, amid the corruptions of mankind, a knowledge (clouded and imperfect perhaps) of the unity and worship of the Deity.

The last mists of superstition fell from the eyes of Egbert as he listened to the wisdom and eloquence of Urah, who, zealous in the cause of truth, and proud of the rank and intelligence of his royal proselyte, laboured with the utmost ardour to induce him to abolish the absurd worship of his people, and substitute the faith of the Teanians which approached, though imperfectly to the pure doctrines of the Patriarchs. This was a task of no slight danger—the ancient superstition was deeply rooted in the minds of the people—the influence of the Arch-Druid and priests from their supposed powers of divination, and the austerity of their lives is equal, if not superior to that of a King. Instances indeed had occured in which the monarch had fallen a sacrifice to their hatred or ambition under pretence of appeasing their incensed dieties. The British Prince forsaw the danger, and proceeded cautiously, but surely in the work of reformation. The views of the leading chiefs of the East-Angles were sounded; some were convinced by reason, others from interest and the desire of securing the favour of the King, while

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many yielded to that innate love of change which is the characteristic of weak and unsettled principles. Finding himself sufficiently strong to crush all opposition, the monarch convened an especial assembly of his people and proceeded to lay before them the absurdity of that faith which had deluged the altars of Woden and Thor with the blood of their children; he appealed to their reason—to the sense of natural affection implanted in their breasts, and demanded if their offspring—brothers—friends, should still be offered in hecatombs to appease the fancied wrath of wood and stone.

Great was the wrath and amazement of Hernwald at the daring proposition of Egbert, but his courage rose with the danger, and denouncing the wrath of his gods on all who opposed him, he rushed with his attendant Druids upon the person of the sovereign, exclaiming, "perjured prince—blasphemer of the mighty Odin, perish in thy crime."

The effect of the Briton's wise precautions then became apparent, the great leaders and chiefs gained over to his views, rallied round his person, and opposed their swords to the headlong fury of the priests.

"Is it even so?" said the Arch-Druid, glancing his eyes wildly round—"'tis well—I will not stay your scorn—the hour will come when ye shall rue this sacrilege in tears of blood," sheathing his golden weapon as he spoke, surrounded by his numerous attendants he parted from their presence.

With the departure of Hernwald all serious opposition ended in the assembly, the new religion became almost universally established, and Urah was recognised as its ministering priest, his first duty was to unite his friend and pupil with the beautiful Carialla, who secretly nourished even in the arms of her husband, a passion for the youthful stranger, destined ultimately not only to be the bane of both, but the means of extinguishing the pure and intellectual light which now dispelled the mists of heathenism.

Among the many useful arts introduced by the superior knowledge of Urah, that of architecture, in which all of his order excelled, was perhaps the most valuable to the Britons, who began to exchange their rude comfortless huts, for the more durable and convenient buildings of brick and stone. The monarch, eager to establish permanently the faith from whence such essential benefits had accrued to his people, determined to erect a temple for the celebration of religious ceremonies, which might also serve occasionally as a place of assembly for the chiefs and leaders of the people. The skilful Urah willingly supplied the requisite plans, and amid the rejoicing of the nation the walls were raised; one only circumstance acted as a drawback upon the happiness of Egbert. His bride still appeared to linger to the ancient worship of Druidism. In vain were his efforts to uproot this prejudice, in vain his reasoning, the infatuated Carialla appeared still unconcerned, till her husband, wearied with the contest, requested the unsuspecting object of her passion to use the unanswerable eloquence, by which he had himself been converted. Thus, the object of the queen's apparent unbelief was accomplished, and Urah daily placed within the peril of her facinations. In vain would I draw a picture before the sad effects of human weakness, forgetful of the high mission to which he had suddenly been appointed; the temptress prevailed, and reason, gratitude, and duty sacrificed at the shrine of lawless passion.

Egbert and his brother-in-law Morovan were one morning busily engaged superintending the completion of the sacred edifice, when

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Hernwald, the Arch-Druid, suddenly appeared before them. The king, remembering his former violence, instinctively grasped his sword.

"Fear, not," said the priest calmly, "thou art fallen beneath my vengeance—superior powers have wrought thy shame, aye," he continued, sarcastically surveying the building, "a goodly pile and cunningly devised—but were is the proud fabric of Egbert's honour? fallen by the infamy of his wife and her minion, the new priest Urah."

"Liar," exclaimed the indignant husband, with difficulty restraining his hands from shedding the old man's blood—"begone, lest thy grey hairs fail to protect thee."

"Rest then contented in thy *shame*," replied the Arch-Druid, "but remember the lips which never yet uttered falsehood, now brand thee with thy dishonour."

"The proof, the proof," uttered Egbert wildly, certain recollections of Carialla's coldness for the first time creating a pang of jealousy.

"Even now the lovers wander in the grove," answered the old man, his eyes flashing with ill-concealed triumph.

"Lead on," said Morovan sternly, "if thy tale be sooth, I know my duty—if false, look to thy forfeit life."

Without waiting for reply, the Arch-Druid led the way through the mazes of the adjoining forest, followed closely by the unhappy husband and indignant brother, till they reached what had been lately a druid's circle, upon the overturned altar of which the queen was seated with her head reclining upon the bosom of Urah. No further evidence was necessary.

"Behold O King," said Hernwald, "the punishment of thy crime, the temple thou hast destroyed is the scene of thy disgrace."

Ere Egbert could reply, the impatient Morovan levelled his bow, and the unerring arrow peirced the heart of the adulteress—the guilty Urah fled, but was soon ovetaken by the incensed Britons, and condemned to drink the fatal cup of nightshade, whose subtle venom caused the criminal to linger in excruciating torments; scarcely was the fatal chalice drained ere Hernwald, eager to enjoy the agonies of his rival, entered the rude prison, and in scorn demanded of the dying man, "where was now the faith which he had laboured to implant in the breast of the Britons, where the temple he had idly reared. "Soon," he added triumphantly, "shall it be ashes, and thy impious worship banished from the shores."

"There," replied the penitent man, "thou hast prcbed my guiltiness—the light of truth will be quenched through the unworthiness of its minister, called to enlighten this unhappy people. I have myself fallen in the ways of darkness, betrayed the trust providence had assigned me, that thought is a keener punishment than the frail body's torture."

"Say rather," interrupted the Druid, "that thou sufferest for thy vain delusions, by thy folly the falsehood of doctrines now are known."

"Heathen," replied the prisoner, "thou canst not judge thus—truth is immutable, nor can my dereliction from the paths of virtue lessen the value of the light I preach. If human weakness is the test of faith, where shall we find it perfect? where the code whose pure ethics its ministers have never violated;—tax thine own heart,—and it will tell thee of crimes, the frailty of thy nature sanctioned, and not the imperfection of thy faith."

Thus even with his dying breath, did the intrepid but guilty Urah defend the cause, his fall from virtue so fatally had injured. Hernwald

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was witness of his constancy, his fearful agonies, his penitence and his triumphant faith.

"Sure," he cried, when the last struggle of nature left his rival a corpse at his feet, "if suffering can atone, thou art not lost." With slow steps and a brow laden with thought, he sought the presence of the infuriated king.

Egbert and the indignant Britons had destroyed all traces of civilization introduced by Urah, and were proceeding, when the Arch-Druid arrived, to fire the yet unfinished temple.

"Pause," he exclaimed, "let not thy wrath uproot the good this man hath done—the ill alas remains!"

"This from thee," said the astonished king, "hath the slave cast his spells o'er thee?"

"No," replied the Druid, "but reason hath convinced me—his crimes were human, but his faith was from heaven."

"Die, convert," exclaimed the monarch; at the same moment passing his sword through the body of the Arch-Druid, "join thy master." The frantic people heaped the funeral pile within the unfinished temple, and together both building and proselyte were consumed.

Thus did one fatal act of human weakness root from the soil of the East-Angles, the seeds of truth.

FEMALE PREJUDICES AND ANTIPATHIES.

"I like a good hater."—JOHNSON.

"NEVER mind the child's crying—give him another dip!" said a lady on the beach at Brighton to the immerser of innocence; "these antipathies should be over-ruled and cannot be checked too soon."

This lady when young had imbibed some early prejudices, and like the child bathing, had a sort of *hydrophobical* aversion to the briny element, she disliked *ships*, and all that sail *therein;* and *seas*, and all that sail *thereon;* sailors she called sea-otters—*amphibious monsters of the deep!*—and merely for the association extended her dislike to all of the name of *John;* her dissentions were these:—*John Dory*, the name of a *fish; John Bull*—a vulgar name for Englishmen; *John Anderson my Joe*, a grey headed old Scotchman; *Souter Johnny* a Scotch cobbler; besides, a school companion had married an *extraordinary ordinary* man of the name of John, after which she could never endure the name. N. B.; she would never have one of the name. She abhorred it as much as she did *Sea Captains* and FREEMASONS; and thus Miss Katherine White nursed her silly prejudices.

Being on a visit to some friends in the country, a Mr. Challerton arrived from London. During his stay his attentions were particularly directed to Miss White. He was a handsome, intelligent young man; mild in his disposition, and gentlemanly in manners. An interchange of sentiments and opinions soon induced them to look with favourable eyes on each other. But what could he be? she thought to herself, not likeing to betray her admiration by any inquisitive questions. He is mild enough for a *Clergyman;* but he *neither preaches, quotes, forbids cards or objects to wine.* He is too *honest-looking* for an *Attorney*, and not *precise* or *profound* enough for an M. D., or a Barrister; not *foppish* enough, or with vanity and flattery to commit him

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as being in the *army; then what can he be?* He sometimes talks of *produce* and interchange; but then again he has too little of the *dealer* and *chapman* to be a Merchant. At all events she consoled herself he was not a Sailor, for he neither used sea terms, or embellished his conversation with vulgar *expletives:* he neither took snuff, chewed pigtail, smoaked cigars, or used the obnoxious herb in any way; nor did he *roll in his gait*, or by a boisterous and loud voice which was often mistaken and tolerated for blunt honesty, betray the barbarous acquatic profession; so she in her own mind wrote him down *a gentleman.*— Thus conjectured the discriminating young lady priding herself on her own powers of discernment. In some respects she was right, for by birth and education he *was* a gentleman.

Two months rolled on, and from some jesting on the conquest she had made, she still remained in ignorance, not wishing to appear interested by mentioning the subject. At length the day of Mr. Challerton's departure arrived. There was something in his manner more than common leave-taking, which indicated that she was regarded with unusual interest by him. "I leave you," said he, "perhaps for ever, you possess my respect; nay, my affection. May I have the pleasure of knowing I shall, in absence, live in your remembrance?

Katherine stammered something which it would be difficult to explain; but as *looks* go further than *words* in these cases, we conclude, from his detaining her hand until the last minute, that the frank and generous compliment was not repelled.

Upon Challerton's arrival in town, finding all-conquering love had gained the ascendancy; precluding, for the *time being*, every hope of comfort; with a mind abstracted and oppressed, to the great disarrangement of his more worldly affairs, he sat down, with all the ardour of his profession, on the third day, and wrote as follows:—

My Dearest Kate,—Mature deliberation convinces me that you are become *essential to my happiness.* The sincerity of your manner induces me to make this declaration. Our tastes are similar; sentiments correspond, and dispositions appear to be suited to each other. You have the good sense to know that all *professions* made on this subject are very often superfluous. Suffice it to say, that if I am favoured with the hope of your becoming my wife, and *that immediately*, I shall, as a man of honor, feel myself bound to respect and prótect you, as the author of my present and future happiness. This may appear abrupt, but circumstances must plead my apology, as *I join my Vessel next week and sail for Calcutta the week following*, and it is my wish you should accompany me there. Entreating that you will decide, and, I trust favourably, on this important question.

I remain with sincere affection,
My Dear Kate,
Your devoted,
John Challerton.

"*Strand London.*"

Here was pretty combination! a host of antipathies, *John* Challerton, the very *name* and profession of all others she disliked, "*but what's in a name.*" A sea Captain too, and the said John was an amphibious animal of the deep; and to wind up the climax of horrors, with a request to accompany him on a long East India voyage. What was to be done? more deliberation she wished, which could not be allowed. She there-

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fore weighed the weak and childish prejudices of her head against the conflicting feelings of her heart, and found that *one* contending power alone overruled all scruples; for like Juliet, she exclaimed

> "My only love sprung from my only hate,
> Too early seen, unknown, and known too late."

If my reader knows any thing of woman's love, he will conjecture that the letter was answered, affectionately and favourably. Mr. C. came down, and after a few preliminaries, the ceremony was performed, and the bride accompanied her *sea otter* to London, and the week following the Captain bore off his heart's treasure for Calcutta. The dread of the sea, and malady of sea-sickness vanished after the first week; when *Mrs. John*, like a *good wife* commenced as most brides do, with an inspection and immediate reparation of her husbands wardrobe; and after a long servitude of bachelorship, it is no uncommon circumstance to find ample scope for industry. One morning, while exploring an old midshipmans chest, "where every thing was uppermost and nothing at hand," after turning out several pairs and sundry *odd footless stockings, shoes, boots, divers collars, and wristbandless shirts,* amongst the strange mixture therein, in inglorious confusion she observed *a square piece of white satin,* ornamented with silver fringe and ribbons, and some strange and inexplicable devices embroidered thereon, this puzzled her, not knowing to what or to whom they could portend. The *all seeing eye* of Providence beamed from the shining material, but *why* she could not define. There was *one* satisfaction; she was perfectly contented in knowing that the piece of finery was no part of feminine gear, and this set her heart at rest. So taking up the *curiosity,* as she termed it, she went upon deck to the Commander, to inform him of the discovery she had made, and request an explanation. "Pray *John,*" said she, "what is *this* I have found in your old chest, it is the strangest part of a gentleman's wardrobe I ever beheld!" "Why, my love, do you not know," replied the Captain, "it is my *Apron,*" "your apron!" "yes: my Freemason's Apron. Did you not know I was a Knight of Malta, and a Freemason?"

The last dying speech of a condemned criminal sung in his hearing previous to execution, never was more appalling than the confession and purpose of the *curiosity* of the bride. The intelligence amazed her—that she should live to be, oh! horror of horrors, the wife of a FREEMASON.

"Well, well," she exclaimed, recovering from the shock, "since I am doomed to be conquered of my *three* antipathies, I will now read my recantation, and for the sake of *one,* for ever venerate the name of *John;* and in the excellent example of that *one,* I have proof that *it is* possible for a Freemason to be a *domestic man,* and a Commander in the sea-service a *gentleman.*"

And thus the lady became a convert, which, I trust, will aid my endeavours in thus humbly attempting to convince my fair readers of the folly of indulging in absurd prejudices and antipathies, and which have been conquered by serious reflection and reasonable deliberation most frequently by—

Dublin. K. H.

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FREEMASONRY ON BOARD AN INDIAMAN IN 1836.

TO THE EDITOR.

My Dear Sir and Brother.—It may be perhaps interesting to you to afford publication to the annexed communication, which is all I can offer you at present, as I am not yet arrived at the place of my destination. The vessel merely stays here for a few hours to land such of the passengers as are desirous of remaining—we then go on to Calcutta, from which place I hope to send you the result of any Masonic gleanings which I may there collect. I shall visit all their Lodges in Calcutta, as Masonry in India will be quite a novelty to me.—But, while on the subject of novelties, what do you think of our having formed a Lodge of Instruction on board this vessel, and having regularly met every Thursday evening, and worked all the Craft Lectures and Ceremonials. Our body consisted of six Master-Masons, one Fellow C—, and one Apprentice, with one of the Serjeants of the Troops on board as our Tyler. I here found the advantage I had gained in attendance on Lodges so frequently in England, and in the kind instruction that I received from our Brothers Wilson, and Pitt. As the proposal to meet as a Lodge originated with me, they placed me in the Chair; I retained my seat the whole voyage, which I should not have thought of assuming, but I could not well refuse. But to execute the duty with any degree of credit, I found it necessary to rub up my instructions obtained in Charlotte Street, to the Brethren of whom pray commend me. It is somewhat a singular fact, our eight Members in Masonry were united under four different Constitutions—viz., myself, No. 1. G.M.L.; Captain Price, No. 35 (the Commander of the Repulse); and Henry Alfred Horneman, Esq. No. 18, being of the English Constitution—Captain Prescott, of the 8th Madras Light Cavalry, son of the present Grand Treasurer, and Gifford Glascott, Esq. 40th Madras N. I. being of the Irish—William Balfour, Esq. M.D., H. M. 44th Foot, with Serjeant Clarke, our Tyler, being of the Scotch—and Captain William H. Wake, 44th Bengal N. I. being of the Dutch Constitution: thus affording a proof somewhat evident of the universality of Freemasonry. I very much regretted that there was not a single Royal Arch Mason but myself on board, so that nothing could be done in any degree higher than Master-Mason. Our Lodge thus having been established, was well carried on for thirteen weeks, and I may add, that I believe nothing of the kind was ever before attempted with similar success on board an Indiaman: we have all derived great advantage from it, and in some it has produced a desire to continue it further, while I think it has also induced others, not Masons, to think so favourably of the institution, that eventually it may lead to their joining the order. If you choose, you may notice this circumstance in your Quarterly, and I shall feel flattered at your doing so. The mode of introducing the subject I leave to your discretion—you can arrange it in your own able way.

Believe me, my dear Sir,
Yours very truly, and fraternally,
R. C. Macdonald.

Madras, Sep. 21, 1836.

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FREEMASONRY.

THE footsteps of this illustrious Order are to be traced in the most distant, the most remote ages and nations of the earth. We find it amongst the first and most celebrated citizens of the East. We deduce it regularly from the first astronomers on the plains of Chaldea, to the wise and mystic kings and priests of Egypt, the sages of Greece, the philosophers of Rome, and even to the rude and Gothic builders of a dark and degenerate age, whose vast temples still remain amongst us, as monuments of their attachment to the Order. In no civilized age or country has MASONRY been neglected. The most illustrious characters —kings, princes, patriots, nobles, sages, and legislators, authors and artists, have thought it their glory to protect and honor it. For the dignity and support of the *craft* and *science*, lodges are opened in every quarter of the globe: for it has been remarked, that in whatever else men may dispute and disagree, yet they are *unanimous* to respect and support a singularly amiable and harmless institution, which *annihilates all parties, conciliates all private opinions, inculcates charity, and binds all in harmony, sociality, and good fellowship!* T.

MASONIC ANECDOTE.

TO THE EDITOR.

IN the eventful struggles of 1823 many were the fearful scenes witnessed in Spain, and frequently have the recital of the horrors of war almost paralised the reader. It is a pleasing task to trace among them occasional circumstances which place the principles and practice of Freemasonry in its proper light. The following is an extract from correspondence that took place at that time:—

"After seventeen days, and I might with propriety add, nights, marching almost without food or rest, harrassed to death, and sustaining several defeats, owing to various untoward circumstances, we contrived to reach within eight or ten leagues of our destination, where the remains of our army was attacked by the French and armed peasantry, when for want of ammunition, and after a sharp action of almost two hours, we were overpowered and made prisoners of war, and conducted to this place. I had the misfortune to be robbed of my dollars, and literally stripped of my very shirt and trowsers—the peasantry were on the point of murdering me—but, fortunately, some French soldiers arrived, who happily frustrated their bloody intentions. I was confined nearly a month in a state of indigence truly distressing, scarcely with the slightest covering, but have lately been relieved by the liberality of a Brother Mason, who, hearing my condition, sent me fifty dollars, with letter of credit and introduction that will procure me whatever I want."

I do not draw up this simple fact with any illustration of the pen, but, believing it worthy the notice of your readers, I send it with my warmest wishes for the success of your generous exertions.

H. F. W.

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LINES

ADDRESSED TO THE COUNTESS PRAZZINNI, A NOBLE ROMAN LADY, WHO SPEAKS THE ENGLISH LANGUAGE LIKE A NATIVE, AND WHO SANG TO THE AUTHOR AT A MASQUED BALL DURING THE CARNIVAL, THE BALLAD OF HOME "SWEET HOME".

Ah! Lady, sing of home no more,
Its strains awaken thoughts long past,
Scenes I may ne'er revisit more,
Visions too happy long to last.

Sing not of home—it bids arise
The young, the good, the early dead,
Again I gaze on love-lit eyes,
Whose light and spirit long have fled.

Sing not of home—it is a spell,
To melt the long time frozen tear,
To waken such regrets as dwell
Around the young hearts' tuneless bier.

Sing not of home—the words recall
Hopes buried in a distant grave,
Brings back to wounded memory all
Time hath bereft, or love ere gave.

Home! in this gay Italian scene,
Strangely it falls upon the ear,
A sound like something that hath been
Of mournful music floating near.

You say my heart is cold—why wake,
The strings of a neglected lute?
Should they respond, too sure they break,
I live but while its chords are mute.

Calm does not always prove content,
But like the frost on Etna's brow;
Too oft it ludes the fires unspent,
That rage beneath the chilling snow.

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Come, sing to me of love—a theme
Fit for a fairy voice like thine
It is—if but a fleeting dream,
The while it lasts at least divine.

Pity that time should ever wake
The young heart from so fair a vision,
Or time the rosy fetters break
That hold it in that gentle prison.

But why that sigh? Ah not for me,
I would not give thy bosom pain,
Friendship our only theme shall be;
Then strike thy lute and smile again.

Thou shalt not sing of love to me,
Its spell—its power—alike are o'er,
What else thou will't the strain may be,
But sing of love or home no more.

J. F. S.

Rome, February 25th.

GENIUS OF FREEMASONRY.

What art thou mystic unassuming maid?
From what bright orb did'st thou descend,
Who gives to sorrows child the ready aid,
And numerous tribes in common union blend.

I've seen thee speed in charity's good work,
Whate'er the race, whate'er the sect;
Thou deem'st none, Christian, Israelite, or Turk,
The good from all thou for thine own select.

Enough, of thee I know whate'er thou art,
To silence sworn, I slight the slanderous jest,
Thou hast the good of all mankind at heart,
Of Heaven-born maids, I own I love thee best.

Bath Journal.

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TO EVADNE.

Worshipped Evadne! whilst the drowsy keep
Their ritual, whilst all around me sleep,
I wander forth beneath the placid ray
Of night's fair empress, heedless of my way—
Pensively musing on the happy past,
Or dreaming of the future. Fate may cast
The lot of lovers amid sorrowings
And strangely chequered scenes; but mem'ry brings
First in the train of our departed hours
Those that were studded with the fairest flow'rs
Of youth and love; and, in so calm a night
As this, I cannot in my soul's despite
Nurture despairing thoughts. Sweet love! forgive
The bliss that even absence can outlive.

J. Lee Stevens.

British Lodge, No. 8.

ODE

BY THE KING OF BAVARIA.

(Translated from the German.)

Oh! sing we then the songs of old,
The legends told in childhood's hour,
Of pilgrim knights, or barons bold,
Lays of the hall, or ladies' bower.

I love to hear the fairy tale,
Which charmed my boyhood's list'ning ear,
When fancy at the muse turned pale,
Or dropt the tribute of a tear.

Many a year hath passed since then;
Furrows are traced upon my brow;
The cares that wreathe the diadem,
Sprinkled it o'er with winter's snow.

Yet still I love those songs of old,
They cheat dull time of half his reign,
They warm the heart to pleasure cold,
I hear them, and—am young again.

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MASTER MASON'S SONG.

Air—"*Believe me if all those endearing young charms.*"

Believe me, my friends, should I never again
O'er a Lodge of Freemasons preside,
I shall think on the present, though sorrow and pain—
And these only—the future divide;
I shall muse on the noble delights I have known—
On the pleasures partaken with you—
On the secrets through science imperfectly shown,
Until Masonry brought them to view!

It is not alone to this transient scene
That the hopes of our Craft are confined,
For high in the Heavens an Ark may be seen,
By the far-reaching eye of the mind;
And the Mason whose motto is "Friendship and Faith,"
Whose practice is "Pity and Love,"
When spirited hence by the messenger—Death—
Wings his way to that "Grand Lodge Above."

J. Lee Stevens.

British Lodge, No. 8.

THE FREEMASONS' CALENDAR, 1775.

We promised in our last to give some extracts from the pages of an old friend; we redeem our pledge with great satisfaction, and may probably again dip into the same store.

THE HISTORY AND PRESENT STATE (1775) OF MASONRY IN GERMANY AND HOLLAND.

GERMANY.

"Masonry was revived in Germany in 1738; and the first lodge formed in the city of Brunswick that year, under the patronage of the Grand Master of Scotland. In this lodge, the King of Prussia, when Prince Royal, was initiated, A. D. 1743. His Majesty, approving of the proceedings of the Society, soon after ordered a new lodge to be formed at Berlin, for which purpose another patent was obtained from Scotland.

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In consequence of this event, Masonry began to flourish through all the Prussian Dominions, under the Royal auspices, and several other lodges were constituted.

No lodges, however, appear to have been established in Prussia, under the English constitution, previous to the year 1767, when a patent was obtained from the Duke of Beaufort, then Grand Master of England, to constitute a lodge at Berlin, under the appellation of *La Royale York;* which name was adopted in honour of his late Royal Highness the Duke of York, who was there initiated into Masonry while on his travels.

In 1769 a lodge was constituted at Brunswick by virtue of a patent from England, which may properly be called the chief lodge in this part of Germany. The work of Masonry is here conducted alternately in the French and German languages, agreeably to the English forms. This lodge was instituted a Grand Lodge in the end of the year 1770, on which occasion a very numerous and splendid company of Masons attended. The annual contributions of the members of this lodge for charitable purposes are very extensive, and a school is supported solely at their expense, where a number of young persons are educated in every branch of useful learning by the ablest masters.

His Serene Highness Prince Ferdinand of Brunswick generously consented to be the patron of this lodge, and accepted the office of Master; since which time he has received a deputation from England, empowering him to preside as Provincial Grand Master over all the lodges in Lower Saxony. Under his Highness a Deputy Grand Master is appointed to superintend the government of the lodges.

The Freemasons of Germany, a few years ago, obtained a charter, empowering them legally to convene their lodges, and to transact the business of their society, from the King of Prussia, who accepted the office of Grand Master, the Elector of Saxony, and the Queen of Hungary and Bohemia. This charter was afterwards ratified and confirmed by the greatest Mason in Europe, the late Emperor himself. These crowned heads had long experienced the utility of the society, in relieving the poor and needy in their sundry dominions; in erecting schools and seminaries of learning for fatherless and deserted children; and in establishing funds for the support of those parents, whose narrow circumstances would not permit them to provide for their offspring, or give them such an education as was necessary to render them fit and useful members of society.

Immediately after this charter was obtained, Masonry assumed a new form in Germany. The greatest part of the lodges annihilated all their foreign constitutions, and erected a new Grand Lodge at Berlin, where a fresh code of laws and regulations were formed. This lodge assumed the name of the Mother-Lodge, and granted constitutions under the general title of *Stricte Observance.* Several lodges were constituted in different provinces, and a Provincial Grand Lodge nominated for each province. All the transactions of the subordinate lodges in each district were sent to the Provincial Lodge, and from thence transmitted to the Grand Lodge at Berlin at stated times. Printed copies of the laws and regulations of this new establishment were delivered to all the Provincial Lodges, who distributed them among the lodges in the several provinces under their jurisdiction. By these laws it was enacted, That no person should be made a Free and Accepted Mason, unless his character was unimpeachable, and his

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manner of living, or his profession respectable: That he should pay twenty-five rix-dollars (i. e. about 4*l.* 3*s.*) for his initiation into the first degree; fifty rix-dollars (i. e. 8*l.* 6*s.*) on his being received into the second; and one hundred rix-dollars (i. e. 16*l.* 12*s.*) on his exaltation to the third degree: That he should remain at least three months in each degree, and that two-thirds of every sum received should be sent quarterly to the Provincial lodges, and from thence annually to the Grand Lodge; that the remaining third should be appropriated to defray the expenses of each particular lodge, and this accumulating fund be employed in granting pensions to reduced Freemasons, according to their several circumstances.

Such is the present state of Masonry in Germany. Under the English constitution are now only the following lodges:

BERLIN. *La Royale York,* constituted in 1767. Meets the first Monday in every month.

BRUNSWICK. *Charles de la Concorda,* constituted in 1769. Meets the third Wednesday in every month.

FRANKFORT. *L'Union,* constituted in 1742. Meets the second and fourth Thursday in every month.

HANOVER. *Le Grand Loge Frederic,* constituted in 1755. Meets the first Friday in every third month.

HILDESHEIM. *La Porte de la Virtu,* constituted in 1762. Meets the first Tuesday in every month.

HOLLAND.

The States-General of the United Provinces were the first among the powers of Europe, who took notice of the Freemasons. Finding that they held their lodges in almost every great town under their government, they began to be exceedingly alarmed. It was judged impossible that architecture could be the only motive of their associations. They therefore determined to discover, if possible, the real intention of their meetings. Accordingly, in the year 1735, an edict was issued by the States, intimating, that though they had not discovered any thing in the behaviour or practices of the fraternity called Freemasons, contrary to the peace of the Republic, or to the duty of good subjects, they were resolved nevertheless to prevent any bad consequences that might ensue from such conventions; and therefore commanded that these congregations and assemblies should be entirely abolished. Notwithstanding this ordinance, a lodge composed of several respectable gentlemen continued to meet at a private house in Amsterdam. The magistrates getting intelligence of it, ordered the whole lodge to be arrested. Next day the magistracy assembled at the Stadt-house, and ordered the Master and Wardens of the lodge to be brought before them; who solemnly declared upon oath, that Free-masons were peaceable subjects, faithful to their prince, and true to their country; that the greatest union prevailed among them; that they were strangers to hypocrisy and deceit; that pleasure was reciprocally communicated in their several assemblies by the chearful observance of every obliging office; and that the institution was truly venerable. They informed the magistrates, that they could not explain their particular secrets and ceremonies; but that they could assure them they were neither contrary to moral or divine laws. That they would willingly receive any of their order among them, who would, no doubt, be

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ready and willing to satisfy them more particularly in regard to what they had explained. Upon this the brethren were discharged, and the town secretary was appointed to attend the lodge. He was accordingly initiated; and on his return to the Stadt-house gave such a satisfactory account in favour of the society, that in a short time after the whole body of the magistracy became Free and Accepted Masons.

In 1738 a lodge was instituted at the Hague, in which William IV. Prince of Orange, was accepted. In 1740, Masonry was most furiously attacked by the Dutch clergy, who resolved at all events to suppress the society, but their endeavours proved abortive. The following anecdote will show to what a pitch they carried their malice: Two young officers of good families, who were Masons, applied to the minister of the parish, in which they resided, to examine them in certain points of religion, according to the Heidelberg Catechism, and then to grant them a certificate to entitle them to receive the Holy Sacrament. After the examination was over, and the priest satisfied in regard to their capacity, he asked them, If they were Free-masons? Being answered in the affirmative, he refused to grant them certificates. This transaction raised an uproar in Holland, and numbers of pamphlets were published both for and against Masonry. At last the grand assembly of the States General took it into their consideration, and ordered, that for the future, no clergyman should ask, either that, or any other question concerning Masonry, in the execution of his ecclesiastical duty; and commanded the clergyman, before whom the two officers had been examined, immediately to grant them certificates.

This proved a favourable introduction to the progress of Masonry in Holland. In a few years a number of lodges were constituted throughout the Seven United Provinces; some under the patronage of England, and others under that of Scotland.

The lodges at present in Holland, under the constitution of England, are the following, viz.

FLUSHING, province of ZEELAND. *Loge Soleil*, constituted in 1769. Meets the second and fourth Friday in every month.

ROTTERDAM. *Royal Frederic*, constituted in 1762. Meets the third Monday in each month.

British Union, constituted in 1764. Meets every other Saturday.

Le Victoire, constituted in 1768. Meets the first and third Tuesday in every month.

In the year 1756, a Grand Lodge was instituted at the Hague, by the assistance of the other lodges from the various provinces. This Lodge is called the Grand Lodge of Freemasons for the Seven United Provinces, and is empowered to constitute lodges in Holland, and in all the various settlements thereto belonging. The lodges under the sanction of this Grand Lodge are now very numerous; and in all probability will still increase. A more particular description of them will therefore appear in our next year's Calendar."

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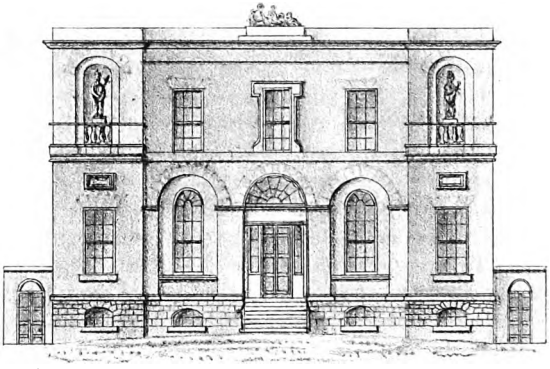
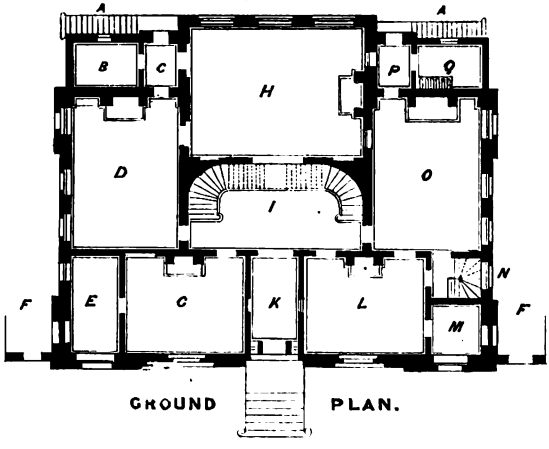


ELEVATION.



GROUND PLAN.

R. Martin & C.° Lith. Longford

Broi S. Staples. Del.

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THE VARIOUS MASONIC CHARITIES,

With an Elevation of the Girl's School-House (lithographed).

Among the principal objects of our vocation as journalists, is to bring before the great body of the Masonic world, and more especially of our readers, those tangible proofs of utility, which, in a charitable point of view, are not merely within our reach, but afford at the same time, the pleasing opportunity of enabling us to show the practical good that for so many years has been afforded both to the orphan and the destitute. Advocates as we are, and ever must be, for the erection and endowment of a Grand Masonic College, we are not the less anxious that the existing institutions shall be preserved, and in the present and forthcoming numbers we shall bring into prominent notice the various sections of Masonic charity.

The Girl's School, in consequence of the heavy debt that has been incurred by the necessary repairs, demands our first notice—indeed, unless the subscription at the ensuing festival in May, shall be even much more than usually productive; and that Grand Lodge in June shall be disposed to relieve the financial difficulty, there is too much reason to fear that a sale of some portion of the funded property must take place, which will inevitably lead to a reduction in the number of children to be in future admitted into the school, a circumstance, we trust, the liberality of our Brethren will avert. It is not too much to hope that with a Gracious Queen as Patroness, other generous, noble-born, and noble-minded women of England enrolled as supporters—a host of nobility associated under the banner of Masonic philanthropy, and a fraternity at large, whose precept and practice is Charity, that an event so calamitous will not take place — nay, we could almost feel thankful that an opportunity has occurred whereby the present evil may be turned into ultimate good, by making such an appeal to ALL THE PARTIES thus united and interested, as may change the aspect of affairs from depression into a prosperous course.

EXPLANATION OF THE PLATE

Of the Elevation and Ground-plan of the Edifice of the Royal Freemason's Charity for Female Children, *(as recently repaired at a very considerable expense.)*

GROUND PLAN.

A A	Stairs to Play-ground.	*I*	Hall and Stair-case. 25. 10 by 12. 3.
B	Lavatory.	*K*	Vestibule, 7. 11 by 12. 6.
C	Lobby.	*L*	Matron's Parlour, 18. 1 by 14. 4.
D	Writing Room, 16ft. by 20ft. 4in.	*M*	Store Room.
E	Office of Secretary	*N*	Stairs to Basement.
F F	Side entrances to Garden & Grounds	*O*	Kitchen, 16 by 20. 4.
G	Committee Room, 18. 4 by 14. 4.	*P*	Lobby.
H	School Room. 25 10 by 19 10.	*Q*	Scullery.

The Dormitories, &c. are on the upper floor. The Basement contains various domestic offices, cellarage, &c. The Play-ground and Garden are in the Rear of the Building. The Front Court presents a cheerful and elegant arrangement of shrubs, with a carriage entrance.

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We recommend that the House-Committee do take prompt meesures to act in concert with the board of stewards for conducting the festival, and without in any manner infringing upon the routine of the festivity of the day, or wishing to interfere with the *public* or *private* arrangements of such board, that such a system of united counsel and aid can be afforded as will make the 17th of May a day not likely to be forgotten among the present generation of Masons. In our sixth number* we entered so largely into an analysis of the state and circumstance of this Charity, and followed up the subject with so copious an account of the festival of 1835, at which the Rt. W., the Earl of Durham presided with so much zeal, and with such marked success, that as preliminary matter we beg our readers will turn back, and re-peruse the sentiments therein expressed, and more especially the address of that noble and distinguished Mason.

Here we pause for the present—and for the information of such as may not be as much behind the curtain as ourselves, we unveil the record of nearly fifty years, and place before them what we believe will be considered an interesting document,—a condensed summary of the incidents of the

ROYAL FREEMASON'S CHARITY FOR FEMALE CHILDREN,

(Formerly the Royal Cumberland School.)

1788.

On the 14th of May—a *select* committee met by summons this evening at Freemason's Tavern.

Present—James Galloway, Esq., in the chair; Rev. M. Peters; William Addington; James Heseltine; James Bottomley; Thomas Dunkerly; B. Ruspini; and T. Ogle, Esqrs.

Secretary pro tem.—James Allen.

Various letters and papers were referred to a General Meeting.—Resolved, that Thursday the 22d instant be appointed for a General Meeting of Subscribers, and that circulars be sent, to meet at 12 o'clock.—Brothers Ga'loway, Peters, and Ruspini agreed to wait upon the noblemen and others in the list ofsubscribers.

May 22.—James Galloway Esq. in the chair. Various matters were referred to an annual committee, composed of the Grand Officers of the year—Provincial Grand Masters not exceeding twenty, with twenty other Governors. B. Ruspini, Esq. the institutor, was elected Treasurer.

It was announced that the Hall-Committee had granted the use of the Hall for a concert in aid of the school.

The unanimous thanks of the subscribers were voted to B. Ruspini, Esq., the humane and benevolent projector and treasurer.

The gratuitous offer of the following gentlemen to supply advice and medicine was thankfully accepted, viz.

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* Vol. ii., page 179, et seq.

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Drs. Kennedy and De Valangin, *Physicians*,
Messrs. Phillips, Ogle, and Boys, *Surgeons*,
Mr. Farmer, *Apothecary*.

June 13.—Committee for preparing rules and regulations intended to be printed and circulated, Dr. Kennedy, Messrs. Addington, Marsh, Robinson, Ogle, and Beard.

Mr. Allen appointed *Collector*.

GUARDIANS AND TRUSTEES (with securities), Rt. Hon. Lord Macdonald, James Heseltine, J. Galloway, W. Addington, and W. Birch, Esqrs.

July 5.—FIRST CANDIDATE, Henrietta Vinet, daughter of Jean Antoine Vinet.

— 17.—House at Little Chelsea agreed for at 84*l.* per annum.

Twenty guineas paid to Mr. Allen for past services, and the like sum to be the future salary as secretary and collector. Afterwards five per cent commission allowed in addition.

October 4.—The Grand Master H. R. H. the Duke of Cumberland subscribed twenty guineas.

Preference to be given to candidrtes who are daughters of registered Masons.

——14.—A message delivered to thc committee, that H. R. H. the Duchess of Cumberland did not approve of the house that was taken, whereon 60*l.* was awarded to Mr. Lochee to cancel the agreement, in consequence of which he continued his annual subscription of five guineas.

21.—The following calculation was made for fifteen children:

	£
Rent and taxes	30
Fifteen children at 12*l.* . . .	180
Matron's salary	21
Maid-servant	8
Matron and maid, board . . .	40
Secretary and collector . . .	21
Fire and candles	20
Books, soap, mops, &c. . . .	25
Church pew	3
	348

November 1.—Dr. De Valangin offered to take a house in Somer's Place, East, and to let it to the charity at 35*l.*

Election of matron—

Mrs. Le Clerc . . .	68
Mrs. Miller . . .	48

The latter strongly recommended by H. R. H. the Patroness.

Printed letters (containing general proceedings) sent to all Lodges.

27.—First Festival was attended by a great augmentation of subscribers.

December 11.—Free offer of seats for the children in Bethel Chapel, Somer's Town.

1789, *January* 3.—Quarterly court—balance in hand 174*l.*

Securities of all parties approved.

Procession of governors with the children from St. Alban's Tavern to the house of the Royal Patroness, and from thence to the school, to take place on the 5th instant.

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15.—Rules and regulations finally approved, and ordered to be presented to H. R. H.

Bishop of Winchester consents to preach a sermon.

29.—The Prince of Wales and Duke of York reported on the list of patrons and subscribers.

Eight governors appointed to attend in monthly rotation.

April 4.—The duties of secretary and collector being found incompatible, the offices were made distinct and separate.

30.—29*l.* 2*s.* 3*d.* collected after the sermon, and 55*l.* 8*s.* 3*d.* remained after the festival.

May 28.—The conduct of the matron demanded her suspension; the Patroness disapproved of such proceeding, but it was found necessary to declare a vacancy.

August 17.—The clothing and furniture being found deficient, additional comforts were directed.

September 24.—An offer by Mr. E. Dowling, Aldermanbury, Norwich warehouseman, to supply the childrens' clothing free of expense, was gratefully accepted, as was an offer from Mr. Mullins to supply coals at cost price.

The daughter of Dr. Haddon, the rector of Stepney, became a candidate for admission, but afterwards retired.

HOUSE COMMITTEE FIRST APPOINTED.

October 3.—Five *additional* candidates admitted. Balance in hand 330*l.* 15*s.* 7*d.* and the report of the health and morals of the children highly satisfactory.

November 26.—Report of the late concert.

	£.	s.	d.
Disbursements	74	9	3
Receipts	72	19	6
Loss	1	9	9

Report of anniversary festival.

Balance in favour	3	18	8
Donation from the Stewards	50	0	0
	53	18	8

400*l.* 3 per cent. consols purchased.

December 31.—Considerable remittances from India.

1790, *April* 10.—The Chevalier Ruspini resigns the office of treasurer. A scurrilous letter (anonymous) addressed to W. Birch, Esq. was met by the General Meeting by an unanimous vote of thanks to that gentleman for his great services.

July 9.—Legacy of 100*l.* by Mr. Culling of Marylebone.

August 27.—Children put into mourning for the Grand Master. Various donations received from the country. Twenty guineas from the Shakspeare, with a promise of 5*s.* from every new-made Mason. The Caledonian, Antiquity, and other London Lodges act much to the same purport.

December 30.—Attack on the Audit Committee by a governor repelled, by a vote of thanks to them.

1794, *April* 27.—H. R. H. the Patroness, prefers a larger house to a new building, but such suggestion is not adopted. Mr. Carpenter who

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had acted as treasurer, unanimously re-elected, and with five others offer to subscribe twenty guineas each for a new building.

MEMORIAL PRESENTED TO GRAND LODGE.

Motion passed in Committee of Charity, that if such prayer be granted, the Master of every Lodge should have the privilege of a governor.

Letter sent from Grand Lodge to all lodges, enquiring their sentiments.

Letter from the charity soliciting their acquiescence.

September 12.—Ground taken under lease from the Corporation of London for a School-House.

November 30.—IN GRAND LODGE. An eloquent address from Wm. Birch, Esq. at the Quarterly Communication, recommending the institution.

Twenty-five guineas, and 72*l.* 9*s.* subscribed by the Shakspeare.

Three additional children admitted.

1793, *February* 22.—Grand Lodge recommended the Charity to the Craft, and vote twenty guineas.

April 10.—Thanks voted to the Bishop of Landaff for his sermon.

Sir P. Parker elected treasurer.

July 4.—Estimates for building—Carter—1716*l.* 4*s.* 9*d.* Mason, 1819*l.*

Mr. Carter appointed Surveyor.

Contract drawn by Mr. Birch between Mr. Mason and the trustees.

Additional aid from India.

October—Mr. Mason censured for again introducing improper materials into the works.

December.—Portrait of the Chevalier Ruspini presented by the Rev. Mr. Peters.

To the Secretary of the Royal Cumberland Freemasons' School.

Sir—As the Chevalier Ruspini, to whose humanity the female children of Freemasons are indebted for that plan which now affords them protection and support, has sat to me for his picture, permit me to beg you would make my best compliments to the governors of that most excellent charity, and from a conviction that the resemblance of a man (whose life has been one continued series of kind and friendly actions,) the first promoter of that institution, must be acceptable to them. I request they will do me the honour to except of this small tribute of my respect for them and regard for the Chevalier Ruspini.

I am Sir,

Your most humble and obedient servant,

WM. PETERS.

London, Nov. 30, 1793.

The thanks of the committee were given to the Rev. Mr. Peters for the above present, and the portrait ordered to be placed in the committee room.

1794.—The collections of various sermons reported.

23*l.* 12*s.* 6*d.* collected at the Deputy Grand Masters' feast at Canonbury House.

July 7.—A recommendation from the Patroness of a candidate not adopted.

25.—Mr. Mason threatened with legal proceedings for not fulfilling his contract.

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Stewards' Lodge give a second donation of 21*l.* which leads to a resolution that such a contribution shall entitle it to two votes.

DIET TABLE FOR THE CHILDREN.

Days	*Breakfast.*	*Dinner.*	*Supper.*
Sun.	Rice milk	Rst. bf. veg. bd. and beer	Bd. butter, beer
Mon.	Gruel	Suet pudding, beer	Bd. ch. or butt. beer
Tues.	Milk porridge	Boiled mutt. veg. bd. beer	Broth and bread.
Wed.	Rice milk	Dumplings pots. bd. beer	Bread, butter, beer
Thur.	Gruel	Boiled bf. greens, bd. beer	Broth, bread
Fri.	Milk porridge	Rice pudding, beer	Bread, cheese, beer
Sat.	Rice milk	Boiled bf. veg. bd. beer	Broth, bread.

Two pounds and a half of meat per week for each child, and seven pounds for the matron and each servant.

1794, *August* 1.—Mr. Mason the Contractor stops the works upon the plea, that more *timber* is required than was specified. Mr. Carter states, that 400*l.* more is required—the Committee having no power, repeat their threat of legal proceedings.

November.—Many collections reported from Sermons—several donations from Lodges. Twenty Iron Bedsteads presented from Shakspeare Lodge.

1795.—Great complaints, against Mr. Carter the surveyor, for negligence; nothing done since Nov. 12, 1794. The building committee frequently examine the state of the building, and find the *roof* defective—and at length resolve that Mr. Peacock the city surveyor, be called in to survey, and report.

April 24.—Profit of Concert £104 14*s.* 11*d.*

Committee of Ladies appointed to visit the School, three each Month, viz:—

Lady Dudley and Ward,	Lady James,	Mrs. Thelusson,
Mrs. A. Gordon,	Mrs. Parkyns,	Mrs. Goodall,
Mrs. Heseltine,	Mrs. D. Gordon,	Mrs. Anstruther,
Miss Biddulph,	Miss Fonnereau,	Mrs. Ruspini.

Messrs. W. White, Ten, Brocke, Forsteen, Gordon, and others are thanked for their great services.

The Shakspeare Lodge continue their liberality. The Caledonian Lodge present twenty-five chairs for the committee-room, and Mr. Marsh a large mahogany table.

June 9.—A. Gordon Esq. appointed Treasurer, during the absence of Sir Peter Parker.

August 22.—The assignees of Mr. Mason, bankrupt, meet the building committee, on the subject of accounts.

September 25.—Profit of a benefit at the Circus, 70*l.* 3*s.* 6*d.*

Vouchers produced of sums paid for building, 3097*l.* 17*s.* 2*d.*

1796.—Festival produced 536*l.* 13*s.* Second benefit at the Circus, 96*l.* 18*s.* Amount of funded stock, 4200*l.*

1797.—The assignees of Mason explain a deception practiced by Carter on Mason, and call upon the committee to meet their demand of 800*l.* which was resisted.

1798, *June* 20.—Sibbella Proctor, brought up in the School, having served her time as an apprentice, to the satisfaction of her master and mistress, applies for the gratuity.—(the first instance.)

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Benefit at the Circus, 90*l.* 2*s.*

August 11.—Extraordinary writing found in the Visiting Book, as follows:—"T. Pegou, Surgeon, R. N. called on his sister Catherine, and found her to be every thing but a prisoner in irons." It appeared that Mr. Pegou and his wife, called at the School with a view of removing his sister clandestinely from the House, and not succeeding, he in a fit of spleen wrote the above in the Book. Ordered, that in consequence, Mr. Pegou be not again admitted. The flourishing state of the School, a subject of congratulation.

November.—Differences with Mr. Carter and the building committee still continue.

The Prince of Wales, Duke of York, and Duchess of Cumberland continue very liberal subscriptions.

Bill filed in Chancery against the Charity, by Mr. Mason's assignees. Offer of Mr. Aldridge of Lincoln's Inn, to defend the Institution, free of expense.

£600 Additional stock purchased, and the number of children augmented to fifty-four.

1800.—Mr. Van Spurgin offered to place in front of the building, three figures emblematical of Faith, Hope, and Charity; the same put up in 1801, and the donor made a life governor.

Sermon at Grosvernor Chapel produced 70*l.* Festival, 222*l.* 18*s.*

Legacy of 100*l.* by the late A. Gordon, Esq.

October 9.—Provisions very dear.

1801.—Total amount of funded stock 9000*l.*

Roof and drains require repairs.

February 11.—Vaccination not considered by the committee sufficient for admission.

March.—The kitchen garden gratuitously superintended, by Mr. Barnes. One guinea allowed to collector for summonses, in lieu of postage. £1100 stock purchased.

April 27.—Relaxation from confinement to needlework, ordered by House Committee, in consequence of observations by Dr. Boys, on the unhealthy appearance of the children.

Sermon by the Bishop of Meath, at St. Dunstan's, produced 50*l.* 3*s.* 1*d.* Festival, 487*l.* 8*s.* 6*d.*

1802.—Number of children augmented to sixty.

Legacy of 100*l.* by Mrs. Goodall.

Frances Crook* appointed Assistant-Matron, at twenty guineas per annum.

Especial thanks to Dr. De Valangin, and the Medical Officers. The Matron, (Mrs. Lovekin) repremanded on account of the indicipline of the children. The children's conduct require the attention of the House Committee. "Ordered, that only two friends of a child be permitted to visit it at a time, and not then, but by an order from a member of the House Committee."

1804, *July.*—Report from the Solicitors, that the bill filed against the Charity, was dismissed by the Court of Chancery.

Children instructed in Psalmody.

Sir Peter Parker appointed a Trustee, vice Mr. Birch, deceased.

Surveyor reports repairs necessary, to the amount of 300*l.*

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* The present Matron.

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September 24.—Mrs. Lovekin, the Matron, censured for retaining 67*l.* 15*s.* 7*d.* for needlework, which she cannot pay.

Provisions increase in price, and subscriptions fall off; seven hundred pounds stock sold to defray current expenses.

1805, *March* 21.—Death of Dr. De Valangin; Dr. Pinckard appointed his successor. Lady Chambers made a life governess, in consequence of her great kindness in obtaining subscriptions in India. Legacy of 100*l.* by Sir John Lester; Lady L. made a life governess.

October 4.—Lucy Aikin, one of the children, having had some property left her; the mother and uncle desired her removal, but their characters not being satisfactory, their request was refused; they attempted force, but the House Committee rescued the girl from them, and were thanked by the General Court.

1806.—Liberal remittances from India.

Sermons produced 80*l.* Legacy, 50*l.* by Mr. Mitchell.

1807.—Resolved, that for the future, every Rev. Gentleman who preached for the benefit of the Charity, shall be considered a life governor.

July 14.—Mrs. Lovekin died of paralysis, after three days seizure.

Mrs. Frances Crook appointed principal matron.

November 19.—Lady Beechey applied through the Chevalier Ruspini, for a servant from the school.

Legacy of 100*l.* by Gaspar Bontemps, Esq.

1808.—Products from various sermons.

George Smart and F. Cramer, Esqrs. made life governors, as an acknowledgement of their exertions at the last concert.

October 13.—The Countess of Loudon and Moira, recommended Amelia French, and Elizabeth Joyce, as candidates; it was resolved that in compliment to Earl Moira, to whose talents and protection the Institution is so much indebted, that the two children be unanimously elected.

1809, *February*.—The Moira Lodge give a second donation.

Death of the Duchess of Cumberland the Patroness, reported to the committee.

The Countess of Moira solicited to accept the title of Patroness; and the compliment accepted.

Shakspeare Lodge, further subscription, 150*l.*

Festival produces, 313*l.* 7*s.* 6*d.*

May.—The Earl and Countess of Moira, and the Hon. Miss Doyle, visited the school, and expressed great gratification at its state.

July 20.—Resolved, that the members of the committee do occasionally visit the children that are apprenticed, and make reports.

The children on an average, earn 240*l.* per annum by needlework.

October 25.—Children celebrate the jubilee of King George the Third.

30.—One of the children dismissed the school.

Sermons very productive. Festival, 278*l.* 10*s.* 6*d.*

Shakspeare Lodge, 235*l.* 15*s.* Concert, 175*l.* 7*s.* 4*d.*

G. Bicken, Esq. by bequest, 100*l.*

1810.—All the window frames in a rotten state. New ones ordered to replace them.

The Grand Stewards for 1807 determined that the balance due after a final adjustment of their accounts, should be presented to the charity. Mr. Savage handed in such balance.

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1811.—W. Forsteen, Esq. who had been some time treasurer, is re-elected.

May 23.—The children, attended by the Chevalier Ruspini, and the House Committee confirmed by the Bishop of Winchester.

Sermons by Dr. Coghlan, Grand Chaplain. Produce in addition to former sermons, by the same divine, 83*l.* 2*s.* 10*d.*

December.—Dr. Coghlan announced his intention to publish a work on Female Education, the profits to be presented to the charity.

1812—Mr. Cole, secretary, resigns. Salary of secretary to be in future 50*l.*, writing master 20*l.*, and the offices to be distinct. Moira Lodge, fifth donation, 10*l.* 10*s.*

1813.—Dr. Coghlan reports 14 stewards from Somerset House Lodge for the ensuing festival.

April.—J. Dent, Esq. gives a dinner to the children. The Somerset House stewards present 189*l.* at the festival, at which Brother C. Incledon, and professional friends attended gratuitously. The Antiquity present 36*l.* 15*s.* The Moira 10*l.* 10*s.*

December 14.—Chevalier Ruspini, the institutor of the charity, died.

20.—The children attended the funeral of their Benefactor.

1814.—Lord Pomfret served a second stewardship. Deputation of the committee attend the board of schools to explain the affairs of the charity.

A sermon by Dr. Coghlan produced 184*l.* 5*s.* 6*d.* Festival, 626*l.* 10*s.* 6*d.* Somerset House, and Moira Lodges, each 10*l.* 10*s.* Concert, 27*l.* 13*s.* 7*d.*

1815.—Moira Lodge, of Calcutta, remit 100 guineas per Major Forsteen, Aid-de-Camp to the Earl of Moira.

February.—The Committee of Stock Exchange gave 50*l.*

March 9.—H.R.H. the Duke of Sussex on being requested to take the chair at the next anniversary festival, declined, until the directors of the charity shall consider themselves amenable to the regulations of the Board of Schools, as established by the Grand Lodge, to which His Royal Highness conceived that the charity owes its present protection. Deputation appointed to wait upon his Royal Highness.

April 13.—Quarterly Court. The Duke of Sussex in the chair. Confirmation of former meetings declaring the eligibility of the children of both societies as candidates.

May 18.—The Duke of Sussex declared his intention to preside at the festival, and that Lord Dundas and twenty other gentlemen would constitute the Board of Stewards.

Sermons by Dr. Coghlan realised, 178*l.* 10*s.* 3*d.*, and a further sum afterwards, 30*l.*

Festival, 517*l.* 8s. 6*d.*

July.—Special General Court. The Duke of Sussex in the chair—to consider of new regulations. The M. W. G. M. for the time being to be president. The D. G. M., vice-president. All Noblemen who have been benefactors, and other benefactors of 50*l.* and upwards, to be also vice-presidents.

Dr. Coghlan's last six sermons appear to have produced upwards of 1000*l.* beyond what has resulted from former sermons, and from his zeal and interest in the Craft.

1816.—The proposition of a ball by the Antiquity and Somerset House Lodges made to H. R. H. the Duke of Sussex, who suggests a masquerade,

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to be under the immediate patronage of himself, with several ladies of fashion as patronesses, whom he would name.

Festival 81*6l.* 1*s.*

September.—A child reported to be an incorrigible liar. Children increased to 65.

November 28.—

COPY OF A LETTER RECEIVED FROM THE REV. DR. COGHLAN.

To the Trustees, Chairman, and Members of the different Committees appointed to manage the affairs of the Masonic Charity for Female Children.

"ROYAL SIR—MY LORDS AND GENTLEMEN, — It has pleased the Almighty to visit me with an Egyptian ophthalamia of the most malignant kind, which, for upwards of three weeks, reduced me to a state of such utter blindness as to render me incapable of distinguishing between the blaze of a meridian sun and the visible darkness of midnight. I am now at last recovering my sight, but I recover it so slowly, and so imperfectly, as to convince me I must now retire altogether from public life, and decline every kind of business. I bow to the stroke with humble resignation, and having enjoyed very many years of uninterrupted health, can truly exclaim with Job, "shall we receive good at the hands of God, and shall we not receive evil?" There are very few consequences of this dreadful malady which I regret more deeply than the necessity of foregoing my efforts to promote the prosperity of our Masonic charity for female children. I trust that it must be now unnecessary to profess my zeal for the furtherance of that object, but as I can no longer attend my duty as a member of the Audit Committee, I request my place in it to be filled up by some other governor. Whilst speaking of my zeal for the honor of Masonry, I think it very possible that an ardent mind, such as mine has been, may have been sometimes betrayed into enthusiasm at least, if not intemperance, in the pursuit of a favourite object. After a calm review of the past upon the bed of sickness, I feel myself disposed to think as well as wish, that certain gentlemen with whom I have occasionally differed upon the business of this charity have been actuated by the same views as my own, although we have pursued them by means diametrically opposite to each other. If, by my mode of acting, I have offended any governor of this charity, I am sincerely sorry for having done so, and very heartily ask his pardon. I hope for the same indulgence from others, as I can aver with safety, that I entirely forgive my enemies with all that placability of spirit which becomes a good christian. I have only to add, that since my last charity sermon, and almost immediately previous to my late dreadful illness, I wrote very urgent letters to different friends in Asia, Africa, and America, earnestly soliciting subscriptions for the support of this charity. May it long continue to flourish and improve is the fervent prayer of

Royal Sir—My Lords and Gentlemen,

Your very obedient humble servant,

LUCIUS COGHLAN.

P. S.—Whilst I candidly and most willingly acknowledge that the gentlemen with whom I have occasionally differed with respect to the best mode of managing this charity may have been actuated by a motive similar to my own, namely, by an anxious desire to promote and to ensure its permanent prosperity, I must, in justice to myself, very solemnly

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declare, that I have been ever most perfectly and earnetsly sincere in all the professed motives of my conduct."

Resolved, that the above letter be made public, and communicated to His Royal Highness, and an answer sent to Dr. Coghlan, expressive of the sympathy of the Committee.

26.—At a conference with a deputation from the two charities it was settled, that at the suggestion of His Royal Highness, the Grand Master should have the privilege of twenty votes upon all occasions, in consideration of the grants of Grand Lodge.

December.—£105. bequeathed by James Savage, Esq.

1817, *March.*—The office of writing master declared vacant; that officer having frequently sent his son to teach the children. It was resolved that in future a female be employed in this department.

Festival produced 400*l.* Bequest of 50*l.* by Mr. Moses Levy.

1818, *May*, 30.—Children ordered to attend the funeral of the late W. Preston, Esq. in gratitude for his bequest of 500*l.*

The festival stewards present 60*l.* 3*s.* 3*d.* to the charity.

October.—W. Forsteen, Esq. resigned the office of treasurer. An address on vellum presented to him.

1819, *April.*—Festival return, 680*l.* Sermons, 84*l.*

1820.—Grand Lodge vote, 100*l.* in aid of the charity.

April, 13.—W. Williams, Esq. elected treasurer, 400*l.* returned by the festival.

Oct.—The conduct of the secretary, Hucklebridge, severely repremanded, himself denounced, and the transcript of a former vote of thanks burnt by the committee.

Mr. Parker, the collector, behaved disorderly and resigned.

1821.—500*l.* reported from the festival.

Mr. Hair, elected secretary. Mr. James Osborn, collector.

1821, *June.*—Two children attacked with scarlet fever removed to the Fever Hospital, to prevent contagion.

Two new dormitoriers completed at an expense of 139*l.* 7*s.* 2*d.*

The punctual attendance of Mr. Williams and Captain Deans, the subject of thanks.

1822.—Festival account, 400*l.* W. Williams, Esq. *M. P.* in the chair. (H. R. H. The Duke of Sussex regularly presided for some years past.)

1823.—Portrait of the Chevalier Ruspini repaired for twelve guineas.

May, 27.—Dr. Granville appointed as physician.

Festival, 500*l.* (Duke of Sussex in the chair.)

July, 24.—His Majesty sent a message, stating his intention to patronise a child, and desired to know what privilege he is entitled to as to votes.

1824, *April* 22.—A tea equipage of silver presented to Mrs. Crook, the matron, by the Duke of Sussex, and the house and audit committees.

Donation by John Soane, Esq. 50*l.* Festival, 713*l.* 4*s.* 6*d.*

1825.—Bequest of 500*l.* (free of legacy duty) by Mr. John Hecker.

Festival, 675*l.* 2*s.* 6*d.*

Messrs. Gordon, Forsteen, and Dent, resign as trustees.

1826.—W. Williams, L. H. Petit, and W. Prescott, Esqrs. elected trustees.

Amount of stock, 12,500*l.* consols, and 1000*l* reduced.

Festival, 614*l.* 7*s.* 3*d.* Secretary censured by the audit committee.

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Statement of subscriptions.

180 Governors have paid to 1827.			34 Lodges have paid to 1827		
106	in arrear	1 year.	7	in arrear	1 year.
35	. . . .	2	7	. . . .	2
31	. . . .	3	4	. . . .	3
9	. . . .	4	6	. . . .	4
17	. . . .	5	1	. . . .	5
1	. . . .	6	7	. . . .	6
2	. . . .	7	66		

W. Williams and L. Petit, Esqrs. elected Vice President,s in return for their very liberal contributions.

1827.—Death of the Marquis of Hastings. Lord Dundas elected a trustee in consequence.

Children put into mourning for H. R. H. the Duke of York.

Donation of 100*l.* from a lady, by Mr. Appleyard.

April.—Mr. Williams announced his final act as treasurer, by purchase of 400*l.* stock, and resigned the office, to which Mr. Ramsbottom, *M. P.* was unanimously elected.

The secretary resigns from incapacity.

1828, *June* 10.—Mr. W. F. Hope, appointed secretary.

The securities of the late secretary called upon to pay his deficiency.

Mr. Rigby resigns the collectorship, and Mr. T. Rolfe appointed.

1829.—Bequest of 100*l.* from the Ex. of the late E. Surden, Esq.

Portrait of the Chevalier Ruspini repaired at an expense of 10*l.*

1832.—The needle-work account only reaches 12*l.* per month.

Mr. Callaway, surgeon to Guy's Hospital, tendered his professional assistance when necessary.

Agnes Ruspini, the grand-daughter of the institutor, admitted into the school.

Mr. C. Meyer, bequeathed 50*l.*

1833, *March.*—Mr. Davis, collector, resigned, and Mr. JohnCanham, appointed.

Mr. Canham's election opposed, but he produced such unequivocal testimonies of good conduct, that the election terminated in his favour.

Committee appointed to revise the by-laws.

1834.—The Duchess of Marlborough accepts the appointment of a Vice-patroness.

July 3.—Special meeting of the house committee to receive a report from Mr. Staples, of the "DANGEROUS STATE OF THE EDIFICE," requiring the most immediate steps; the necessary expense being beyond the means of the institution to defray, the house committee acting upon the directions of the General Court, memorialized his R. H. who directed a "circular" in aid of the funds to be addressed to the Craft.

The treasurer being requested to negociate a loan, obtained funds from Messrs. Williams and Co.

1835.—Dr. Moore appointed physician, *vice* Dr. Pinckard, deceased. Lord J. Churchill and B. B. Cabbell, Esq. became Vice Presidents. Complaint of a former inmate of the school, Jane Leslie, brought against the matron, was dismissed as malicious and unsupported.

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1836, *Jan.* 14.—Dr. Tapley and Mr. Davis of Gravesend appointed life governors, for their kind medical services to the children when at Gravesend, during the repairs of the school-house.

The total cost of the repairs amount to .	£2714	6	10
And the contributions in aid to the present time are	756	6	6
Leaving a balance against the Institution of	£1958	0	4

DE RE NON-MASONICA.*

HAVING received a considerable pressure of correspondence upon this subject, we shall endeavour to notice all our friends; many of whom, as may readily be conceived—write nearly in the same terms. In the "Extracts" that are selected, we have been guided solely by a wish to prevent unnecessary repetition.

It is a singular fact, that only one letter has been received, wherein the writer censures our past strictures, and he has not appended either name or address. Most sincerely do we hope that this affair, which is the very first of its genus, may also be the very last.

TO THE EDITOR—"EXTRACTS."

"You will be kind enough, to assure the two companions in question, that their present position has been rendered an enviable one; the Brethren in this neighbourhood have thought deeply on the subject; and congratulate them upon the probability, that they, themselves, may prove the means of preventing any future attempts of the kind."

"If the Club does *not* hold its tenure by authority, there is no mystery in the case, as all meetings have a power to act, if they choose to do so, in a similar manner—but, if Masonic business is discussed with a view to ulterior proceedings, then in such case, I know no terms of reproach sufficiently strong to express my abhorrence of its proceedings."

"The exclusion of an individual, who has so ably and zealously laboured for the good of the Craft, from *any body* connected with it, is to me, most unaccountable; may it not be a proof of superiority, of which jealousy is meanly envious? I have heard, from a very distinguished member, who was present on the occasion, that the regret at the result, was even exceeded by the indignation that was felt."

"I sincerely hope, the mistaken parties will see their error; the mischief must recoil upon their own heads."

* We are indebted for this head-line, to a very fervent Correspondent—it may not be strong enough—and yet, it is sufficiently so to be understood.

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"Whether it be worth while to offer an opinion, I know not; the companions must, I presume, have given some cause of offence to three of the secret conclave; I have received such unvarying courtesy from one of the two, that I am impressed with a sense of degradation, in being unable to devise any means to repair the injury."

"Oh! that the worldly passion of jealousy should have taken such root in our Charitable Order. It would require a volume to describe the universal feeling, that such an action has produced in the Brethren of Dublin; the shock has been electric—enough however—the feelings of those who have caused these observations, are not to be envied."

"You must really, in justice to the Masons of Edinburgh; offer some palliative reasons for this slip of the finger; it must have been accidental—we cannot comprehend the matter; and unless you can by some means prevail upon the party in general to disavow the intention, we must seriously uphold conscious rectitude, by the honorable testimony of the Craft."—[All but five of the companions who were present, have expressed unqualified disapprobation. Ed.]

"The anti-masonic conduct, recently exhibited towards a Brother in the Craft, calls, in my opinion, for some expression on the part of those who know his zeal as a Craftsman, for something like indignant censure; whoever the envious parties may be, they have exhibited a paltry act of impotent envy. The Grand Master, in his recent appointment, demonstrated his sense of Masonic justice, and proved the value of strict equality—the very basis of our Order. Let it be borne in mind, that it is possible, that for some men to have escaped admission, even by the obnoxious method lately adopted, is an honor; only think in the present case, that there are many honorable minded among the party, who are still compelled to associate with others, ignorant of the first principles of the Order. Next to praise, from "praised men," let our friend, (for such *he* is to Masons) console himself with the reflection, that he has not only *merited*, but *obtained* the censure of their opposites; merit, characterised by zeal, and enhanced by ability, has received the reward, which accident, or a chance position alone has enabled his traducers to bestow, while the act itself is one of disrespect to the Order.

Objecting to all covert proceedings, all attempts in the dark, you are at liberty to use my name.

Yours truly,

Feb. 11, 1837. A Member of No. 1, G. M. L.

"The abuse, and not the use of the ballot, has been recently exemplified in a manner so singular, that we do not hesitate to lay it before our Masonic readers. Brother Robert Thomas Crucefix, J. G. D., &c., who is not less eminent as a Mason than excellent as a man, appears to have received an affront of the most insulting nature, and arising altogether out of private spleen. Our knowledge of this gentleman warrants us in saying, that in the working of Freemasonry as an art, or in the practice of that morality which is its finest and most enduring feature, there are few who can assume equality with him; scarce any who excel. We are happy to perceive that Brother Crucefix throws himself boldly

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on the fair consideration of the Craft, in a matter which a less powerful mind, a less conscientious feeling, would have preferred to hide. And after all, the mysterious three may have paid him a higher compliment by exclusion than they could have done by election; for it is questionable whether their approbation might not be deemed virtual disparagement.—*Constitutional, Jan. 2.*

ON THE PRESENT STATE OF ROYAL ARCH MASONRY.

TO THE EDITOR.

W. MASTER AND E. COMPANION.—In all human affairs, moral and intellectual, a state of transition has ever been one requiring the utmost resources of the wisest of mankind for its management and direction.

The history of our religious and political reformations, and of the transition from the scholastic sophistry of the middle ages to the inductive philosophy which ultimately superseded it, are instances of my proposition.

At the present time, we, as Royal Arch Masons, may be said to be in a similar state; and I am induced to submit to my Companions, through the medium of your pages, such observations and suggestions as appear to me to be applicable to our present circumstances; and to lay before them such a review of our old laws, and recent alterations, as may at least, I trust, enable them to judge of the position in which they actually are at this time.

By the Laws and Regulations of Royal Arch Masons, as revised and amended in Supreme Grand Chapter, 5th February, 1823, no particular office in Lodge was required as a qualification for a Companion to hold any office in the Chapter. It was only necessary before he could be exalted, that he should have been a Master Mason for a year, and that then he should in a particular manner obtain, what, until the recent alteration, was his *passport* to the Royal Arch.

Having thus obtained the degree and been exalted a Companion of the Royal Arch, emphatically and truly denominated "the Essence of Masonry," the laws of 1823 placed no other obstacle of the Craft in his way to the highest honor of the Chapter. For it is only stipulated by them under head, Private Chapters, page 22, "that all officers shall be elected annually; such as are properly acquainted with our Statutes and Constitutions, and who are likely to do honor to our Society, *being most eligible.*"

Three years afterwards, viz., on the 2nd March, 1826, it was resolved in the Supreme Grand Chapter, "that no Companion should be elected to the principal chairs unless he be the actual Master of a Lodge, or a Past Master in a Craft Lodge."

That this restriction of the Laws of 1823 had not been uniformly attended to so recently as 1834 (*the actual qualification for exaltation being unaltered,*) appears from a resolution in Supreme Grand Chapter, on May 7th of that year, referring to and repeating the resolution of 1826.—See Quarterly Review, No. 2, p. 163.

Such, then, appear to have been the regulations up to the period of the promulgation of the Revised Ceremonies in 1835. For effecting

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which a committee of nine Grand Officers was first appointed early in 1834, subsequently increased to twenty-seven, including nine Principals of certain Subordinate Chapters, who, under the warrant of His Royal Highness, the M. E. Z., proceeded as thereby directed "to give notice to the several Chapters of the times and places of meeting, in order that the Principals, and Past-Principals thereof, may attend for the purpose of receiving instruction; and their attendance is accordingly enjoined, that uniformity of practice may prevail throughout the several Chapters of the Order."

This warrant dated 4th February, 1835, is declared to continue in force for six calendar months, and has consequently long since expired; and as I apprehend the attendance of Principals from the remoter parts of the kingdom was very limited, the uniformity of practice, thereby proposed, has not as yet been very extensively inculcated.

Indeed it was scarcely reasonable to expect, that sufficient number of Principals from remote provinces as would be necessary for the diffusion of a uniform system throughout the kingdom could attend. And whoever is acquainted with different Chapters in the provinces, must be aware that many of them have derived little or no advantage from the mode of promulgation which has been tried—and that having acted under the laws of 1823, they are not at this moment in a situation to adopt the Revised Ceremonies and Regulations of 1835. If any further promulgation should be thought advisable, I would submit with all due deference and profound respect to the Supreme Grand Chapter, that instead of requiring the attendance of the Principal of subordinate Chapters, the Grand Superintendant of every province should be required to send up three or more Principals of the chair of Z., to receive the necessary instructions, and to disseminate them in their provinces, by the establishment of Provincial Grand Chapters, which every Superintendant should form, upon the model of the Supreme Grand Chapter, and be required to hold at least one Grand Provincial Chapter, or more if necessary, in every year. Had such Provincial Grand Chapters existed in 1835, the system, as revised by the Supreme Grand Chapter, would have been simultaneously promulgated, and a uniformity of practice been established ere this throughout the Subordinate Chapters of each province in the kingdom, as far as is practicable under their existing circumstances.

Whether the establishing of such Provincial Grand Chapters be advisable I will not pretend to determine; but merely for the purposes of promulgation, a sufficient number of Principals may be found in every province to form a provincial committee for that purpose.

But to proceed to my second proposition, about the practicability of which it would be a contempt of the Supreme Grand Chapter to doubt—it is that they should proceed without delay to another revision of the Laws and Regulations, now become expedient from the recent revision of the Ceremonies. At present our Laws and Regulations are to be found in the publication of 1823, since which the restriction as to the qualification of officers was resolved on, by the Supreme Grand Chapter in 1826, as before alluded to.* Others are also understood to have received the same high sanction upon the promulgation of 1835, but these have not

* Comp. Philipe has given notice of motion, which will probably meet some part of our correspondents view. See proceedings of Grand Chapter in the present No.

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as yet been officially communicated to the Subordinate Chapters. It is high time that they should be embodied in one code—for want of which, I apprehend that many Chapters, up to the time of the promulgation in 1835, were scarcely aware of there being any other Laws than those of 1823,—and, indeed, circular communications for the most part being confined to matters of a temporary nature, do not appear calculated for permanent enactment, and are seldom, if ever adverted to for information of that description; consequently I believe it will be found that many Companions even since the resolution of 1834, referring to the officers' qualification required by the Supreme Grand Chapter in 1826, have been placed in the chairs of the Principals of Arch-Chapters, under the regulation of 1823, without its ever having been suspected that they should have served as the actual Masters of Lodges, *they having passed the chair and taken the degree of Past Masters in their way to the Chapter.*

I believe also, that in some Chapters which have hitherto been governed in their proceedings by the Regulations of 1823, there would not at present be found a sufficient number duly qualified for the chairs of the principals under the restrictions of 1826.

I would therefore further suggest, that in the new code, care should be taken that the old and new system be made to amalgamate; and that all those Companions who had passed the chair before the promulgation in 1835, should be considered as Past-Masters,* and as such, eligible to any offices in the Chapter, provided they are otherwise duly qualified, and "likely to do honor to the Society."

If some such precaution as this be not taken, I fear that the position of some unfortunate, but zealous and well-informed Chapters must lead to their destruction.

I trust also, that when we have a new code, more frequent meeting of the Chapters will be made imperative—surely six times a-year is not too much for acquiring all the valuable matter that may be extracted from beneath the Arches of our Chapters.

Hoping that my Brethren and Companions may, at least from this hasty and imperfect sketch, be apprised of their former and present condition.

I remain their and your faithful Companion,
ROBERT LEIGH, P. M.
No. 327.—past installed J.—and H. elect.

Taunton, March 13, 1837.

TO THE EDITOR.

DEAR SIR AND BROTHER.—In page 477 of your last number, under an article headed "HAPPY ILLUSTRATION OF MASONIC TOOLS," you give a brief but correct account of the apt allusions of Mr. Charles Pearson in distributing the tools that had been used by the Lord Mayor in laying the first stone of Mrs. Pearson's studio, and Mr. Pearson's hand-

* We beg leave to differ on this especial point with R. L. ED.

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some range of parliamentary offices now building, and ask, in a parenthesis, "(is he a Brother?)"

To this proper question I answer—that he is not, although he well deserves to be enrolled in our Mystic Craft.

As I was among the select number who were invited to meet the Lord Mayor and Sheriffs, and other distinguished guests, at the subsequent banquet, I take leave to give you a few more particulars.

The buildings are designed by, and are erecting under the superintendance of Brother James Elmes, of the Lodge of Unity, No. 215, the biographer of that great and illustrious Master-Mason, Sir Christopher Wren. The contractor is Brother Riches; and among the company who surrounded the festive board, with Mr. Pearson in the chair, supported by the Lord Mayor and Sheriffs, and Brother Elmes as deputy chairman, were Brothers David Pollock, P.S.G.W.; Martin Sangster, W. M. of the Lodge of Unity, No. 215; Thomas Francis, of the Somerset House Lodge and of the Westminster Abbey Choir, who sang some splendid songs; James Walker, President of the Institution of Civil Engineers; D. M. Hill, King's Counsel; E. R. Moran; William Jerdan; John Shaw, Architect to Christ's Hospital; James Howell, Architect; H. Lonsdale Elmes, Architect; John Pink, Architect; Henry Bone, Enamel Painter; C. Turner, Mezzotinto Engraver, and many other eminent, scientific, and literary characters, who kept up the "feast of reason, and the flow of soul" in a most decorous manner, and broke up at an early hour, as wise and merry men should always do.

I am, dear Sir and Brother,

HIRAM, Jun.

TO THE EDITOR.

SIR AND BROTHER.—It having been carefully reported that the Grand Officer's Dinner Mess, or Club, is *not* a Masonic meeting, I respectfully beg to enquire how it happens, that, at the Mess, the documents not only from the Committee of General Purposes, but all other papers intended for the Grand Chapter are laid before the members. If they are not a Masonic meeting, surely good manners should prevent their assuming a right to *arrange* the course to be adopted in Grand Chapter.

The fact in proof of its being a Masonic meeting—is clear from the act of the very members signing the entry-book at the dinner table—and be it observed further, that many of them after hearing the business likely to come on, either do or do not enter Grand Chapter, as the subjects may appear to be interesting or otherwise. On an average, one-third, at least, of the Dinner Mess, or Club, who sign the book, do not take their seat in convocation.

I am desirous of trying a question at an early moment that may puzzle the ingenuity of some, and discover the qualification of others.

At the last convocation I was much amused at the tact and management exhibited; by the drawing out of some evidence, and the keeping back of other, until it became suitable for effect. This was unnecessary, and not *very* Masonic—five addresses too from one party is an infliction seldom endurable—and, as in this instance an erring Companion could not support his case—a kindlier mode of disposing of it would have been more congenial in spirit, however it might have lacked in legal argument.

I am Sir, yours fraternally,

A SOJOURNER.

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TO THE EDITOR.

Mr. Editor.—In answer to the complaint of your correspondent concerning the deficiency of instruction in the Royal Arch Degree, I have reason to believe that it arises from a want of the patronage of the Fraternity for Chapters of promulgation. It is not to be expected that those who are qualified to give instruction in this Degree will put themselves to the trouble of attending, when the Companions show indifference either by irregular or late attendance. For the information of your correspondent, and others who may feel inclined to avail themselves of the opportunity, I have to announce that the third Wednesdays in February, April, June, August, October, and December, are appointed by the Mount Sion Chapter, No. 169, for the purpose of promulgation. The Companions meet at the George and Vulture Tavern, Cornhill, on the third Wednesday in every alternate month, as above stated, at seven p. m. precisely, when any Companion of the Order duly vouched for, and properly clothed will be admitted.

George W. Turner, P. P. & Z.

Mount Sion Chapter, No. 169.

[We have much pleasure in giving publicity to Companion Turner's communication.—Ed.]

TO THE EDITOR.

Dear Sir and Brother.—As a friend to the proposed Asylum for Aged Freemasons, I beg leave to suggest a plan by which the fund now raising for that institution, may be not only beneficial in its present infant state, but may prove a source of a continued sum being annually raised towards its support hereafter. The plan I would recommend is, that several Lodges of Instruction be opened at different parts of the metropolis, under the sanction of such Lodges as at the present time have not any; these Lodges of Instruction to be free to those Brethren belonging to the regular Lodge sanctioning the same. Brethren from other Lodges to pay a joining fee, such fee, with the sum of three pence, which may be collected from every Brother on each meeting of the said Lodge of Instruction, to be solely applied towards the general fund, for the benefit of the Aged Masons' Asylum; the business of the said Lodge to be regulated as usual, &c.; and such Lodges of Instruction to be called the "Ancient Masons' Lodge of Instruction," No. 1, 2, 3, and so on, under warrant or sanction of Lodge No. —. The application of the funds of the said Lodge to be stated specifically as an article in its By-laws, &c. Having said thus much, I leave it at your disposal, feeling convinced if the plan should meet with your approbation, you will lose no time in forwarding the plan I have proposed.

With respect, dear Sir and Brother,
I remain yours truly,

March 4, 1837. John Harris, P. M.

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MASONIC INTELLIGENCE.

BOARD OF STEWARDS

WHO CONDUCTED THE ANNIVERSARY FESTIVAL OF THE M. W. G. M. HIS ROYAL HIGHNESS THE DUKE OF SUSSEX, K. G. ETC., AT FREEMASONS' HALL, ON THE 27TH OF JANUARY, 1837.

R. W. Bro. the Right Hon. Lord Monson .	No. 324	*President.*
Brother Joseph C. Bell. W. M.	108	*Vice Pres.*
" Richard Lea Wilson	G.S.L.	*Treasurer.*
" John P. Acklam, W. M. . . .	8	*Secretary.*
" Frederick W. Bossy, S. G. D.		
" Henry Perkins, G. Sword Bearer, S. D.	No. 6.	
" Richard W. Jennings, Ast. G. Dir. of Cer.	2.	

Br. William E. Walmsley	No. 1	Thomas Brown . . .	No. 116
" Cambell W. Hobson . .	2	George Dickenson, W. M.	201
" John A. Adamthwaite, P.M.	14	John Savory	233
" Stephen Price	32	Edward W. Salomonson .	269
" J. P. Paravicini . . .	37	Zachariah Watkins, W. M.	318
" Wm. Thodey Smith, J. D.	113		

BOARD OF STEWARDS

WHO CONDUCTED THE FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS, ON THE 8TH OF MARCH.

Brother William Staveley . . .	No. 1	*President.*
" Stephen Price, P. M. . . .	32	*Vice President.*
" John Braithwaite	4	*Treasurer.*
" James Walton, W. M. . . .	72	*Hon. Secretary.*

Br. John George Children	No. 2	John Dubourg . . .	No. 108
" John Mitchell, jun. . .	6	John Mason, I. G.	113
" David Robinson Watts, J.W.	11	George Mallalue, P. M. . .	227
" S. W. Darke, P. M. . .	14	T. G. Sambroke	233
" Thomas Barker . . .	14	John Mortimer	324
" Owen Richards . . .	82	W. R. Kemp (Chapter.) . .	324
" Robert Hollond, W. M.	107		

BOARD OF GRAND STEWARDS.

Brother Samuel Cartwright	No. 324	*President.*
" W. Elyard Walmsley	1	*Treasurer.*
" J. C. M'Mullen	37	*Secretary.*

(*For General List, see page* 171, 1836, *vol.* 3.)

The Grand Festival is appointed to be held on the 26th of April.

THE BOARD OF STEWARDS

For the Girls' School, and for the Aged Masons' Asylum is not yet published. The former will take place on the 17th of May, and the latter on the 21st of June.

The Nore Committee have appointed the 26th of July for the annual excursion in aid of the Boys' School fund.

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FREEMASON'S HALL.

BIRTH DAY OF H.R.H. THE DUKE OF SUSSEX, M.W.G.M.

January, 27th 1837.

GRAND MASONIC FESTIVAL.

THE anniversary of the birth-day of the Duke of Sussex was kept yesterday under circumstances of unusual interest, arising from the recent recovery of sight by his Royal Highness, and the previous lapse of three years from the date of the last preceding celebration. A long and distinguished list of dinner-stewards gave promise of a crowded room, and not less of the utmost regularity and comfort—and in every expectation was hope confirmed by reality. Long before the customary period for taking the chair every place at the dining-tables, which filled the Hall at Freemasons' Tavern, was occupied by the Craft; and by the time the illustrious guest arrived, there might be reckoned a greater profusion of Grand and Provincial-Grand collars and decorations than we ever remembered to have seen at one time assembled.

PRESENT,

H. R. H. The Duke of Sussex, M. W. G. M.
C. J. Kemys Tynte Esq., *M. P.* Prov. G. M. for Monmouthshire, in the Chair.

Lord H. John Spencer Churchill, D. G. M. and Prov. G. M. for Oxfordshire; Hon. Twisleton Fiennes, for Kent; C. K. Tynte, Esq. (*M. P.*) for Somerset; Sir Andrew L. Hay, (*M. P.*) for Aberdeenshire; Col. Wildman, for Notts; Rev. G. A. Browne, for Cambridgeshire; S. Mc. Gillivray, Esq., for Upper Canada; H. R. Lewis, for Sumatra.

PAST GRAND WARDENS.—Stewart Majoribanks, *M. P.*; B. B. Cabbell; R. Percival; G. Stone; D. Pollock, Esqrs.

GRAND CHAPLAINS.—Rev. John Vane and Rev. W. Fallowfield.

GRAND SECRETARIES.—W. H. White and E. Harper, Esqrs.

GRAND DEACONS.—T. W. Bossy, Esq. and Dr. Crucefix.

PAST GRAND DEACONS.—J. Henderson; J. J. Moore; J. C. Buckhardt; R. Silvester; M. Zachary; B. Lawrence, Esqrs.

GRAND SWORD BEARER.—H. Perkins, Esq.

PAST GRAND SWORD BEARERS.—C. Simpson; J. Lawrie; J. Masson, Esqrs.

ASSISTANT GRAND DIRECTOR OF CEREMONIES.—Jennings, Esq.

GRAND ORGANIST.—Sir George Smart.

Hon. Fox Maule; Hon. T. Saville; H. F. Stephenson, Esq. &c. &c.

PROVINCIAL GRAND OFFICERS.—George Goldsmith; W. Halton; L. Thompson, Esqrs. &c. &c. and about 220 other members of the order.

The galleries were filled with ladies who, in natural beauty, or in the elegancies of costume, might fairly vie with the most select assemblies.

On the entrance of their illustrious Grand Master, the brethren testified by the most enthusiastic plaudits their gratification at his recovery, and public re-union with the Craft, and he took his seat on the right of the Chairman evidently affected as well as gratified at the reception.

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After the cloth was removed, the *Benedictus* was very beautifully sung by brothers E. Taylor, T. Cooke, Robinson, Fitzwilliam, and Collyer, and the Masters Coward. Sir George Smart presided at the piano in the subsequent musical introductions.

On proposing the health of his Majesty, the chairman observed that while in many other kingdoms there may be jealousies between the King and the people, yet in this happy country none such existed, and the King is the "patron of our Order" in which character he had the happiness to propose the toast. It was received with every demonstration of regard and loyalty. "God save the King" was then sung by the musical brethren, the whole company joining in chorus, in which the noble Duke bore a part with evident gratification.

The Chairman then gave "The Queen," adding, that in doing homage to the many virtues that adorn that illustrious lady, the meeting would not forget that she had deigned to become the patroness of the Royal Freemasons' Female School.—(Cheers.) Glee—"Here's a health to the King and the Queen."

In announcing the next toast, the Chairman said that he felt exceeding difficulty, from his incapacity to do justice to its merits. He perhaps might have been better able to have fulfilled that duty, if he were not, in some measure, deterred from its full performance by the presence of the illustrious individual who was its object.—(Cheers.) He could, however, declare to their truly noble guest, that he felt, and was sure every member of the Craft felt, the most unfeigned gratification at his presence.—(Cheers.) They had all prayed most earnestly for his recovery—they were now as deeply grateful that their prayers had been realised.

The prayer of Masons and of millions besides Masons, had been received with favour, and we have now to celebrate the anniversary of his birth-day; and may he long enjoy such meetings as this. There breathes not a Mason that ever can forget the benefits he has conferred upon them. Let us remember that suffering by illness he did not forget us—he was never deterred from furthering our interests. There is a theme on which, however, I must not dilate, because I feel that his noble and delicate feelings could not approve all that I would utter in my gratitude, and also if I continued any longer, I should delay your own expression of enthusiasm at the toast which is to the health of H. R. H. the Duke of Sussex, M. W. G. M. and many many years of happiness to him.—(Long continued cheers.)

The Royal Duke rose, evidently affected by the reception he had experienced, and the recollection of previous seasons of festivity and Masonic intercourse enjoyed in that hall. "I rise," said he, "under considerable emotion, and hope if by any chance I should break down in my address, it may be attributed to the extreme sensibility by which I am agitated. There are such a variety of ideas forcing themselves upon my mind, that it is difficult for me to select or arrange them, and I must therefore take them as they present themselves, and follow them out as their tide may direct. Sensations of a conflicting nature blend together in my bosom—gratitude and regret, sorrow and enjoyment. In looking round upon this meeting, my first impression is that in my own case something like a miracle has been wrought—by the blessing of Providence my sight has been restored; and most deeply do I feel the debt of gratitude I owe to the Great Architect of the Universe for its restoration, and next to that Divine power, to the worthy instrument by whose immediate assistance

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the cure was wrought. Mine is, however, still but a light obscure, the strength of which does not enable me to discern the form of any individual, of that part of our community who heighten the value of our proceedings by witnessing them from the galleries, and add to our happiness by their presence.—(Cheers.) This is a lesson to me, showing me the value of what I have regained, but admonishing me not to look further than I ought. I am informed that there is hardly a lady in those galleries, who is not connected, by blood or sentiment, with some Brother Mason who is present.—(Hear, hear.) In this they evince their participation in our happiness and wishes. They come with us to the door of the holy temple, there they wait our return, and give us a cheerful and ready welcome when we join them again. Quite sure am I after our Masonic meetings we are not the less welcome.—(Cheers.) Turning to those by whom I am surrounded, I earnestly assure them that I feel most sensibly their kindness in meeting me here this day, many I know to their extreme inconvenience, and some have even left their beds to meet me with congratulation. I feel the compliment both as a Mason and as a man. In reflecting on the occasion of this Fraternal meeting, I cannot forget that its peculiar feature is the celebration of my natal day, and that at my time of life, and in my situation, I should be warned that the sun is going down, and although I can look at it quietly, still it is a warning. And looking round upon those who are here assembled to greet me, and full, as is the hall, how many are the pleasant faces and warm hearts that have passed away from among us, since I last met the Craft on such an occasion; within the brief period of three years! Darkness overtook me, but the LIGHT is restored, and I again address you—to detail what my sufferings have been would be a long story. HE who presides over all vouchsafed His protection to me; and this I tell you with thankfulness, that when the operation was performed, the beautiful flood of light burst upon me. Most forcibly was that emphatic expression of Holy Writ brought to my recollection, the instant I regained my sight—"AND GOD SAID LET THERE BE LIGHT, AND THERE WAS LIGHT. Nor will the first objects I beheld ever pass from my mind, they were the clouds and the sunshine; the sentiments they produced I will not attempt to describe, because it is indiscribable.—I feel that I am greeted by many kind faces, my calendar however reminds me that many a warm heart and happy face that almost ever presented itself are not now here!—that is painful to reflect upon; but they have met their reward above. I have now occupied the chair of Grand Master twenty-five years, and am arrived at that age when the recollection of sixty becomes lost in the encounters of sixty-five; but I feel nevertheless, that my heart is as young and as warm as ever; and as long as it retains your trust, your esteem, your confidence, and your affection, the last drop that flows from that heart shall be devoted and delegated to you.—(Long continued cheers.) The worthy brother who proposed my health said that, even in sickness, I had not forsaken the interests of the Craft; but my regret was ever that I could not be more actively engaged in the service of Freemasonry, and most of all did I lament that I could not aid the M. W. G. M. for Ireland, the Duke of Leinster, one of the most active and honest of Masons, in his successful efforts to prevent a ban being placed on our Brethren in that country, whose loyalty is as undoubted as yours. You have always treated me with confidence and kindness—I think I may say that I never abused them, at least willingly I never did—to err is human—and whenever an error is known to

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be involuntary, it should always be excused. I have come amongst you with feelings of gratitude and intense anxiety; but they almost unman me. The departure of friends cause an awful blank - and so many other ideas press upon me—such as the remembrance of the great good that has been effected in this room; the spirit of intelligence that has therein advanced—by which vice has been prevented; and let me add also, that no social virtue has been neglected. The entrance into such a place when such principles reign causes a holy sensation, which proves that good actions and good works are blessings flowing from the comprehensive examination of Masonry. May the GREAT ARCHITECT OF THE UNIVERSE instil into the heart of every Mason a deep sense of his might and mercy.

I shall thus close my address to you, invoking His blessing upon you all—and when it shall come to your turn to be called away—may you feel that hope which every well-regulated mind can alone rely upon."

The impression made on the meeting was in perfect harmony with the address, and was manifested by the utmost attention, and, with one or two exceptions, a marked avoidance of approbatory interruptions.

The favourite glee and chorus, written and composed by Brother Taylor, were then sung, and received with loud and repeated applause:—

"The warrior exults in his deeds of renown"

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

The following toasts were drunk previously to the conclusion of the festival:—"The Princess Victoria, and the other members of the Royal Family." Song—"The Kiss." "Lord Dundas, Pro-Grand Master." Absent from family affliction. "Lord John Churchill, Deputy Grand Master." I should, said the chairman, have called upon you to drink to his Lordship's better health; his zeal is well known to you all; and although I have had but little conversation with him to-day, I believe he is nursing himself that he may give you a long speech.

Lord John Churchill, in reply, stated that those who knew him as well, if not better than the chairman, were aware that he never made long speeches. He therefore should only congratulate the M. W. G. M. on his return to the Craft; and, concluded his Lordship, "most heartily I thank you for myself." (Cheers.)

"The Grand Lodges of Scotland and Ireland."

Sir A. L. Hay returned thanks for the Grand Lodge of Scotland. "To me it is an honour to have met the illustrious Grand Master of England; would that all my countrymen could but have heard the warm-hearted and noble sentiments of His Royal Highness. His popularity in Scotland is as great as in England or elsewhere; they would hail with delight the result of the day, for the Sons of Caledonia well know what is due to generous sentiments. A Prince like your Grand Master, regardless of the situation in which he is placed, otherwise than to exhibit in character what becomes the patriotic, noble, and conscientious citizen of the world, is an example to all mankind."

Lord John Churchill returned thanks on behalf of the Grand Lodge of Ireland—he was entitled to take this task upon himself, as an Irish Mason, having been elected a member of the Victoria Lodge, Dublin.

"The Provincial Grand Masters." C. K. K. Tynte, Esq. then rose—"It has so often been my good fortune to address my Brother Masons, that I can add a little that is novel. I know no sentiment more

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strong than that by which I am bound on the present occasion to express, in regard to the especial happy cause of our meeting here, and I beg you to accept our personal gratitude, as well as an assurance of fraternal regard on the part of our several provinces, and that should any who are now present be disposed to visit them, that the hand of fellowship will be held out with a courteous and hospitable welcome. One circumstance I cannot overlook, and you will agree with me in the feelings it creates; that the leading feature of this day's happiness is the opportunity we have of expressing our deep gratitude to our beloved Grand Master, for whose restoration we have all united in prayers to the Highest. There is another circumstance, personally to me, of very stirring emotion; it is, that my son should be presiding here to-day; that he as chairman should be on the one side, and myself on the other side of that great and good Mason. I will answer for my son, that his emotion is as heartfelt as my own—it is a peculiar happiness to find two generations thus circumstanced. (Cheers.) I thank His Royal Highness for the great favours shown to me and mine, and to prove that we are not ungrateful, we endeavour to implant a sense of his bounty on the minds of the younger branches of our family. There are two young Lewises of the third generation, whom I look forward one day to introduce to bear their share of labour in the Craft. I will simply add, "do thou likewise," and thus conclude our grateful thanks on the part of all the Provincial Grand Masters. (Great applause.)

"The Chairman," proposed in an extremly appropriate speech by the Duke of Sussex. "Brethren, you are aware that this is my first appearance since my indisposition, therefore with your leave I will economize, and shortly make my bow and retire. Before I do so however, I must frankly compliment the Stewards of the day for their very great attention, but the toast itself I would resign to the care of the chairman; as also another which I have so frequently given and with so much pleasure, I mean the ladies. Nothing but the warning of indisposition would allow me to commit the full expression of my feelings into other hands, but the fair guests will excuse me.

"I now propose the health of the worthy chairman. We have heard that I am supported by two generations; we have been reminded to do likewise, and it seems there is a probability that by next year we shall declare a premium in favour of this society. This looks well. (Great cheers and laughter.) In zeal our Chairman does not yield to any; he told you that the Deputy Grand Master was nursing himself to deliver a speech: and sure enough, after the Scotch Provincial Grand Master had acknowledged the compliment on his part, the Deputy Grand Master rose no doubt to your astonishment as an Irish Mason, and thus he proves how good humour can ever regulate order. The musical department has been most effective; the grace after dinner I never heard more beautifully given. I trust in future you will observe the same order that you have observed this day—example forms a precedent. Go on this pleasing course, and you will prosper. May it please God that I may be permitted to meet you next year in good spirits, and may our ranks not be thinned. I now propose to you the health of the worthy Chairman, with three times three." (Loud applause.)

The departure of the Duke of Sussex, took place after the Chairman's health had been drunk; it was marked by the same demonstrations of respect and attachment that greeted him on his entry.

The Chairman proposed again "the better health of the Duke of

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Sussex," and let it be given before his chariot wheels shall leave the door. (Drunk most enthusiastically.)

In the course of the evening the Chairman announced that the Festivals for the Masonic Charities (when are we to add, as the same matter of course, the Masonic Asylum ?) would take place for the Boys' School on the 8th of March, and the Girls' School on the 17th of May. May they both have the patronage of a strong and zealous Board of Stewards; we had the pleasing experience last year of knowing the immense amount of good to be done by early and extensive co-operation.

"The Stewards of the day. We are all greatly indebted to them, and I am especially charged by the Grand Master to express his thanks to them for their admirable arrangements."

Brother Bell (Vice President of the Board of Stewards) rose and addressed the company. "The indisposition of the Noble Lord (Monson), the President, compels me to return thanks; the cause I deeply regret concerning his Lordship's health, and also from the loss that the anticipated pleasure which the Noble Brother's presence inspired, would be greatly felt. I feel at a loss adequately to express my own sentiments, and still more so on the part of my brother Stewards, who had looked forward with anxious hope to this auspicious day, and have witnessed with happiness and delight, their Grand Master restored to the most cherished Festival of the Craft. The perfect unanimity that prevailed among ourselves had secured co-operation, and we have eagerly siezed the opportunity to do justice to the fair guests who have honoured us by their presence. The approbation of the company has ensured our reward, and the high compliment of the Grand Master, offered through the courtesy of the Chairman, demands the gratitude of myself and my brother Stewards. (Great cheering.)

"The Ladies." We must drink this toast as Masons and as men. Look at that gallery; at the eyes that beam there; at the cheeks that bloom there. I hardly dare trust myself with the full expression of my sentiments at the graceful display before us. We thank the ladies for their attendance, I am reminded of an old couplet in a Masonic song that is not inapplicable—

"No mortal can more—the ladies adore
Than a free and an accepted Mason."

The address was followed by loud and vehement cheering, during which the ladies gracefully courtseying to the company, retired from the gallery, and at the same time the Chairman and Grand Officers left the hall.

The great anxiety to witness the re-appearance of the Grand Master in social intercourse with the fraternity, had caused not only a more than usual attendance of the brethren, but the tickets to the ladies' gallery were in much greater requisition; we believe there was not one issued but found its way for presentation at the door, and when the Chairman entered the glee-room, he was accompanied by so many friends, as to fill the room almost to inconvenience; and the duties which devolved upon the Ladies' Stewards became most difficult, so much so, as to require the assistance of several others. The musical brethren were in excellent tone, and the ladies expressed themselves most highly gratified; but we are desired by several of them to express their thanks for the very polite and unceasing attention of the three Ladies' Stewards, who throughout the day were so assiduously, and we feel certain, so happily employed in carrying into effect the wishes of the Board. If we have failed, as we

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fear we have, in conveying a due sense of the ladies' directions, Brothers Jennings, Walmsley, and Watkins will plead for us in their respective circles.

The Board of Stewards have since met to close the final labours of this happy day, Lord Monson, the President, continued too ill to attend, and wrote to the Board accordingly. A letter was also received from the Most Worshipful Grand Master, conveying in a most gratifying manner his approval of the proceedings of the Board, and very graciously thanking them for the very marked attention they had paid to his comfort.

To commemorate the return of His Royal Highness to the social meetings of the Craft, the members embodied themselves as a standing Board, and agreed to meet annually within a week after the 27th of January. FINIS CORONAT OPUS.

ASYLUM FOR AGED AND DECAYED FREEMASONS.

SUB-COMMITTEE—MONTHLY MEETINGS.

11 *January.*—The Treasurer reported that he had received a letter from Brother Eales White, intimating that the Lodge of Sincerity and Unanimity at Taunton, No. 327, had most liberally voted the sum of fifty pounds in aid of the funds of the Asylum, and a further annual subscription of two guineas, to commence from the time of laying the foundation stone. Brother E. White, in his letter, breathed the most fervent prayer for the success of the institution, and offered his services generally as collector for his division.

A communication was read from a Brother of 280, Tiverton, promising to bring the subject of the Asylum before their meeting.

The thanks of the committee were unanimously voted to Brother Eales White, and his valuable services recommended to the next general meeting for some mark of their approbation.

8*th February.*—The Treasurer reported that the liberal vote of 50*l.* by Lodge 327, had been unanimously confirmed, and also that Brother Partridge, one of the trustees, had paid into his hands the first dividend arising from the funded property of the institution.

The following letter was read and ordered to be entered on the minutes.

9, *Charles Street, St. James's Square,*
7*th February,* 1837.

Dear Sirs and Brothers—The interest which the Craft have felt in the success which has attended our laudable exertions for the erection of an Asylum for aged Masons, has been approved by all who are desirous that the pure principles of our Order shall be fully exemplified and made manifest to the world. I consider the object of our solicitude and prayers is now beyond the possibility of failure. Our deep and lasting gratitude is due to many brethren, who have toiled hard in this truly Masonic cause, but more particularly to our friend and Brother Dr. Crucefix, who has, night and day, through evil and good report, (without dismay) so fought the battles and defended the interests of the Asylum, as to demand a more lasting token of our thanks than mere words. I have therefore the pleasure to inform you, that our present Treasurer, Dr. Crucefix, has sat for his portrait to Brother Moseley, who has, I

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think, succeeded in giving a very good likeness of our friend upon canvass, highly creditable to him as an artist.

The portrait I humbly venture to beg the governors of the Asylum to accept, as a memorial of my personal respect and Masonic gratitude. I have entrusted it to the custody of my Mother Lodge (the Burlington, No. 113), who will deliver it up as soon as the board-room of our Institution shall be in a state to receive it.

I remain, dear Sirs and Brothers,
Your faithful Servant,
WM. HALTON.

To the Sub-committee
of the Asylum for Aged Freemasons.

Resolved, that the Sub-committee have great pleasure in accepting Brother Halton's truly fraternal present of the portrait of their indefatigable Treasurer, and hope it will stimulate the brethren to exertions similar to the worthy Doctor's, to procure a suitable board-room to receive his present.

Resolved, that a copy of the above resolution be forwarded to Brother Halton, with the thanks of the Sub-committee.

Resolved, that a general meeting of the subscribers be convened for Friday, the 24th inst. on especial business.

Resolved, that in consequence of the meeting of the Sub-committee in March, falling on the day fixed by the M. W. Grand Master for the festival of the boy's school, that it be adjourned until April.

Resolved, that the annual festival in aid of the funds of this institution do take place on the 21st. of June next.

GENERAL MEETING.

Friday, February, 24th.

Present—Brother, R. T. Crucefix, *M. D.* in the Chair.

Brothers—Bell, Field, Moran, Staples, Chandler, Williams, Whitmore, Clark, Osborne, Wright, Watkins, Kincaid, Whisson, Goodwyn, Green, Halton, Bickford, Turner, Clarke, Rowe, Spencer, and Begbie.—Farnfield and Pitt, Hon. Secretaries.

The minutes of the several meetings of the sub-committee were all read and confirmed.

The report of an audit-committee was received, and ordered to be entered on the minutes, by which it appeared that, besides the funded property, there remains in the hands of the

		£.	s.	d.
Banker	-	100	0	0
Treasurer	-	35	3	5
		135	3	5

Resolved unanimously, that the general committee beg to acknowledge the munificent donation of 50*l.* from the Lodge, 327, at Taunton, and most sincerely thank them for their warm-hearted and fraternal co-operation.

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"Resolved unanimously, that in consequence of the invaluable services and hearty co-operation of Brother Eales White, of the Lodge 327, in aid of the projected institution, he be considered an honorary life-governor, with the full privilege of voting upon every occasion."

"Resolved unanimously, that the general committee receive with much satisfaction and pleasure the grateful present of Brother Halton, of the portrait of their treasurer."

The chairman in a very elaborate address called the attention of the meeting to the existing state of the institution, and requested their opinion as to the propriety of bringing the subject before the Grand Lodge, whereon the following resolution was unanimously adopted. "That this meeting do consider it advisable to bring the question of the Aged Mason's Asylum before the Grand Lodge, and accordingly resolve, that the sub-committee shall take the necessary steps to effect this object as soon as they can do so effectually."

The stewards list for the approaching festival contains, already, representatives from the following Lodges:—

Grand Master's, British, Tuscan, Emulation, Neptune, St. Michael's, Felicity, Peace and Harmony, Regularity, Moira, Burlington, Temple, St. John's, 196, St. Andrew's, St. Mary's, Ionic, Lion and Lamb, St. Paul's, Unions, Bank of England.

The following notice will give evidence that the fraternal *corps dramatique* were earnest in their determination to maintain their 'vantage ground; we place the play-bill before our readers; modest and unassuming, it was the better calculated to win from the ladies a rapturous welcome.

NEW STRAND THEATRE,

AMATEUR PERFORMANCE BY MASONIC BRETHREN,

Licensed by the Right Honourable the Lord Chamberlain.

THE AGED FREEMASONS' ASYLUM.

The stone is laid—the Temple is begun—
Help! and its walls will glitter in the sun!

On MONDAY the 13th of FEBRUARY, 1837,

WILL BE PRESENTED

TWO FAVORITE BURLETTAS.

AN OCCASIONAL ADDRESS WILL BE SPOKEN.

Singing between the Pieces.

The performance, being in aid of the funds for the erection of a home for the age-stricken and depending Mason, an appeal is confidently made to the active sympathies of the Craft, that the high design may be perfected, and the last crowning grace be given to the bright pillar of Masonic Charity!

The cause, whilst it stimulates the uninitiated to the practice of a most difficult art, will, it is believed, soften the asperities of criticism, and awaken the kindest construction of, at least, good intentions.

In our last number, we made honorable mention of our friendly amateurs; our praise was honest, because it was merited. The pieces selected were not difficult, and were well adapted to the peculiar talents of each performer.

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On the last occasion, there were difficulties to encounter; the "Poor Gentleman," is the least forcible of Colman's efforts; the humour is not rich, the sentiment maudlin and mawkish—"King Charles the Second" also did not promise to be a smooth fit; the recollection of Ellen Tree, Charles Kemble, and Fawcett, was not worn off; and yet, with all this up-hill work against them "our volunteers boldly ventured to the task," and well sustained their characters—criticism yielded—beauty applauded —and the cheerful welcome of hands and heart, gave both ease and spirit to their efforts. The whole performance went off with perfect success, and at the conclusion, when Lieutenant Worthington addressed the audience in the Epilogue, the words:—

"And if to night our efforts should succeed,
Then the "Poor Mason" will be rich indeed:"—

were rewarded by one general shout of applause. Douglas Jerrold's beautiful address was recited, and Brother Wilson (of Drury Lane Theatre) sang the pathetic words of "John Anderson my Joe."

The curtain again must fall; but, we shall most anxiously wait for the prompter's ring, to welcome anew our old favorites.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

We have no particular minutes to record; the children have suffered less than similar establishments from the prevailing epidemic, and are altogether doing well, as to health and improvement.

Great anxiety is felt, by his Royal Highness the President, and the House Committee, that the ensuing Festival, on the 17th May, should be numerously attended; when it is to be hoped, that the liberality of the Stewards and their friends, will be such, as to preclude the too probable necessity of selling out a part of the Funded Stock; and thereby, causing the number of orphan candidates to be limited.

ROYAL MASONIC SCHOOL FOR BOYS.

Since our last, we have no particulars to record; that the pecuniary state of this excellent Institution is fully equal to its requirements, we feel heartfelt pleasure in proving, by the following account of the

FESTIVAL,

which was held on the 8th of March, at Freemason's Hall,

The Rt. Hon. and Rt. W. Br. Lord Dundas, Pro-G. M. in the Chair, supported by Lord H. J. S. Churchill, Deputy Grand Master; Brothers Percival, Grand Treasurer; Cabbell, P. G. W.; Vane, Grand Chaplain; D. Pollock, P. G. W.; Harper, G. S.; Crucefix, G. D.; Savory, Moore, P. G. D.; Masson, Laurie, P. G. S. B.; and a large number of other distinguished Members of the Craft.

After the removal of the cloth, the Chairman gave "The King, the Patron of the Order, and of this Institution." Received with loud cheers.

Song—"God save the King."

"The Queen and the Royal Family" was welcomed with equal demonstrations of respect and attachment.

Glee—"The King and the Queen."

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The Chairman, in proposing the succeeding toast, said he was quite sure that, in offering it to the attention of the meeting, all who heard him, would participate in the regret he felt at the absence of its object; and he was equally sure that his Royal Highness felt quite as much sorrow as they could do, at being prevented from presiding on an occasion of so much interest to him and to them. The toast he had to give was—"His Royal Highness the Duke of Sussex, the M. W. G. Master, and President of the Institution."—(Loud and continued cheers.)

Glee—"The warrior exults in his deeds of renown."

Lord John Churchill then proposed the health of "the Most Worshipful Pro-Grand Master," which was responded to with very hearty cheers.

Lord Dundas, in returning thanks, expressed his gratitude for the manner in which his health had been received, coupled as it was, by the worthy Brother who had proposed it, with congratulations on his recent recovery from indisposition. He regretted that he had been unable to attend the last Quarterly Meeting of the Craft; and concluded by proposing the health of a Mason not more zealous than himself, but more active and vigorous, because younger, and in all respects diligent and efficient—he meant Lord John Churchill.—(Loud cheers.)

Lord John Churchill returned thanks.

Glee.

"The Grand Masters of Scotland and Ireland."

Song—"Black-Eyed Susan," by Brother Hawkins.

"The Vice-Presidents of the Institution."

Song by Brother T. Cooke.

Brother B. Cabbell returned thanks on behalf of the Vice Presidents of the Institution. He expressed the deep anxiety he felt for the maintenance of an Institution at once creditable to Freemasonry, and of the utmost benefit to society. He was convinced, that whilst all would subscribe to the wish of seeing joy and gladness in every countenance, they would also agree that virtue was to be found in every heart; and to that feeling of honorable desire to maintain so noble a Charity, he would leave its advocacy.

Lord Dundas then gave "Prosperity to the Royal Masonic Institution for Boys."—(Loud cheers.)

The Boys, to the number of Forty-two, then paraded the room, led by the Stewards of the day, and the various Officers who render their gratuitous assistance to the Charity. After which they were addressed by the Chairman, chiefly with a view of calling the attention of the Brethren to the object of the Meeting, which his Lordship performed in a simple, expressive, and as the result of the proceedings proved, a very successful manner. His Lordship concluded, by proposing the health of Brother Thomas Moore, to whom the Institution, and society at large, are so much indebted for his exertions in aid of the Charity.

Brother Thomas Moore returned thanks. He congratulated the Meeting on the increased support the Institution had received, a proof of the estimation in which it was held. The worthy Brother then entered into several interesting details respecting the conduct of the children, and the finances of the Charity, to the evident satisfaction of all those who heard him. Before he concluded, Brother Moore adverted to the advantage derived by the Institution from the annual excursion maintained by Brother Coe, and other zealous Brothers, and bore the most pleasing testimony to the ability and industry displayed

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by the Secretary, Brother Thistleton. He concluded by proposing the health of "Brother Coe, and the Brethren who managed the annual excursion to the Nore."

Brother Lythgoe called the attention of the Brethren to the conduct of such of the Boys as had distinguished themselves in the past year. The subscriptions were sufficient to warrant a hope, that the erection of a building was not an improbable object to obtain, if permission were granted; (in this sentiment we cordially join, and trust that the Asylum for the Aged Mason, may prove the means of ensuring a home for the Boys also.)

Brother Coe returned thanks for the honor which had been conferred upon him by the kind association of his name with the prosperity of the Institution.

"The Masonic Institution for Girls."

Song by Mr. C. Taylor.

"The Auditors and Committee."

Song by Brother Hawkins.

Brother Lythgoe, by permission of the noble Chairman, then addressed a few observations to the Brethren, respecting the finances of the Institution, and called particular attention to the fact, that several Ladies were Governesses.

The report of subscriptions having been read by the Secretary, the health of "the Stewards," and that of "the Ladies," were drunk, after which we took our departure.

In all there were about 150 Brethren present, who evinced their zeal in behalf of the Institution, by very liberal contributions of above 370*l.* towards its funds. The musical department of the entertainment was most ably conducted by Brother Sir George Smart, Grand Organist, who presided at the piano, and was assisted by Brothers Hawkins, T. Cooke, Hobbs, Charles and Edward Taylor, and two choristers from Westminster Abbey. And on the whole, the evening passed off with the utmost harmony and satisfaction, both in the Hall, and in the Ladies' Room, where the fair visitors were entertained by a Concert, by the Musical Brethren.

We have to return our best thanks to those Stewards, who so obligingly favoured us by Ladies' Tickets; which was the more complimentary, as the kindness was intended to avert the disappointment at not receiving them from the Board.

ABSTRACT OF ACCOUNT FOR 1836.

Receipt.

	£.	s.	d.
To balance from last audit	1	7	1
His Most Gracious Majesty the King—Patron	10	10	0
One year's Interest of Stock	180	5	0
Grand Officers' Dinner Club	10	10	0
Board of Grand Stewards, 1835	5	17	3
Freemasons' Quarterly Review	2	2	0
Nore Excursion	52	18	6
Masters and Past Masters' Club	3	3	0
General Subscriptions and Donations	708	12	6
	£975	5	4

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Expenditure.

By Amount paid for Education and Books to Christmas, 1836	194	12	1
Apprentice Premiums	25	0	0
Clothing—Mr. Dolan, Tailor	90	6	0
Mr. Richard White, for 53 Caps	5	14	10
Messrs. Johnson and Co. for six Caps	0	13	6
Messrs. White and Greenwell, for Linen	15	13	0
Freemasons' Girls School, for making Shirts	6	6	0
Messrs. T. and E. Monnerey, for Stockings	6	18	0
Mr. Hopkins, for Boots	25	10	0
Messrs. Cuff and Co. for Meetings	3	10	0
Printing and Stationery	29	13	0
Secretary—One Year's Salary to Michaelmas, 1836	40	0	0
Allowance for Office to Ditto	10	0	0
Petty Disbursements, including Advertisements, &c	12	16	0
Collector—One Year's Commission to Lady-day, 1836	25	0	0
Messenger—One Year's Salary and Allowance to Christmas, 1836	16	10	0
	508	2	5
By purchase of 300*l.* New 3½ per Cents	298	17	6
Balance in Treasurer's hands	168	5	5
	£975	5	4

EXCURSION TO THE NORE,

WITH PERMISSION TO VISIT ONE OF HIS MAJESTY'S SHIPS,

(BEING THE THIRTEENTH)

In Aid of the Funds of the above Institution, in that Elegant and Commodious Steam Yacht,

THE VENUS, CAPT. MAYBANK,

On WEDNESDAY, the 26th of JULY, 1837.

Tickets 7s. each, to be had of the Committee, as under:—

Brother Lythgoe, P. M. Castle Lodge of Harmony, 27, *President.*
" Patten, P. M. Jordan Lodge, 237 . . . *Vice-Pres.*
" Coe, P. M. Lodge of Peace and Harmony, 72 . *Treasurer.*
" Barnes, Sen. P. M. and Br. BARNES, Jun. S. D. Kent Lodge, 15 . . . . . *Hon. Secs.*
" Wray, P. M. Lodge of Peace and Harmony, 72, *Hon. M. C.*

Br. Dr. Crucefix, J. G. D.		Burling - - - - - -	No. 72
" Philipe, sen. P. M. -	No. 7	Hoare, P. M. - - - - - -	72
" Philipe, jun - - - - -	7	Clifton - - - - - - - -	72
" Davenport, P. M. - - -	9	Walmsley, P. M. - - -	76
" Rackstraw, P. M. - - -	9	Fuller, P. M. - - - - -	112
" Kelly, P. M. - - - -	13	Riddall, P. M. - - - -	164
" Lewis, P. M. - - - -	15	Sargeant, - - - - - -	165
" Wilson, P. M. - - -	19	Thiselton, P. M. - - -	166
" Simons, - - - - - -	21	Rule, S. W. - - - - -	227
" Simpson, - - - -	53	Nesbit - - - - - - -	228
" Brooks, P. M. - - -	72	Price, P. M. - - - - -	229
" Benningfield - - - -	72	Speed, P. M. - - - - -	257

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For the Accommodation of Passengers, they will be embarked and landed, free of Expense, at the London Bridge Wharf, without the use of Boats, from 7 till 8 precisely, and will be received at Rotherhithe, Limehouse Hole, Deptford, Greenwich, Blackwall, and Woolwich.—No Person will be admitted on Board without a Ticket.

Refreshments may be obtained of the Steward on moderate Terms.

*** No Collection whatever will be Permitted.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, FEBRUARY 1, 1837.

Present.

E. C: M'Gillivray, Pollock and Moore, *M. D.* as Principals.
White, E., Harper, N., Bossy, S. B., Crucefix, St. B.

and several other Past Grand Officers and other Principals of Chapters.

A message was delivered from Companion Lord John Churchill, expressing that severe illness prevented his attendance—it was received with sincere regret.

After the report from the committee of general purposes was read, the Convocation proceeded to an inquiry into the late election of third Principal of a London Chapter.

Companion Pollock desired to be informed by scribe E. whether a party having served the office of Assistant-sojourner, was qualified for election to the third chair, and was answered in the affirmative.

He then requested that a letter which was reported to have been received from the third Principal in excuse for his non-attendance, should *not* be read until the second Principal, who was in attendance, had given his evidence.* The second Principal entered upon his explanation, regretting the absence of the Z of the Chapter, and expressed his unqualified conviction that the Companion who had received the greater number of votes, had never been appointed as A. S. by the P. S. and consequently was ineligible for election to the third chair.† Companion Pollock then desired that the letter of the third Principal should be read.

The scribe of the Chapter was then requested to give his evidence, which confirmed the substance of the third Principal's letter. Companion Pollock then moved that the election to the third chair of the party having the most votes was due and valid. The propriety of the arguments that had been adduced, was questioned by a Companion, as having the appearance of preconcerted arrangement; and unless he was told the contrary, he should beg the Convocation to pause before they hastily condemned the conduct of a Companion, who, however inadvertently he might have acted, yet was evidently impressed with a consciousness that he was acting rightly. First he should wish to enquire if the letter of the third Principal had or had not been the subject of discussion elsewhere, as if so, it was

* This was acquiesced in, or rather was not opposed.

† It should be observed, that the votes were for the A. S. 6; for another Companion 2; but upon the presumed ineligibility, the Z declared the election to have fallen upon the Companion with the least number of votes.

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hardly correct to act upon circumstances of which the Convocation were ignorant; next it should be observed, if the appointment of A.S. was a qualification, that there had not been a public printed promulgation thereof; and thirdly the appointment, if it took place, was not he understood entered upon the minutes of the Chapter. Companion Pollock stated his opinion to be, that it was *not absolutely necessary*, that the nomination of Assistants by the P. S. should be *publicly* stated—the proof of having sat as such being sufficient. The scribe of the Chapter then stated, that no entry of Assistant-sojourners having been made for several years in the Chapter, led him to think it unnecessary in the present case. The evidence having concluded, the Convocation decided the election of third Principal to be in favour of the Assistant-Sojourner, he having received the majority of votes.

Companion Crucefix then suggested that the Convocation should record their opinion, that it was essential to the discipline of the Order, that all Principal Sojourners should take care that the names of those whom they shall appoint Assistants, be duly entered on the minutes, which was agreed to.

Companion Philipe gave notice of motion for the revision of the laws and regulations of the Grand Chapter; the announcement gave general satisfaction.

The Grand Chapter then adjourned.

QUARTERLY COMMUNICATION.

PRESENT.

March 1.—R. W. Lord H. John S. Churchill, D. G. M., as G. M.
„ H. R. Lewis, as D. G. M.
„ John Ramsbottom, Esq. *M. P.*, as S. G. W.
„ B. B. Cabbell, Esq. as J. G. W.
V. W. W. Fallowfield, Grand Chaplain.
„ W. H. White and E. Harper, G. Secs.
W. F. W. Bossy and R. T. Crucefix, *M. D.*, G. Deacons.
„ C. Simpson as G. S. B.
„ Sir George Smart, Grand Organist.
„ J. Jennings, Assistant G. D. of Cer., with about thirty other Grand Officers.

Brothers Cartwright, Walmsley, and McMullen, the President, Treasurer, and Secretary of the Board of Grand Stewards, with several of its Members. The Master and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other Lodges.

Grand Lodge was opened in due form, and the proceedings of the Grand Lodge in December were severally read and confirmed. Brother Lythgoe then moved the election of H. R. H. the Duke of Sussex, as Grand Master, which being seconded by Brother Acklam, was carried by acclamation, the brethren rising to salute the throne with royal honours. A letter was read from Lord Dundas, pro-G. M. expressing regret at not being able to attend.

Brother Philipe then moved that the R. W. Brother Richard Perceval, Jun. P. S. G. W., be elected Treasurer; the proposition was duly seconded, and after some comments on the qualifications of that distinguished Brother, by Brother Ramsbottom, the resolution was unanimously carried.

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A motion for directions to the board of finance was then made by Brother Lythgoe, but the previous question being moved by Brother Henderson, such amendment was carried. A motion was then made by Brother Lythgoe materially affecting the principle of Art 6. page 19, of the Constitutions; Brothers Philipe, Bell, Sangster, Mc. Gillivray and Crucefix, severally expressed their opinions against the proposed motion, which was ultimately withdrawn.

It was resolved that the freehold property of the Society should be legally conveyed to a more numerous body of trustees, all the preceding members having become deceased but two.

Some notices of motion were offered, but the time having elapsed, they could not be received, and it was intimated from the throne that all notices of motion must come through the committee of masters. One of these notices was to the following effect. *" That the state of the funds of the Royal Freemasons' School for Female Children be taken into consideration at the next Quarterly Communication, with a view that the financial difficulties of that Institution may be relieved by Grand Lodge."*

The Grand Lodge was then closed in due form a few minutes after eleven.

At the Grand Officers' and Masters' and Past-Masters' Clubs nothing particular took place.

AUDIT OF THE GRAND LODGE.

Saturday 18*th Feb.*—Present, Brothers White and Harper, G. S.; F. W. Bossy and R. T. Crucefix, G. D.; Brothers Norris, Savage, Acklam, M'Mullen, Watkins, and several other Masters of Lodges.

The accounts appeared in every respect highly satisfactory, and the Auditors stated, that their thanks were due to the Board of Finance, and to the Grand Secretaries, for the uniform regularity of the proceedings.

It appears, that the Brethren who preside at the Board of Benevolence, are not always careful to sign the cheques.

Also, that some receipts which have been returned from the Country with "marks" want a proper attestation of such.

BOARD OF BENEVOLENCE.

Dec.—John Henderson, P.G.D. as Master; R. T. Crucefix, J.G.D.; John Laurie, P.G.S.B.

Jan.—B. Lawrence, P.G.D. as Master.

Feb.—A. B. Granville, *M.D.*, P.G.D. as Master; R. T. Crucefix, *M.D.*, J.G.D.; R. F. Mestayer, P.G.D.; H. R. Lewis, Prov. G. M.; — Jennings, Assistant Director of Ceremonies.

The Cases have been of a general character.

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GRAND OFFICERS' CLUB, R. A., *Feb.* 1.—Present, Comps. Harper, M'Gillivray, Cabbell, Hope, Lawrence, Zachary, Shadbolt, Petit, Fallowfield, Rawlins, Spencer, Pollock, and Dr. Moore.

The business about to be brought before the Grand Chapter was discussed; the correspondence relating to a recent election in a London Chapter was read; and it was determined, that one particular letter should not be read until after other oral evidence was taken; the intended course of proceeding in the Grand Chapter was then finally arranged—and the entry-book signed. No new Candidates.

LODGE OF INSTRUCTION.—Brother Peter Thomson, and his able band of Brothers, have removed their Lodge of Instruction from London Wall, to the George and Vulture Tavern, Cornhill.

The Lodge is opened every Friday evening, (at Seven o'clock) from the first Friday in September, to the last Friday in April. The ceremonies and lectures are severally worked by the Members, under the superintendance of Brother Peter Thompson, whose Masonic qualification holds honorable rivalry with his private character.

GRAND STEWARDS' LODGE, *February.*—Brother Norris re-elected W. M. The amended by-law, for the admission of visitors to the Banquet, confirmed.

On the resignation of his office of Treasurer, through age and infirmity, of Brother Norris, sen. (by his son, the W. M.) after a service of thirty years, a resolution by Dr. Crucefix was carried unanimously, to the following effect. "That the Brethren of the Lodge receive with sincere regret, the resignation of their respected Brother and Friend; and that the grateful thanks of the Members be suitably expressed on vellum, framed and glazed, and presented to Brother Norris." Brother Giraud was elected Treasurer.

Public night, *March* 15.—The seven sections of the first lecture were ably worked by Brothers J. Hawley; Rodgers; Baumer; R. L. Wilson; Giraud; Acklam; and J. Hawley.

GRAND MASTER'S LODGE, No. 1, *January* 16.—Brother Savage was installed in the Chair, and very deservedly complimented by a spirited eulogium upon his private and public character; he appointed as his Wardens, Brothers Corner and Graeff.

Brother Moran moved a resolution of thanks to the immediate Past Master, Brother Dobie, for his uniformly courteous, and truly Masonic conduct in the Chair. It gave him (Bro. M.) particular pleasure to avow, that in offering the resolution he was not following a course of a merely complimentary nature, but that he felt compelled by a strong sense of duty and gratitude. The motion was carried unanimously; and seldom has such a compliment been better deserved. About fifty Brethren attended the Banquet.

February 20.—The initiation of a Clergyman into the Order, on this day, afforded the W. M. an opportunity of proving how perfectly he had acquired a knowledge of his duty; not simply in the letter, but in the true spirit of our beautiful mystery. Creditably as was the ceremonial conducted, the manner in which the attention of the reverend aspirant was drawn to the volume of the Sacred Law, formed the theme of admiration; the candidate acknowledged in the highest terms, his own satisfaction; and some of the oldest Past Masters present, confessed that Brother Savage had even surpassed his predecessors.

THE ANTIQUITY, No. 2.—Brother Keightly installed Brother De Crepigny, as D. W. M.

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THE BRITISH, No. 8.—Brother B. Lawrence installed Brother John Hawley, whose entrance upon his Mastership was marked by very considerable attainment, and afforded a pleasing example to the Lodge. The number of visitors was very numerous—among them the Junior Grand Deacon, and many of the Grand Stewards' Lodge. The addresses of the W. M., and other Brethren in the course of the evening, were well delivered, and listened to with particular attention.

Brother Gaybord, the Treasurer, retired after an honorable service of upwards of forty years, and was complimented by a silver cup, as a token of respect. Brother Acklam, completed his second year in this Lodge, so much to its satisfaction, that a handsome medal was voted to him, and presented by Brother John Nokes in a neat address, to which Brother Acklam replied, and was warmly cheered.

THE TUSCAN LODGE, No. 14.—That indefatigable Mason, Bro. R. T. Hall, having determined to compete with the most zealous, made himself acquainted with the duties of installation, and completed his official character, by placing his successor Brother Gibson in the Chair. In justice to Brother Hall, we must state, that he has through his year of office been so scrupulously exact in all the points of discipline, practice, and etiquette, as to leave himself without a competitor; and that his hospitality at the banquet has been equally marked by frankness and liberality. We scarcely know whether to envy Brother Gibson the opportunity of profiting by the example, or to congratulate the Lodge upon having a successor so qualified to emulate it.

BURLINGTON LODGE, No. 113, *January* 19.—The installation of Bro. John Hodgkinson to the Chair of this Lodge is associated with many pleasing recollections. The Brother who has thus attained a distinguished position in the Craft is worthy of his elevation; he has step by step obtained his promotion, and in each has won the esteem and affection of his associates—unobtrusive in manners, warm in his friendship, and in his heart charitable, the Lodge have done themselves honor by electing a Master who will not disappoint them—Brother R. L. Wilson, the retiring Master, had the pleasing task of installing his successor; which he did in a very creditable manner: nor must we forget to bear honourable testimony to Bro. Wilson's services during the past year; as Master of the Lodge he successfully emulated the conduct of his predecessors—which is no mean praise. The elegant medal of the Lodge was unanimously voted to Brother Wilson, in acknowledgment of his past services.

Brother Halton in the course of the evening addressed the Lodge, and requested that, as a personal favor, they would condescend to accept the custody of "a portrait of a Mason," whose past services had left upon his mind a deep sense of gratitude; whose unremitting attention had never flagged; but whose ceaseless anxiety, and spirited efforts in behalf of the Asylum for the Aged Mason, promised to awaken the Masonic world to a generous sympathy in so good a work. He (Brother H.) had engaged a talented artist and Brother to paint the portrait of Dr. Crucefix, for the purpose of presenting it to the governors of the Asylum as soon as they had a board-room to contain it; and in the meantime he begged that it might remain in the safe custody of the Mother Lodge of the Brother, who had during his Masonic career upheld their character, and his own reputation. Brother Halton concluded with a sincere prayer, that the portrait might soon be claimed at their hands. A motion

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in conformity with Brother Halton's wishes was duly made, and unanimously carried, with one condition, eloquently offered by Brother Bailey, that the Lodge should have the power to direct a copy to be taken, so that the Mother-Lodge might never lack the opportunity to possess so pleasing a record of disinterested friendship. Bro. Moseley, the artist, must have felt gratified with the approbation bestowed upon his talent. The picture is a striking likeness; and was conspicuously placed in the elegant room of the Piazza, where the Brethren dined.

Brother Crucefix in the course of the evening addressed the Lodge in a strain of unaffected sincerity; his subject was upon the "Hidden Mysteries of the Cabinet," and were the more impressive from the solemnity of the subject, which we dare not further allude to. He touched in his address upon some recent circumstances, in a manner that all present applauded, and everyone absent would approve, and alluded to the Olive-Branch and Dove the emblem of his official appointment in the Grand Lodge, in a very felicitous manner, and concluded by hoping that every Mason would consider the moment of triumph to be one of trial.

Percy Lodge, 234, *January* 9.—Bro. Key installed his successor, Bro. Skidmore as Master for the ensuing year, who entered upon his office with becoming spirit, by initiating and raising. There were upwards of forty Brethren present, among whom we noticed Brothers White and Harper, the Grand Secretaries; Brother Henekey, and many other visitors. After the Lodge closed the Brethren passed a most delightful evening; a musical treat was provided for them—God save the king, verse and chorus, Rodes' air, with variations; clarionet and piano, Bros. Key and Kroff; a beautiful German composition "a Dank Lied," being a tribute of respect to Bro. Key, the immediate Past Master, a compliment of which he may well feel proud; a duet by Brothers Maciejowski, and Kroff; the Entered Apprentice Song, and various others. The W. M. presented a beautiful cut glass to the Lodge, containing two quarts of "loving cup," in which he duly pledged them round. Bro. Zitter has accommodated the Brethren with a piano, so that the festive meetings may partake of a musical character.

We recommend such of our Brethren as may be desirous to enjoy the combination of Masonry and music to get themselves invited to the Percy.

Prince of Wales Lodge, No. 324, *February*.—Lord Worsley, son of Earl Yarborough, was initiated by Brother T. F. Savory, who afterwards installed the Hon. Thomas Dundas as D. W. M.

Bank of England Lodge, No. 329.—Brother Dickinson has been inducted as W. M., and already shown himself a proficient Mason. Brother D. has evidently profited by his regular attendance at the Master Masons' Lodge of Improvement, in Charlotte-street—he is what is technically called "letter perfect"—but such is his earnestness, that he aims at higher distinction, and displays an anxiety to attain the "Spirit of Masonry." This qualification so essential to promote good order, is the first in importance; and having a personal interest in the success of the Lodge, and the happiness of its Members, we trust, Brother Dickinson and his Brother Officers will pass a year partaking of scientific Masonry and social friendship.

The annual Ball on the 26*th January*, was much better attended, than was hoped for from the prevailing epedemic, which had so generally prevented similar amusements.

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The arrangements were upon the usual liberal scale, and the ladies expressed themselves highly gratified by the attention of the Master of the Ceremonies and the Stewards—who certainly exerted themselves in a very praiseworthy manner. The health of the ladies was proposed in a very animated address, and was very warmly received.

Brother Mason returned thanks for a similar compliment paid to the visitors—and Mr. Pollock also took an opportunity to acknowledge the very great pleasure which himself and lady had received in an address, remarkable for its elegance and spirit.

MASONIC KNIGHTS' TEMPLARS.

CHAPTER OF OBSERVANCE, *March* 16.—There was no particular business before the Encampment; but the arrangements were in all respects satisfactory.

CROSS OF CHRIST ENCAMPMENT, *March 17th.*—The muster-roll of this Encampment is extending upon each successive assembly—at present the number of members is about forty; five of whom were installed this day; certificates have been drawn since the last meeting for thirty-two; and several Companions are on the candidate's list. On this day R. T. Crucefix, *M. D.* was duly obligated and placed in supreme command of the Encampment, and saluted in due form by the Conclave. The first and second Captains—J. Chanter and J. Acklam, Esqrs.; R. Dix, Esq. Chancellor; and J. Pittway, Esq. Treasurer, having been elected to their respective offices, took their seats accordingly. The E. Commander appointed R. L. Wilson, Esq. Master of the Ceremonies; J. Partridge and J. Clarke, Esqrs. first and second Standard Bearers; and W. T. Smith, Esq. Steward: all which appointments gave perfect satisfaction to the members, and promise to promote the discipline and practice of the Encampment, with the hospitable sociality of the banquet.

The gracious answer of the most eminent Grand Master of the Order, H. R. H. the Duke of Sussex, to an address presented to him on his happy restoration to sight was read, and ordered to be entered on the minut s. The new Council, nominated by the E. Commander are the First and Second Captains, the Master of the Cremonies and R. Corner, Esq. The E. Commander entered into some observations upon the state of the Order in England, and explained the system of discipline, which he recommended for adoption. A revisal of the By-laws has been approved; and the *materiel* of this Encampment appears to be placed upon a firm basis. As specie is considered to be the chief munition in the field, it is no less so in the cabinet; we betray no secret in stating that the Chancellor, and First Lord of the Treasury preside over a very respectable fund which the future collection will probably enable them to commence as a permanent one.

At the banquet the loyalty of the "Belted Masons" was directed to the Sovereign of the Realm, and to their Royal and Most Eminent Grand Master, as well as to the Most Eminent Grand Masters of Scotland and Ireland, the Duke of Leinster, and Lord Ramsay. The health of the Past Eminent Commander Baumer, with his Past Colleagues Goldsworthy, and Wheeler, were proposed in suitable terms by the Commander in the chair, and duly acknowledged.

A spirited appeal was made from the chair in support of the two schools, and particular allusion was made to the Girls' Institution; which

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a Companion present (W. F. Hope, Esq.) very gratefully replied to and stated that two of the company had become subscribers. The health of the five Recruits was then proposed with some appropriate remarks, which one of them (J. A. Adamthwaite, Esq.) in the name of his associates, acknowledged in a very neat address, in which he expressed the deep sense in which he and they viewed the importance of their obligation, and the solemnity of the ritual.

The E. Commander then proposed in a very complimentary manner, the health of the Captains and other officers; and the First Captain addressed the meeting in reply, observing that their duty and inclination were equally engaged in supporting the credit of their respective offices. "Success to the Aged Masons' Asylum" was then given most fervently, and received with enthusiasm. A parting glass was proposed by the Second Captain to "Universal Happiness"—and the company separated.

MASONIC CHIT CHAT.

THE LATE CHEVALIER RUSPINI. The portrait of this distinguished Mason and benevolent founder of the Female School, requires the aid of a brother artist to repair some glaring defect in the varnish and in other respects; we hope that immediate attention will dispel the apprehension that so valuable a portrait may be lost. The House-Committee should look to it.

THE GRAND OFFICERS' dress will be arranged so as to be ready for the Festival of 1838. Some important alterations are contemplated.

BROTHER PETER THOMSON. The Masonic services, and above all, the estimable private character of this worthy Mason, are too well known and appreciated to require any eulogium; to live in the hearts of those we love is happiness enough, yet *time* presses on, and the fleeting hours pass unnoticed. Some few of those to whom Brother Thomson is as necessary as he is valuable, intend presenting him with a handsome Gold Watch, &c. The face of the time-keeper is Masonic, so that Peter may view even the Zodiac within compass, and square his time and step, by the Masonic illustration of its twelve signs. "Honest friend and kind brother! long may you live and happily too." We understand the presentation will take place at the George and Vulture, on Friday, the 28th of April.

DANIEL O'CONNELL, ESQ. M. P. This distinguished Mason passed the chair of a Lodge in Dublin many years since, and fulfilled the duties of his office with exemplary fidelity, but the claims which public business necessarily made upon his time, precluded the possibility of further active service; he therefore very reluctantly retired. Brother O'Connell is desirous that this, his *only* reason for absenting himself from meetings wherein he has derived so much social pleasure, and the still higher gratification arising from the instructive union of a moral with a scientific pursuit, should be generally known. We can state from good authority, that both in public and in private, he always pays homage to Masonry, by the declaration of its inestimable value to society, and thus cheerfully and thankfully adduces an additional instance of the power of Masonry, to retain by its native grace and purity the true allegiance of a singularly

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gifted Brother, who, when in the society of his Brother Masons, whatever may be the difference of opinion upon other subjects, can, and does ever and anon discourse most eloquently upon the moral beauty of our mysteries.

THE following addresses of LORD RAMSAY, M W. G. M. of Scotland to the Grand Lodge on the recent celebration of its Centenary, did not reach the Editor of the Freemasons' Quarterly Review in time for insertion in the last Number:—

"If, my Brethren, in introducing the toast which I am about to offer to your notice, I were to content myself with simply announcing alike without preface or comment, its subject, I should not feel that I had, in any way, failed in my duty, or reproach myself for having neglected to employ the usual means for procuring for the toast a kind reception; for I am very sure, that, in this assembly or in any assemblage of Scottish Masons from the Orkneys to the Mull of Galloway, to name the man, to whose memory I am about to invite you to pay a tribute of respect, to name *St. Clair of Roslin*, the Mason's benefactor. and the Mason's friend, the last Hereditary Grand Master that Scotland saw, would suffice to ensure it the warmest welcome that admiration and gratitude could inspire. Perhaps, my Brethren, I should act wisely to leave the toast thus in your hands, but I am unwilling to let such an opportunity pass, altogether without comment; for, though no praise of ours can add lustre to the memory of the illustrious dead, it is our duty to see that the remembrance of them do not utterly pass away, that their memory do not lie sepulchred with their remains, but that it should be pointed out as an encouragement and incitement to those of after times, and set up, as it were, for a beacon-light to ourselves and others. I have called St. Clair of Roslin *Illustrious*, for though his name is not proclaimed by fame or recorded in the page of history, to us as Scottish Masons St. Clair was illustrious. Born of an ancient and honourable family, he drew from them a bold spirit and an ardent disposition; attached to no active profession, he passed much of his time in the cultivation of the ancient and manly sports of his country, to which he applied himself with that energy, which was the distinguishing feature in his character, and which procured for him honourable mention in the records of every society of which he was a member; the kindness of his disposition and the warmth of his heart endeared him to a wide circle of attached friends, while his house was ever a ready refuge for every poor and distressed Brother; if in poverty, he relieved him, if in difficulty or sorrow, he aided or he soothed him. And thus he passed his life in the unpretending discharge of the duties of his station, and in the active exercise of charity and benevolence—occupying the high office of Grand Master of Scotland, by a double birth-right, at once by the charter of many kings and the free gift of the Brotherhood, he was not content to sit down in the idle enjoyment of his dignities, but applying himself to the acquirements of Masonic knowledge, and to the study of his Masonic duties, he discharged the functions of his office with honour to himself and advantage to the Craft; and when the time arrived that he thought that, under existing circumstances, the duties of that high station could be fulfilled with more efficiency by another, his determination was at once taken, and, with a noble self-sacrifice and public spirit he stripped himself of his hereditary honors, resigned the Masonic sceptre into the hands of the fraternity, and

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returned into their ranks a simple, humble Mason. The Brethren will bear with me, while in a very few sentences, I recount in what manner he became possessed of the office which he thus resigned. In the time of James I. of Scotland, the Grand Master and all the Grand Office-Bearers were appointed by the king; in the reign of his successor James II. a charter was granted by the Crown, giving to the family of St. Clair, the right of being hereditary Grand Masters of Scotland, and this was continued without interruption to the time when James VI. crossed the borders to assume the English sceptre. The claims of that family having been permitted for many years to remain in abeyance, the Craft at this time assembled, and seeing the great disadvantages under which they laboured from the want of a proper patron and protector, drew up a charter constituting once again the St. Clairs of Roslin their hereditary Grand Masters, which they continued to be till the year 1736, when William St. Clair, believing, as I have before stated, that he could no longer retain the office, with profit to the Brethren, resigned his right into the hands of those who gave it. A meeting of the Lodges was called, they assembled in Edinburgh, and the Grand Lodge was constituted as it now exists. Since then, under the blessing of the great Architect of the Universe, the Grand Lodge of Scotland has spread and prospered. The Lodges in Denmark own her as their mother; she claims the Brethren in Russia as her children; in France her power is acknowledged, and in Holland her sway is felt; in New England they obey her laws, and in Nova Scotia her protection is claimed. In the West Indies and in Turkey, in Ceylon and Syria, her influence is confessed, her mandates are obeyed, and within these few days I have had the pleasure of investing as Provincial Grand Master for the Western Provinces of India our Brother Dr. Burnes, whose well known zeal, will, I am confident, tend materially to extend the influence of the Grand Lodge of Scotland. She has been the means of imparting light to thousands who were in darkness, and of spreading far and wide the principles and the knowledge of Freemasonry. Many of the noblest structures which adorn our land, raise their heads on foundations which she has laid, while several of the most valued institutions of Scotland, have testified by the privileges they have conferred on the Craft, the gratitude which they owe for her assistance.

"Such, my Brethren, are the advantages which have occurred to Masonry from the noble gift of St. Clair of Roslin; said I not well then, when I declared that to us as Masons he was illustrious, and did I not well when I bade you join with me in honoring his memory; we must honor him—but we must do more, we must follow in his steps. If there be any young Brother amongst us, who feels no anxiety for the interests of his Order, no desire to study its advancement, tell him of St. Clair of Roslin, who eagerly cultivated the principles and knowledge of Masonry; or if there be any of our elder Brethren, whose zeal begins to flag, and who is losing the ardour of former days, remind him of St. Clair of Roslin, who till the latest years of a very long life, continued to be a diligent, unfailing workman. If there be one whose ears are deaf to the entreaties of the poor Brother, tell him of the warm heart and open hand of St. Clair of Roslyn. Above all, if there be one, and I fear there are many such, who overrating their knowledge and fitness, and aspiring to higher offices than their Brethren think it right to bestow, prefer rather to absent themselves from their Lodge and to run the risk of bringing dissension among the Brethren, than

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to sacrifice their own paltry ambition, remind him of the splendid sacrifice of St. Clair of Roslin, who suffered not his own honors to stand for one moment in competition with the interests of the Fraternity; who for the love he bore the Craft freely laid down his family honors, and resigned those hereditary dignities which were his pride and his boast—the gift of kings, the heritage of ages. Drink with reverence and gratitude, and affection, "to the memory of St. Clair of Roslin, the last Hereditary Grand Master of Scotland."

The sentiments expressed by the noble Brother in the following address on the same occasion, are equally characteristic of his instructive zeal, and his enlarged mind.

"PROSPERITY TO FREEMASONRY ALL OVER THE WORLD.

"I do not remember, my Brethren, that I ever rose to propose a toast with more entire satisfaction and concurrence on my own part than now; every true-hearted Mason will enter warmly into these my feelings, when he learns that the pledge which I am about to request you to join me in drinking is "Prosperity to Freemasonry all over the world." Although I cannot pretend to any great proficiency in Masonic knowledge, nor would venture to attempt to fathom the depths of its antiquity, I do not the less claim to be thought sincere, when I express my admiration and deep respect for the science of Freemasonry. When I call to mind the circumstances of the degrees, through which I have had the honor to pass, I am filled with admiration of the pure mortality of the principles inculcated, the beauty of the ceremonies and the chaste and striking language in which instruction is conveyed. I reverence Freemasonry, for that it employs, symbolically, the implements of the art which we profess, to teach us to contemplate the mighty hand of the Creator, and is ever reminding us, by them, of that Almighty Architect of the Universe, who "layeth the beams of his chambers in the waters: who hath laid the foundations of the earth, so that they cannot be removed for ever"—while, by another symbol, it calls to our recollection, that not only our deeds but the thoughts too of our inmost hearts are beneath the inspection of that All-seeing Eye which "never slumbereth nor sleepeth." I reverence it when I reflect on the many occasions on which its principles have been brought into valuable practice; when I learn that it has the power to bend the hardest heart to deeds of kindness and benevolence; that again and again it has availed to stay the uplifted arm of a deadly foe, and provide a refuge and a home for the houseless wanderer, to comfort the widow's anxious heart, and still the orphan's cry. I regard it too, for the advantages, which, in another point of view, it bestows on us, by the manner in which it is able to bring together, in festive intercourse, many who from the difference of station in which Providence has seen fit to place them, might otherwise have had no opportunity of socially meeting together, and from the facilities which it thus affords for enabling them to form each other's acquaintance, each to learn the other's taste and manners and feelings, and mutually to contribute to each other's enjoyment. Especially I regard it, for that amidst the discord and dissensions of this troubled world, Masonry, and Masonry alone, has been able to provide one sacred spot,

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from which every difference of opinion, every distinction of creed is rigidly excluded; where man can meet his fellow in undisturbed good-will and Brotherly harmony; where the struggle of religious disputation and the wrangling of party politics are alike unheard and unknown.—Join with me in drinking "Prosperity to Freemasonry all over the world."

Obituary.

December 31.—Brother the Rev. Robert Crosby, officiating minister of Haggerstone, and curate of St. Leonard, Shoreditch—the extensive duties that devolved upon this esteemed Brother, prevented his taking a very active part in Masonry, of which he was a most ardent admirer. He was greatly beloved as a minister, and highly esteemed as a man. It had been his intention to have commenced a series of Masonic discourses from the pulpit, in aid of the Aged Freemasons' Asylum, which he was prevented from effecting, by the fire in Shoreditch Church.

Brother Harris, late Treasurer of the Lodge of Regularity for nearly forty years.

Brother Joseph George Godwin, a past Grand Officer for Staffordshire, aged 72, formerly member of the Peace and Harmony, and the Bank of England Lodges. In former days he disputed the palm with Peter Gilkes; was an able working Mason, and took pleasure in instructing his pupils—but did not make the impression that his competitor did, chiefly from an infirmity in temper; he had for many years past retired to Stafford.

January 16.—The Right Hon. Viscount Weymouth, at Shank's House, Dorset; the deceased Nobleman was initiated in Lodge No. 2.

Brother Peter Clutterbuck, at New House, Watford, aged 55. He was greatly respected, as a very zealous Mason—was Provincial Grand Warden of Herts, a member of the Watford and Somerset House Lodges, and a past Master of each, and was also President of the Board of Grand Stewards in 1833.

Field Marshal Sir S. Hulse, aged 89. One of the original members of the Prince of Wales' Lodge 324, in 1787, founded by George IV. when Prince of Wales. Sir Samuel was for twenty years the acting Master, and resigned the chair in 1821. In 1815, he was appointed Prov. G. M. for Kent, which office he resigned in 1828. He served as Grand Steward, and was formerly a member of the Grand Stewards Lodge.

The Earl of Rosslyn has fallen a victim to the Influenza. His reputation as an officer and a senator has been acknowledged by all parties. He filled the Magisterial Chair in 1810—11, and was at his death Prov. G. M. for Fifeshire.

By the female line, we understand he was descendant of the family of St. Clair of Rosslyn, and would it is supposed have succeeded to the hereditary title of Grand Master, had not William St. Clair (who left no issue) demitted his rights for himself and heirs. The present Earl (lately Lord Loughborough) is not a Mason, but it is said that he contemplates becoming a Brother. The province of Fifeshire is vacant.

In consequence of a dispensation granted by the Hon. Thomas

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Dundas, *M. P.*, Provincial G. M, the Master, Officers, and Brethren of the Minerva Lodge, No. 311, assisted by several visiting Brethren, followed the remains of Brother CHRISTOPHER NUNDY, from his house in Humber-street, to St. Mary's burial-ground, Wincolmlee, in Masonic procession, with the regalia of office. Brother Major Tonge, of the 30th regiment of foot, now in that Garrison, with the greatest urbanity, kindly granted the use of the band for the occasion, which played a solemn dirge most effectively through the whole route of the procession. The usual service having been read by the Rev. J. Scott, *A. M.*, the Masonic funeral service was afterwards read in an audible and most impressive manner by Brother Benjamin Lawson Johnson. Notwithstanding the immense concourse of persons which attended to witness the procession, the greatest regularity, order, and decorum, were observed throughout the whole of the proceedings. We understand that there has not been a Masonic funeral in Hull for nearly thirty years.

January 20, The late Sir JOHN SOANE, R. A., F. R. S.—The Influenza has numbered amongst the victims of its fatal influence this venerable man, and accomplished artist. This eminent architect was born at Chelsea, about A. D., 1750. His father was a builder, and had the superintendance of a great number of the houses on the Cadogan estate. Young Soane showed an early predilection for architecture, and at 15 years of age was placed as a pupil under the late Mr. Dance. Afterwards with his approval, Soane was placed in Mr. Holland's office to acquire practical experience. In 1772, being a student of the Royal Academy, he was awarded the silver medal for the best drawing of the Banquetting House, Whitehall. Four years afterwards he obtained the gold medal for the best design for a triumphal bridge. He was soon afterwards introduced to King George III. by Sir William Chambers, and was sent to pursue his studies at Rome with the Academy pension of 60*l.* per annum for three years, and the same amount for travelling expenses out and home. Here he continued until the summer of 1780, and during his sojourn in Italy he studied most assiduously the finest of the grand remains of ancient art with which that country abounds.

Mr. Soane, entered into many competitions, for public works and private buildings; and on the death of Sir Robert Taylor, in 1788, was appointed architect and surveyor to the Bank of England. In 1791 he was appointed Clerk of the Works to St. James's Palace, the Parliament Houses, and other public buildings. This office he resigned, after having held it for some years. In 1795 he was appointed Architect to the Royal Woods and Forests, which he likewise held for several years. In 1794 a Committee of the House of Lords directed him to consider what alterations could properly be made to render the House and Offices more convenient and commodious. He accordingly made all the requisite surveys, plans, and elevations, in which was first introduced the noble idea of enriching "the Hall of Rufus," "the Court of Requests," and "the Painted Chamber," with painting and sculpture, to commemorate great public actions and distinguished talent, to which the King gave his decided approval, but the late James Wyatt ultimately got the appointment. In 1795 Mr. Soane was elected an Associate, and in 1802 a member of the Royal Academy. In 1800, and the few subsequent years, he was engaged in enlarging the Bank of England, and giving it symmetrical and architectural unity of character. In 1806 he was elected Professor of Architecture to the Royal Academy. In 1807, he was elected Clerk of the Works to the Royal Hospital at Chelsea. The

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Dulwich Gallery, and Mausoleum of Mr. and Mrs. Desenfans, and Sir F. Bourgeois, are likewise his work. In 1813 he was appointed Grand Superintendent of Works to the fraternity of Freemasons; in 1828 he built the present smaller Hall, in Queen-street, and gave 500*l.* towards the expense of its erection. In 1815 he was appointed one of the architects to the Office of Works, which he held until the Office was abolished in 1832. In 1822 and 1823 Mr. Soane was employed in improving the King's entrance to the House of Lords, and the Scala Regia. In 1824, he was elected architect to the Royal College of Surgeons and a member of the Royal Society. In 1827, he gave a subscription of 1,000*l.* to the Committee for erecting the monument to his Royal Highness the Duke of York, and brought out another volume of his architectural works—a copy of the entire work being presented to the Emperor Nicholas, who sent a diamond ring and a letter of thanks in return. In 1829, he received the honour of Knighthood, and gave 500*l.* to the Royal British Institution, Pall-mall. In 1835, the architects presented him a splendid medal in token of their approbation of his conduct and talents. He gave 1,000*l.* between the two Societies of British Architects.

In May last he had a very severe attack of erysipelas, from which it was not expected that he could recover.

Sir John Soane was initiated into Masonry many years since, in the Grand Master's Lodge, of which he continued a contributing member, up to a recent period, when owing to advanced age and increasing infirmity, he was placed on the honorary list of its members.

At the period of the Union of the two Fraternities, (in 1813) he was appointed Grand Superintendent of the Works, which office he continued to hold with credit to himself, and advantage to the Society, till his death.

Our Charitable Institutions were not forgotten:—for to each of the two Schools he was a donor to the amount of 50*l.*, and he held the distinguished rank of Vice President in both of them. It was expected by some that Sir John would have bequeathed largely to the Society, but we have not heard that such has been the case—he was sufficiently liberal when living.

His house and valuable museum in Lincoln's-Inn Fields, including the celebrated Egyptian Sarcophagus became the property of the public upon his death, according to an agreement made by Sir John, a few years since, and accepted by Parliament. We refrain from entering into any particulars relating to the disunion between the deceased and his son, as not being within our province.

Jan. 27.—Brother JOHN CANHAM, aged 60. If our readers will turn back to page 158, vol. 3, they will, in reperusing a funeral oration by Brother Turner, on his deceased friend Brother Carpenter, be in possession of the leading features of a similar act of reverence and respect, paid by the same Brother to his equally esteemed friend the late John Canham; not that the oration was a mere transcript of the former, for it was varied in its several points suitable to character and circumstance, and delivered in a Lodge of emergency especially convened for the purpose—at which several visitors attended, and followed the body to its last home.

General Particulars.—Born in Norfolk, March 25, 1777; purchased the freedom of the city of London in the Company of Playing Card Makers, March 13, 1810; and the Livery, July, 1811; initiated into

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Freemasonry in the Universal Lodge (then No. 300) August 20, 1812, of which he was a P. M.; exalted to the Royal Arch in the Caledonian Chapter, at the Horn Tavern, Doctor's Commons, April 10, 1813; installed a Knight Templar in the Mount Carmel Encampment, April 11, 1813; installed a Ne Plus Ultra, and Rosa-Crucian in the Cross of Christ Encampment, at the Crown Tavern, Clerkenwell Green, April 16, 1813; joined the Lodge of Honor and Generosity, No. 194 (then No. 274) January, 1817, in which Lodge he served the office of W. M.; he afterwards joined the Mount Sinai Chapter, of which he was many years a subscribing member; he also joined the Chapter of Fidelity, and the Mount Sion Chapter, of each of which he was a Past Principal, and was a member at his decease; he was collector, and a subscriber to the Freemasons' Charity for Female Children, and subscriber to the Aged Mason's Asylum; he was W. M. of the Strong Man Lodge at the time of his decease, and had previously served the office in 1835; he was presented many years since with a written testimonial from the Lodge of Honor and Generosity, recording the grateful thanks of the Brethren for his valuable and disinterested services; they also presented him with a valuable Past Master's jewel, he having six times served the office of Master of that Lodge; and so well satisfied were the Companions of the Mount Sion Chapter with his constant and indefatigable attention to the interests of that Chapter that they unanimously presented him with a most splendid Past First Principal's jewel, when he quitted the chair, with a vote of thanks for his services.

We may add, in addition to the foregoing testimony of general service, that Brother Canham was Tyler to several Lodges; he was honourably known as "Canham the Tyler." Our first introduction to him was when officiating as such in the Bank of England Lodge—circumstances afterwards occurred to cement our acquaintance beyond the common observance of such qualification; we do not hesitate to acknowledge that we were useful to each other. Brother Canham had been a close observer of the Craft, and when he chose could communicate upon subjects of interest to such as sought for information; and we say conscienciously with Bro. Turner, "in regard to his moral character no one can say aught against it; he was prudent, virtuous, discreet, and temperate—a kind father, a tender husband, a firm and constant friend." His faults were none, in comparison, and arose from the seeming difficulty of position—a member of some Lodges, and the Tyler of others, his peculiarities (and have not all such) often underwent a severe scrutiny; but never to his dishonour—few indeed could have brought before a board to decide upon a question of character such a host of testimonials as did the subject of our remarks—he had been opposed as unfit to be the collector of the Girls' School—the Alderman of his ward, the Common Council, and upwards of one hundred of the leading merchants and principal inhabitants had signed a recommendation to the Common Council in his favor; his landlord, and the tax collector deposed to his integrity; and the Master of every Lodge of which he was Tyler felt happy in testifying to his Masonic worth. No one act of our own repays us with more grateful recollection than the part we took upon the occasion. Brother Canham was afflicted with a chronic asthma, and had been ailing for the last twelve months, the recent epidemic therefore the more fatally attacked him; three days before his death we called upon him and found him prepared for the great change; Canham was no longer the Tyler; his thought and speech were of the future;

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the spirit was preparing to wing its flight to eternity; but before it finally left, our Brother spoke with the presage of a hopeful change; "I have not many hours to live," said he, "but I feel perfectly resigned; I have made my peace with man, and shall quit life without regret; my family arrangements are completed, and I have but one duty to perform, and that is to make some observations in regard to yourself." We cannot enter into these particulars; suffice it that Canham "made a clean breast of it," although much of what he stated was previously known to us; yet the deposition of "Canham the Tyler" will not readily be effaced from our memory. We followed his remains, and thus ended our mutual compact as Masons.

TO THE EDITOR.

DEAR SIR AND BROTHER.—All the comfortable world who live in or visit the metropolis, experience the advantages and social delights of the manifold clubs thereof—start not Dear Editor, I mean not those which are warmly denominated "hells"—nay, I have witnessed the singular advantages, *ergo* I sing the praises which are attached to the Travellers; the United Service, &c. Now, as Masons are a United Service of unlimited extent, my Fraternal aspirations yearn for an accessible compact of the intellectual and the good, and I am uncertain which would be most benefited by the establishment of a "Freemasons' Clubhouse," the resident or the country subscriber. No one has greater reason for proclaiming the attention and hospitality of the Metropolitan Lodges than the humble writer of this, yet it cannot do away the vivid impressions of social happiness and comfortable convenience which would attend every Mason who could be partakers of the unspeakable advantages of such a Mason's home. Permit me then to send out these hints, crude and undigested as they are; like "bread cast upon the waters," in the fervent hope that some *master* hands may seize the "raw materials thus Fraternally consigned, and fashion them to a superstructure *perfect in all its parts.*"

Yours faithfully,

Taunton. EALES WHITE, P. P. G. W.

TO THE EDITOR.

SIR.—I could not help smiling at a funny article in the Quarterly, kindly intending to proclaim the perfections of the Masonic Calendar Pocket Book. It would be vastly more satisfactory to the Masonic world if that publication were more profitably arranged, and rendered really interesting; if this were accomplished, I opine that the increased sale would best testify the approbation of the Craft. I would merely venture on one improvement; in naming and numbering the different Lodges let the names and addresses of the Masters and Wardens be added, and also the names of the Prov. Grand Officers; the former could always be appended to the returns, and the latter ascertained with equal facility: Sir, there are a thousand interests and *conveniencies* mingled with even this single circumstance which would amply repay the trouble. A VOICE FROM THE WEST.

These communications were by accident omitted in their proper place.

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TO THE EDITOR.

SIR.—Considering the criticism on one of the Figures which ornament the Vase presented to the P. G. Master for Somerset to be altogether misplaced, will you permit me to ask what *emblem* you would attach to a female figure to constitute it that of "Faith?" Encore—why is "Faith" so represented on many of our Masonic devices?—Surely it is *cross* to find fault here, where our worthy Brother Abrahams merits so rich a compliment.

Yours,
"HOPE."

[As a Christian emblem assuredly "Faith" is correctly represented; but *why* "Faith" is so represented on many Masonic devices it may not be easy to answer;—but this we venture to intimate, that another device should be adopted. Our criticism pointed at the regret we felt that a *copy* of the Warwick Vase should have superseded some more appropriate Masonic illustration; but Brother Abrahams is certainly entitled to the rich compliment which the merits of the Vase deserve *as a copy*.—ED.]

PROVINCIAL.

HERTFORD.—The WATFORD LODGE held their monthly meeting December 23, 1836, when Brother P. M. Ward officiated for the R. W. M. Brother Majoribanks, *M. P.*, whose attendance was prevented by the recent death of a near relative. Several of the Brethren were advanced in the mysteries according to their various degrees; the business of the day being over, the Brethren retired at six o'clock to their new hall, where dinner was served up in Brother Barnard's usual style. Brother Stuart, late *M. P.* for the county of Beds, and Deputy Provincial Grand Master for the county of Herts, ably sustained the Chair. Upon the cloth being removed, "The King, the grand patron of the Order," was given with the usual Masonic honours, after which "God save the King" was sung by Brother Wylde in his very best style. "The Duke of Sussex, M. W. G. Master," followed next, and a collection was entered into for the proposed votive tribute to his Royal Highness, and the sum of twenty guineas was immediately subscribed. After some other Masonic toasts being given, Brother Stuart proposed the "Health of Brother Secretary Goldsmith," and passed a warm encomium upon his conduct, and on the very efficient services during the several years he had acted as Secretary, at the same time presenting him, in the name of the Lodge, with a massive silver salver, weighing upwards of eighty ounces, of the value of fifty guineas, and bearing the following inscription: "Presented by the Brethren of the Watford Lodge, No. 580, to Brother George Goldsmith, in testimony of their fraternal regard and acknowledgment of the unwearied exertions and zeal with which he has, during several years, discharged the important duties of Secretary to the Lodge, and of the urbanity of manners and unceasing kindness evinced to his Brethren on all occasions, whereby the interests of the Watford Lodge have been greatly promoted, and its present high character in the fraternity materially advanced. A. L. 5840, A. D. 1836." Various other toasts succeeded, and the evening was spent with that good feeling which is ever the characteristic of a Masonic meeting.

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HERTFORD LODGE, *Feb.* 2.—There was a numerous meeting of the members of this Lodge at the Town Hall, and after the transaction of the Masonic business the Brethren adjourned to banquet in the Council Chamber. Brother Y. Crawley, Jun., the W. M., presided. Amongst the Brethren present were J. M. Carter, Esq. Rev. J. Byde, G. S. Thornton, Esq.; Pastmasters—Crew, Davis, Lawrence, Nunn, Sworder, &c. The utmost harmony prevailed, and the evening passed off very delightfully. On this occasion also the Brethren were indulged with a further vocal treat by the exquisite taste of Brother Crew, and the magnificent voice of Brother Henry Kember.

WALTHAM CROSS.—The exemplary manner in which the general business of the Salisbury Lodge is conducted, has very sensibly impressed every member of the Lodge, as well as the Brethren who have visited it, with the warmest feelings of respect and gratitude to its distinguished founder and first Master, Bro. Wm. Lloyd Thomas; the success of the Lodge we do not hesitate to say, is mainly attributed to his unceasing assiduity. Consecration only took place in June last, and at each successive meeting, initiations have so poured in, that the number of members already exceeds thirty, all gentlemen of the highest respectability. On the re-election of Bro. Thomas to the Chair, he appointed his officers, all of whom, with but one exception, he had initiated into the Lodge—they assisted him in the three degrees in a manner most creditable to themselves—and presented thereby the pleasing testimony of their Master's ability. The Salisbury Lodge may be quoted as an example to the Craft.

OXFORD, *Dec.* 27.—The Brethren of the Masonic Order dined at the Alfred Lodge, to celebrate the Festival of St. John. A very respectable party (our Member, Donald Maclean, Esq. among the number) sat down, about five o'clock, to a dinner embracing every delicacy of the season. The new Worshipful Master, Brother Sowter, took the Chair, and Masonic toasts and sentiments were circulated till a late hour.

The Brethren of the University Apollo Lodge assembled at the Masonic Hall, in this city, February 2, to celebrate their anniversary. Several members of the Alfred City Lodge and other strangers attended, and among them we observed the present Mayor, C. J. Sadler, Esq. The worshipful Master of the Apollo Lodge, Brother Bingham, presided, and the Vice-President's Chair was filled by his Senior Warden, Brother Hayward Cox, Vice-Principal of St. Mary Hall. The Chairman introduced the usual loyal and appropriate toasts with considerable tact and judgment. In proposing "Prosperity to the City Lodge," as well as "The Chief Magistrate and the City of Oxford," the Chairman congratulated them on the good feeling existing between the two Lodges and the two bodies, and hoped that nothing might ever occur to disturb a union so desirable to the interests of all. The Worshipful Master of the Alfred Lodge, Brother Sowter, and the Mayor, Brother Sadler, returned thanks, expressing their full concurrence in the sentiments of the Chairman, and their desire to strengthen the bonds of unity so happily subsisting between the two bodies.

February 20.—MASONIC FESTIVAL AND INSTALLATION OF THE PROVINCIAL GRAND MASTER.—Our Masonic Lodge presented a scene of unusual bustle and interest, and the day was fraught with much importance to the mystic science, and with considerable gratification to the fraternity. The slow and partial progress which Freemasonry has made

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in this city and county, compared with other provinces, is principally attributable to the circumstance, that since the formation of the Lodge there has been no active Provincial Grand Master, whose duty it is to summon, from time to time, the various Lodges in the county, and, by that means, promote a co-operation in the furtherance of the objects of the Craft. It may, therefore, be easily conceived with what gratification the appointment of a zealous and active Provincial Grand Master would be hailed by the Brethren of this province, and more particularly when that office was to be filled by one whose worth and Masonic knowledge had elevated him to the second highest position in the fraternity. The Grand Master of England, his Royal Highness the Duke of Sussex, with that zeal for Masonry so peculiarly characteristic of him, was desirous that this province should be governed by an officer who had already afforded, by his acts, the strongest testimony of his devotion to the cause, and, accordingly, he nominated to that post the Deputy Provincial Grand Master of England, Brother Lord John Churchill. In pursuance of this appointment, his lordship came to Oxford, with the view of being installed, and also of appointing his officers. About eleven o'clock in the morning his lordship entered the Lodge, and was duly installed by the senior officers assembled. He then proceeded to the appointment of such Brethren as he considered best fitted to fulfil the various offices in the Grand Lodge, which was as follows:—

Senior Warden, Brother Charles Sadler; Junior Warden, Rev. Brother Ridley (University College); Treasurer, Brother Thompson, sen.; Registrar, Brother G. Hitchings; Chaplain, Rev. Brother Sewell, (New College); Secretary, Rev. Brother W. H. Cox, (St. Mary Hall); Senior Deacon, Brother Musgrove; Junior Deacon, Rev. Brother C. W. Bingham, (New College); Superintendant of Works, Brother C. Hickman; Director of the Ceremonies, Brother Tagart; Sword Bearer, Brother Sowter; Organist, Brother Vicarry; Tyler, Brother Carrick.

The appointments gave the highest satisfaction, and the Brethren of the University and City Lodges were gratified with the impartiality shown by his lordship in selecting the officers from the two bodies. His lordship expressed himself much pleased with the appearance of the Lodge, and the genuine Masonic feeling which characterised it. He observed that there existed no record whatever of any former meetings of the Grand Lodge, and that to prevent any excuse for future neglect he should present them with the necessary books to enter their proceedings—without due order and regularity, continued his lordship, little good can be effected; but with two such Lodges as are now existing in Oxford I look forward with the greatest expectation—I have been bred in a service where the printed regulations are clearly laid down, and any infraction of an article contained in them has the penalty affixed, so that any one who offends knows well what he will suffer. In like manner the Book of Constitutions points out the duties to be performed, and declares that a breach of moral conduct or discipline is to be considered a breach of Masonic law. I have been pretty well drilled into duty at the Board of General Purposes, where I have sat for some years, and have very intently watched many cases of importance that have come before that meeting, so that I cannot plead ignorance of my duty; and among the directions which regulate the office of Provincial Grand Master I find these words—"The Provincial Grand Lodge of each province is to be assembled by the P. G. M. or his deputy, at least once in every year for business, &c."—so that I have no alternative but to obey.

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The orders do not simply intimate that the Provincial Grand Lodge *may* be assembled; but they declare it *is* to be assembled: and as I point out what my construction of the law is as regards myself, I do not hesitate to tell you that I fully expect you will use your best endeavours to prove expert and proficient Masons." His lordship concluded a very animated address to the perfect satisfaction of his delighted Brethren. The business of the Lodge being finished, it was then closed in due form and order; after which his lordship and the Brethren withdrew.

About six o'clock the Brethren re-assembled in the Lodge, and were individually introduced to the Provincial Grand Master by his Senior Warden. About half-past six his lordship and the Brethren adjourned to the banquet-room, where a sumptuous dinner was provided by the excellent stewards Brothers Townsend and Perkins. His lordship, as Provincial Grand Master, filled the chair, and was surrounded by his officers and the Brethren, amounting to about fifty. In an earnest and spirited manner he proposed the first toast, and begged them to drink, in their fullest bumpers, that which claimed precedence in every society, but more particularly in the company of Masons, whose loyalty and attachment to their king were unshaken and unquestioned, and who had conferred on them the high honor of his especial patronage—

"The King, the Patron of the Craft."

"The Queen, the Patroness of the Royal Freemasons' Charity for Female Children."

The noble Chairman, in rising to propose the health of the Grand Master, the Duke of Sussex, adverted to the zeal and interest which his Royal Highness felt in the cause of Freemasonry. He assured them that it was undiminished, and that during that infirmity, under which he had suffered, his inability to mingle with his Masonic Brethren, and receive their testimonies of affection and esteem, was a source of much regret to his Royal Highness. He was gratified, and it was a subject of gratification to all the Masonic Fraternity, that the Great Architect of the Universe had been pleased to restore their Royal Master's sight, and enable him once more to fulfil those duties, so congenial to his feelings, and so beneficial to the Craft.

His lordship then gave, "the Princess Victoria, and the rest of the Royal Family;" afterwards, "the Pro-Grand Master, Lord Dundas;" and "the Past Deputy Grand Master, the Earl of Durham."

The Senior Warden, Brother Sadler, then rose to propose the health of the Chairman, the Provincial Grand Master of Oxfordshire. He assured them, that long as he had been of the Fraternity, and devoted as he was to it, nothing had afforded him so much gratification, or was so calculated to further the interests of Freemasonry as the occasion on which they were that day assembled. He rejoiced at the appointment of the Provincial Master, because it was one that could not but give the highest satisfaction, and promote the greatest unanimity. Of this he felt the strongest assurance, for the high character which his lordship held had elevated him to the distinguished office, which was second only to that of Grand Master of England; in addition to this he possessed the confidence and esteem of the Grand Master, and was so connected with this county, that the Fraternity of the province could not fail to awaken his zeal and interest in their behalf. But if there was one circumstance more gratifying than another, or more likely to strengthen the bonds of union, it was that strict impartiality which his lordship had

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exhibited in the selection of his officers from the two Lodges. He sincerely hoped that his lordship's views and wishes might be realised, and that he might long live to extend and reap the blessings of Freemasonry.

His lordship returned thanks, and regretted that illness precluded him from addressing them at so great a length as he wished. He felt highly honoured at the appointment conferred on him, and much gratified with the warm and open-hearted reception he had met from the Brethren of the province. He trusted that the science would continue to prosper in their hands, and he sincerely wished them prosperity and happiness individually and collectively.

The noble Chairman then proposed the health of his Senior Warden, Brother Sadler, and took occasion to advert to the honourable office which that Brother held in this city, hoping that whether in or out of office he might ever receive the cordial support and assistance of all around him. He concluded by alluding to the great assistance afforded him by his Senior Warden, to whom the Brethren were mainly indebted for the establishment of a Provincial Lodge.

Brother Sadler returned thanks, and expressed his willingness to co-operate in all that could promote the interests of the Craft and extend its benefits. His lordship had complimentarily alluded to the honourable office to which he had been called by the unanimous voice of his fellow citizens. His determination was to act upon true Masonic principles, by fulfilling the duties of his station with strict impartiality to all—by fairly dispensing justice, and acting at all times for the interest and benefit of all. He would not recognise party of any kind, but his efforts should be to promote the prosperity of his native city, and his desire was to receive at the close of his office the best rewards a man could have—the approval of his own conscience, and the approbation of his fellow citizens.

His lordship then gave the health of his Junior Warden, the Rev. Brother Ridley, of University college.

Brother Ridley, in returning thanks, expressed the high gratification which that meeting afforded him. He could not but look on the establishment of a Provincial Lodge in this county as a new and happy era in the existence of Freemasonry—it was a circumstance that would unite them to each other in still stronger ties, by enlisting them in one Lodge where there would be but one object and one interest to further. He was fully sensible of their zeal and devotion in Masonry, and it was a source of pride to him that he had been associated with the Brotherhood for many years, and that his attachment to it was strengthened by each succeeding year. No man appreciated the principles of the Order more than he did; and, founded as they were on truly scriptural and moral grounds, he felt assured that, in their operations, they contributed materially to the social and moral happiness of the creature, and to the fulfilment of the designs of the Creator. His lordship, he had heard, would shortly be wafted on the waves of ocean, and while he traversed the wide waters in those wooden walls of native oak, beneath that flag which had long been the emblem of our national glory and greatness, it would be gratifying to him to revert to this day when not in wooden, but in Mason's walls, he was surrounded by those who appreciated his worth, and who, by their enthusiastic cheers, and co-operation, testified their admiration of the Mason and the man. He trusted that the grand social chain, which embraced every nation upon earth, might still exist unshaken, and that the noble Brother might find in every clime he

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visited, that the spirit of Freemasonry is like the ocean waves which ebb and flow together, united, firm, and inseparable in their motions. Bro. Ridley concluded a speech of much eloquence and beauty, by expressing his thanks to the noble lord for introducing the toast, and to the Brethren for the cordial manner in which they had responded to it.

His lordship then gave the following toasts in succession:—

"The Provincial Chaplain and Grand Officers," which was acknowledged by Rev. Brother Sewell, of New College.

"The Master and Brethren of the Alfred Lodge,"—acknowledged by Brother Sowter.

"The Provincial Treasurer."—Brother Thompson returned thanks.

"The Master and Brethren of the Apollo Lodge," – acknowledged by Rev. Brother Sewell, in the absence of the Master, Rev. Brother Bingham.

Brother Thompson proposed the health of "the Grand Secretary of England."

Brother White, whose age and appearance clearly showed that he was a veteran in the Craft, returned thanks in an impressive manner, and assured the Brethren that, having had the opportunities of witnessing the Masonic acts of the noble Chairman, he felt that he should have proved an unworthy Mason, if he had not given his services most willingly on this occasion, and accompanied his lordship to assist in the formation of a Provincial Lodge. He alluded to the long acquaintance which he had with some of the Brethren, and expressed his delight in meeting them in so excellent a Lodge, and with prospects so flattering and gratifying to the Order.

His lordship then rose and said, he trusted that the Brethren would show him their indulgence on this occasion, and excuse his leaving, as he was then suffering from illness. Previous to retiring, he begged to give the health of that fair portion of the creation which was so justly esteemed and loved by the Masonic Fraternity—he alluded to the ladies, and more particularly to the "ladies of Oxford," who were Masonically allied.

His lordship and the Grand Secretary then withdrew, and the Senior Warden, Brother Sadler, succeeded to the chair. The toast and song renewed their rounds, and were circulated with that spirit and enthusiasm peculiar to Masonic assemblies, till a late hour, when the National Anthem was sung by the Brethren, after which they departed.

The banquet-room presented a gay and animated appearance, and the walls were decorated with costly pictures, surrounded by variegated festoons. The arrangements of the day were excellent, and reflected great credit on the Stewards for the occasion. The Chairman, though apparently in ill health, enhanced considerably the pleasures of the meeting by the frank and spirited manner in which he introduced the toasts, which were responded to by the Brethren in that fervent and systematic manner so familiar and peculiar to the Craft. The day passed off very much to the satisfaction of the Order, and, we doubt not, the establishment of the Provincial Lodge will have the desired effect.

Peterborough, *Jan.* 14.—The Brethren in this city were convened by special summons to assemble on this day, at the Masonic Hall, contiguous to the Windmill Inn, to receive Br. Dr. Crucefix, the J.G.D. of England, who had been directed by his Royal Highness the Duke of Sussex, M.W.G.M., to constitute them as a Lodge by his warrant, bearing date December 19, 1836, and numbered 646 on the Registry of

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England. Brother Crucefix, after the invocation and prayer, addressed the Lodge, earnestly imploring them to maintain and uphold the principles of the Craft. He then installed, as the first Master, Bro. Thomas Ewart, according to ancient form. The Brethren adjourned for a short time to the Talbot Inn (in consequence of the death of the landlady of the Windmill Inn, which took place only a few hours before the meeting), and returned to the Hall for the purpose of initiating a new member. It is needless to state that the ceremony was performed with all due regard to the strictest regulations, and the Brethren testified their gratitude to the worthy Brother who had left London for the purpose of constituting them as a Lodge, by the presentation of an address to him, couched in very appropriate terms. We hail the establishment of the Lodge as anticipatory of the appointment of some leading member of the Society as Provincial Grand Master for the County.

The members were most anxious to evince their sense of obligation to Dr. Crucefix, by having the Lodge named after him; for which compliment, however, there was not only no precedent, but it might have been productive of inconvenience; it was therefore, at the suggestion of H. R. H. the Grand Master, named the St. Peter's Lodge, and the blank filled up by the Constitutor in open Lodge.

NORTHAMPTON.—January 26th a splendid ball was given by the Northampton Lodge of Freemasons at the Peacock Assembly-room. Nearly three hundred tickets were issued, and about two hundred and twenty persons attended, many being prevented from availing themselves of the invitation in consequence of the prevailing epidemic. The room was tastefully decorated, and at the upper end was a table upon which were placed the Masonic emblems, with the silver trowel used by Ld. Spencer in laying the first stone of the Lunatic Asylum. In the course of the evening Mr. George Robinson sang several ballads with great taste and execution. C. Ross, Esq. *M.P.* honored the company with his presence. Dancing was kept up till daylight, many of the party not leaving till seven o'clock. It is fourteen years since a similar ball was given by the Freemasons.

CAMBRIDGE, *Jan.* 18.—The annual Masonic ball was given at the Red Lion Hotel, Petty Cury, and the exertions of the committee were rewarded by a numerous attendance of the beauty and fashion of Cambridge and its vicinity.

BRIGHTON, *March* 16.—The Royal Clarence Lodge met this day for the despatch of business, and afterwards spent the remainder of the day in social harmony.

COVENTRY, *Feb.* 14.—A Provincial Grand Lodge was held this day.

LEEDS.—CEREMONY OF LAYING THE FOUNDATION STONE OF ST. GEORGE'S CHURCH, AT LEEDS.—On Friday, December 16th, the ceremony of laying the foundation stone of the New Church at Mount Pleasant, in this town, to be dedicated to St. George, took place in the presence of a very large concourse of spectators.

Dr. Longley, the new Bishop of Ripon, was waited on by the Church Accommodation Committee when passing through this town on his way to re-open Christ Church in Bradford, and his lordship kindly consented to preach on the re-opening of Meadow-lane Church in this town, and also to lay the foundation-stone of the proposed new church; and to preside at a meeting of the Leeds District Society for promoting Chris-

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tian Knowledge, to be held at the Music Hall, at eleven o'clock this morning.

His lordship accordingly arrived at Leeds on Thursday evening, and dined and slept at the vicarage.

The doors of Christ Church were thrown open about half-past nine, and long before the hour appointed for the commencement of the service, half-past ten o'clock, the edifice was crowded in every part.

Prayers were read by the Rev. John Holroyd, M. A. the incumbent. The bishop, who during prayers, had stood on the north side of the altar table, the Vicar of Leeds being on the south side, read the communion service at the altar. The epistle was read by the vicar, and the gospel and the apostle's creed by his lordship.

His lordship preached from Acts iv. ver. 32: "And the multitude of them that believed were of one heart and of one soul."

At the close of the service a collection was made towards defraying the expenses of the late alterations, and erecting Sunday schools in connection with Christ Church. The sum amounted to 72*l.*

Whilst the congregation were leaving the church, the bishop, the vicar, and the committee partook of a cold collation in the Vestry. A large body of the clergy and other friends were admitted to the house of Mr. Stephen Mitchell, near the church, where a cold collation was also provided. At the same time the mayor and members of the corporation took refreshment at the Court-house; after which they formed in processional order and repaired to Meadow Lane. His worship, and a part of the corporate body, had attended divine service.

THE PROCESSION.

The procession was then formed in Meadow-lane, to proceed to lay the foundation-stone of St. George's church, in the following order—

Mr. Edward Read, the late chief constable, on horseback, as marshalman, wearing the insignia of a Free and Accepted Mason; band of music; Freemasons in their usual order; various municipal and parochial parties; the Mace Bearer; the Mayor; the Justices of the Peace for the borough; the churchwardens, three and three; choristers; the clergy, four and four; the bishop in his carriage, accompanied by the vicar; the architect, with the plans; the chairman and treasurer of the committee; the committee with white wands, four and four; various municipal and parochial parties, with music.

The procession passed over the bridge, at Briggate, through Commercial Street and Bond Street, along Park Place, past the Vicarage, and proceeded directly toward the site of the intended new church on Mount Pleasant.

When the procession had arrived on the ground, the 100th Psalm was sung by the choristers and the entire assemblage.

The Rev. Joseph Holmes then offered up the prayer.

A quantity of lime having been placed by the operative masons under the stone, which was suspended in the usual manner, a silver trowel was handed to the bishop, which he applied to the lime, and the stone was lowered to its bed amidst the cheers of the surrounding multitude.

Bro. Heselton, of this town, acting as Provincial Grand Master of the Free and Accepted Masons of the West Riding, in the absence of the Earl of Mexborough, R.W.P.G.M., then handed to his lordship the mallet with which the foundation stones of Christ church and St. Mary's

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church in this town were laid by the above-named nobleman on the 29th day of January, 1823.

The lord bishop, striking the stone with the mallet three times, said, "Thus, and thus, and thus, do I lay the first stone of this church, and may Almighty God prosper our undertaking."

J. H. Hill, Esq., one of the hon. secretaries, then read the inscription engraved on a brass plate.

T. T. Dibb, Esq. the other hon. secretary, then exhibited a brass jar, hermetically sealed, containing all the coins of the present reign. These it was intended to deposit along with a copy of each of the last week's Leeds papers, a list of the subscribers to the church building fund, and a Leeds Directory.

In the centre of the foundation stone was a cavity, measuring fourteen inches by nine, and about six inches deep. In that cavity a strong iron box was soldered, and in that box was placed the inscription plate, the coins, and the documents above mentioned; and some cement having been applied to the margin, the lid was screwed down and fastened with molten lead. Whilst this was going on the architect exhibited his plans and elevations of the intended edifice. The upper stone was then lowered upon the other, to which it was fastened by screw bolts, that were subsequently secured by molten lead.

Bro. Heselton then applied to the stone the square, the level, and the plumb-rule, which were handed to him by the proper officers of the Masonic Order, and having ascertained its correctness, said, "May the great Architect of the Universe prosper this undertaking, and may the superstructure prove perfect in its parts, and honourable to those who may construct it."

Bro. Heselton then observed that it had been usual on these occasions to make some observations on the uses of Masonry; but at this time, and in consideration of the advanced hour of the day and the state of the weather, he should merely remark that the symbols of those instruments used by architects, which he had just applied to the stone, were unknown to common observers, who merely saw in them the simple square, the level, and the plumb-rule. But Free and Accepted Masons recognized them as emblems of certain moral principles and religious duties, which, if followed out as men ought to follow them, would render them valuable members of society. The square was an emblem of morality, which taught them to square their lives and actions by the unerring laws of God's word, and to regulate their conduct according to the doctrine laid down by their Divine Creator, to preserve a lively faith in his holy gospel, and taught them to live in charity with all mankind. The level was an emblem of equality, and reminded them that in the eyes of God all men were equal; that He caused the sun to shine upon the poor man's cottage as well as the king's palace; with Him there was no distinction, unless they so far forgot their duty as to neglect and disobey the Divine commands. The plumb-rule, signifying uprightness, reminded them to use justice and equity in all their dealings on earth, so that through the great mercy of God, and the mediation of his blessed Son. they might hope to obtain an entrance into the great Lodge above, not made with hands, eternal in the heavens.

A Masonic hymn was then sung.

The Bishop of Ripon then spoke as follows: "My Christian Brethren, we have just been engaged in a sacred undertaking, the object of which is the glory of God and the salvation of the souls of men; and I

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am unwilling to allow you to depart on so solemn and interesting an occasion, without some few words of exhortation from him who is set over you in the Lord. It has pleased Him to put it into the hearts of His servants, to raise a new temple to His honour, and in so doing, he sends a gracious invitation to all those who are within its circle to come and partake of the spiritual food which He also proposes to provide. You have all placed yourselves within the reach of that invitation. Many, perhaps, may have come here from idle curiosity, to indulge in empty gaze; but none can be permitted to depart without considering himself involved to a certain degree in responsibility in presenting himself here, for by His Ambassador in Christ, the Lord sends to each of you an invitation. I am commissioned to declare the message to you all. Your blessed Saviour says, "Come all ye that are weary and heavy laden with your sins, and I will give you rest. Come here hungering and thirsting for righteousness, and you shall receive the bread of life, and drink of the waters of life freely." Do I speak, then, to any one among you who has hitherto turned a deaf ear to this gracious invitation? Let him beware, lest he weary the forbearance of Him who willeth that none shall perish, but that all should come to repentance; who has hitherto stretched forth His arms of reconciliation to you, but who may henceforth, if His warning be despised, turn away His face from you. May the Lord prosper this work! May He grant that this day, even this day, some souls may be brought into His fold, and some may be added to His church. May it please Him to awaken by His Holy Spirit, the careless and the ungodly. May He open the eyes of the blind and the ignorant, and show them the way of His salvation. And now, may the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord: and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen."

The company then sang "God save the King," accompanied by the band, and the ceremony ended. Before the assemblage moved off the ground, the handsome silver trowel, made by Mr. Pyatt of this town, silversmith, which had been used during the ceremony, was presented to the bishop, by the chairman of the committee. It bore a similar inscription to that on the plate inclosed in the box, and also the following, "This trowel, used in the above ceremony, was presented to the Lord Bishop by the committee."

His Lordship then returned to the Vicarage, accompanied by the corporation and the members of the church committee; after which the corporation and the committee repaired to the Court House, where Dr. Hunter, as chairman of the superintending committee, expressed thanks to the Mayor and the Town Council for their attendance on the occasion.

WARRINGTON, DEC. 22.—GRAND MASONIC PROCESSION.—*Ceremonial of Laying the Key Stone of the New Bridge.*—Thursday having been fixed upon as the day for laying the key stone of the new bridge, now in a state of completion, over the river Mersey, the town at an early hour in the morning, presented an unusually animated appearance. It had been announced by public advertisement, that the ceremony would be preceded by a grand Masonic procession, headed by Le Gendre Ni-

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cholas Starkie, Esq., Provincial Grand Master of the Order, (who was to lay the stone), attended by other public bodies of the inhabitants; and as a Masonic procession had not taken place there for nearly forty years, the curious of the neighbourhood congregated together in vast multitudes, and the town bore the appearance of a general holiday. The attendance of the Masonic Brethren was expected to be numerous from surrounding places, but the heavy appearance of the morning, though it did not rain, was such as to prevent many who resided at a distance from venturing forth, and the only addition to the members of the lodge residing in Warrington and its neighbourhood was about twenty from Manchester, nearly the same number from Liverpool, and a few from Bolton and Wigan. Arrangements had been made for the procession to start as early as half-past nine o'clock in the morning, but the non-arrival of L. G. N. Starkie, Esq., delayed it till nearly half-past eleven, when no intelligence of that gentleman having been received, it was feared that some unexpected calamity had detained him, and Deputy Provincial Grand Master Drinkwater was called upon to perform the ceremony. The procession then formed in order, in front of the Market Hall.

Among them were about 200 Blue Coat Boys, walking two and two, and neatly dressed in blue velvet; constables; deputy constable; churchwardens and sidesmen; gentlemen of the town, four abreast; magistrates and clergy; Stubbs' band in military uniform; about 250 Masonic Brethren, two abreast, headed by Brother Drinkwater, R. W. D. P. G. M.; Holt, G. S. W.; Perrin, G. I. W.; Spencer, G. I. D.; Woodward; Rev. James Wright, Curate of St. James's Church, G. Chaplain, &c.; preceded and followed by music.

The procession having formed, proceeded slowly through the streets leading to the New Bridge, attended by an immense concourse of people, and arrived at its entrance about 12 o'clock. The bridge is a handsome stone erection of three arches, built by Mr. Gannon, of Knutsford, at an expense of 5500*l.*, connecting the counties of Lancashire and Cheshire; and adjoining it is a temporary structure of wood. Over the latter, that part of the procession which included the magistrates and clergy proceeded to the Cheshire side of the river, when the gentlemen falling in double rank on either side, the magistrates and clergy passed between them, and advanced upon the new bridge as far as the middle of the first or Cheshire arch; at the same moment the Masonic Brethren advanced upon the first arch of the Warrington or Lancashire side, under the direction of the master of the ceremonies, Richard Brown, Esq. The officers appointed to assist in the ceremony then followed the Deputy Provincial Grand Master to the middle of the centre arch of the bridge, where the key stone was in a state of preparation for being deposited in its place. Amongst the officiators were the Rev. Brother Jas. Wright, Dr. Hall, senior warden of the Warrington Lodge, bearing a glass box containing coins of the realm; Brother Robert Bover Hinchcliffe, bearing a handsome silver cup containing oil; Brother Furnivall, with a handsome silver cup containing wine; one of the Brotherhood with a splendidly ornamented silver salver, containing a quantity of corn; Brother Bullough and Mr. George Gannon (son of Mr. Gannon, builder of the bridge), who, being an operative mason, had been made one of the Brotherhood, for the purpose of rendering assistance. On some planks near enough to be within

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sight and hearing of the ceremony, stood a number of well-dressed and respectable ladies of the town and neighbourhood, and the reporters of the press. The ceremony commenced by Dr. Hall presenting the glass box containing gold, silver, and copper coins, to the Deputy Grand Master, who having spread upon the sides of it a quantity of cement, deposited it in a cavity prepared for its reception in the side of the key-stone. It was then secured by a brass plate, rivetted and cemented over the mouth of the cavity, and bearing the following inscription:

"The Key-stone of the Centre Arch of this BRIDGE, was laid by Le Gendre N. STARKIE, ESQ., P.G.M. W.D.L. 22nd December, 1836."

The mortar was then spread upon the sides of the stone, and it was deposited in its final position under the superintendence of Brother George Gannon, when the Rev. James Wright pronounced over it the following prayer:—"May the Great Architect of the Universe grant a blessing on this key-stone which we have now laid, and by His Providence enable us to finish this and every other work which may be undertaken for the embellishment and advantage of this town;" to which one of the brotherhood responded—"So mote it be." The corn, the wine, and the oil, were then thrown over the stone in succession, the chaplain repeating this prayer: "May the all-bounteous Author of Nature bless this town with an abundance of corn, wine, and oil, and with all the necessaries, conveniences, and comforts, of life: and may the same Almighty power preserve this bridge from ruin and decay, to the latest posterity." The Masonic response, "So mote it be," was then added, and the minister having retired,

Brother Bullough advanced to the foot of the stone, and in an address to those around him on the use and meaning of the Masonic emblems, spoke most eloquently.

At the conclusion of this address, the bands struck up "God save the King," and the assembly, after giving three hearty cheers, again formed in the same order of procession in which they had walked to the bridge, and proceeded to the parish church, where the Rev. T. B. Bayne, M.A., delivered an appropriate sermon. After divine service the procession was again formed at the church door, and paraded the town, headed by their respective bands of music. The Brethren of the Masonic Order adjourned to the Lion Hotel, where they sat down to an excellent dinner, at which Deputy Provincial Grand Master Drinkwater, of Liverpool, presided. The company enjoyed themselves till about seven o'clock, when the Railway Company having prepared a train expressly at that hour, for the accommodation of gentlemen returning to Manchester, Liverpool, and other towns on the line, the company broke up in excellent order. A handsome subscription was made at the bridge and at the church, from the proceeds of which the Blue Coat boys were regaled with refreshments. The day continued tolerably fine, and the town presented an appearance throughout of joy and festivity.

MACCLESFIELD.—The members of the Union Lodge of Masons, No. 372, celebrated the anniversary of St. John's day, on Wednesday last, at the house of Brother Newton, at the Childer's Inn, Brunswick-street, where a dinner was provided for the occasion. The customary Masonic toasts and sentiments were given, and the evening was spent with the greatest harmony.

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BURY.—The anniversary of St. John's was held by the Freemasons of this town on Tuesday, after which about sixty gentlemen sat down to an excellent dinner at Mr. Whitehead's, Hare and Hounds Inn.

NORTH SHIELDS.—The St. George's Lodge of Freemasons held their annual festival at the White Swan, the 3rd of Jan., when the following Brethren were elected and installed officers for the ensuing year:—Brothers Richard Metcalf, W. M.; John Weatherly, S. W.; John Walker Mayson, J. W.; Thomas Snowdon, Treasurer; Wm. Smith, Secretary; Robert Walker, S. D.; John Robinson, J. D.; James Taylor, I. G.; and James Sanderson, Tyler. After the Ceremonies were concluded the Brethren dined together at Brother Revely's.

NEWCASTLE ON TYNE.—FREEMASONRY.—On St. John's day, the Brethren of Lodge, No. 24, assembled at their Lodge Room, Cloth Market, Newcastle, to hold their annual festival, when the Worshipful Master, Brother William Boag, was re-installed W. M. for the ensuing year:—Brother Thomas Thompson, S. W.; John James, J. W.; Rev. J. Graham, Chaplain; W. Johnston, Treasurer; Thomas Hall, Secretary; H. Hotham, S. D.; Robert Watson, J. D.; Michael Forster, S. S.; Gilbert Dobbs, J. S.; William Richardson, I. G.; Robert Nelson, Tyler. The Brethren afterwards partook of an excellent dinner at Brother J. R. Wilkin's, Half-Moon, Mosely-street.

The Master, Wardens and Brethren, of the Northern Counties' Lodge, No. 586, celebrated the sixty fourth anniversary of his Royal Highness the Grand Master's birth day, on Friday the 27th of January instant, at Brother William Brown's Turf Hotel, Collingwood-street.

BERWICK.—The St. David's Lodge of Freemasons met to commemorate the festival of St. John the evangelist. The meeting passed off in the greatest harmony and cheerfulness. The following office-bearers were elected:—John Hill, W. M.; Robert Smith, P. M.; Robert Ord, S. W.; John Fleming, J. W.; William Brown, Treasurer; John Horne, Secretary; John Thompson, S. D.; Thomas Stewart, J. D.; William Fleming, S. S.; John Crow, J. S.; John Pringle, Inner Guard; George White, Tyler.

SOUTHAMPTON, *Dec.* 27.—The members of the Royal Gloucester Lodge assembled at the Masonic Hall, in Bugle-street, to instal the Worshipful Master for the ensuing year, C. E. Deacon, Esq. having completed a term of two successive years. A large attendance of the members took place, and a worthy Mason—Brother T. N. Firman—was duly installed, and received the warm congratulations of the Brethren assembled. Brothers Peaty and Sheppard were nominated as Senior and Junior Wardens, Brother Abraham elected Treasurer, and other Officers were then appointed. The Lodge adjourned till five o'clock, when about thirty Brethren assembled at the banquet at the Star Hotel. After the usual Masonic toasts; Brother P. M. Charles Scovell rose, and, in an able and appropriate address, proposed the health of their late Worshipful Master, Brother Deacon, and observed that since he had been a Mason, now some years, he had had many pleasing duties to perform; but none so gratifying or so consonant to his own feelings as that which now devolved upon him. He now held an elegant and chaste P. M.'s jewel, with which he would proceed to invest their late W. M. Brother Deacon, and, in the name of the Royal Gloucester Lodge, state, that at the private expense of the members, they had se-

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lected such an article to be presented to him, in testimony of his excellence as a Mason and integrity as a man.

Brother Scovell then invested the new P. M. Deacon with the splendid jewel.

Brother P. M. Deacon, much affected by the kindness and good will of the Brethren, proceeded to offer his warm acknowledgments for the very flattering testimony he had received. He could assure them that the next greatest pleasure of his life would be, to see his son, at the proper age, one of that Lodge, and far more should he feel delighted when his attention to Masonry, and conduct in its society, entitled him to sit as one of its Past Masters; and then, and only then, he should be proud to pass to another generation the splendid jewel he had the honor of possessing. He must account for that honor in some measure, little though he felt entitled to it, in his known devotion to Masonry—a devotion so enthusiastic, that it pained him even to suppose it could be cooled. He saw in Masonry the bright and cheering influence of Brotherly affection and mutual aid—a body of perfect equality, where all as Masons were on a level, and whose conduct was ever on the square, whilst an universal spirit of charity pervaded the fraternity. There was no distinction in a Mason's Lodge—in it assembled the peer and the peasant, and frequently hand in hand with royalty;—the Jew, the Christian, the Mahometan, nay, every race and tribe of the earth, that bent in devotion to the Great Architect of the Universe, became as Masons one powerful and undivided family. A Lodge was a delightful retreat from the busy turmoil of general society: in it no disputation entered, the angry differences of theological opinions could not be canvassed, and the blasting character of inharmonious politics ever failed to penetrate the strict barriers that the constitution of Masonry had erected. In the Royal Gloucester Lodge how well had these feelings been carried out, by placing it in a position of great prosperity. He was happy to express his conviction that it would continue its success under such good Masons as his worthy Brother Firmin, and the talented officers around him, and become an ornament to the province.—Brother Deacon was loudly cheered during his eloquent and truly Masonic address, and sat down amidst the reiterated applause of his Brethren, first proposing the health of the W. M. Brother Firmin, in a highly complimentary address.

The Worshipful Master returned thanks, and congratulated the Brethren on the harmonious feeling which pervaded the Lodge.

Several other toasts were given, and after an evening of great conviviality, the Lodge closed in that peace and harmony so characteristic of Masonry.

Southampton Lodge, 555.—Dr. Ryan has been re-elected W. M. for the year ensuing.

Tiverton, *Jan.* 3.—The Brethren of the Lodge of Fidelity assembled yesterday, for the purpose of installing their W. M., and celebrating the festival of the Patron Saint of the Craft. The beautiful ceremony of installation was admirably conducted. The Brethren proceeded to the banquet, of which about forty Brethren partook. Among whom we noticed Brother Sir John Duntze, Bart., Lawson, Elton, Jekyll, Pole, Ormond, Trevor, Carew, Bovill, Huyshe, Col. Cross, Roberton, Hole (Mayor of Tiverton), &c. Several officers from the Provin-

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cial Lodges of Devon and Somerset were also present, as well as other visiting Brethren, including Brothers Moore, Maher, Maddison, Wane, White, Edwards, Boucher, Pye, &c. &c.

On the removal of the cloth, and the Chaplain having returned thanks, the W. M. proceeded to offer the accustomed toasts, accompanying each with all due honours. The health of the W. M. of the Lodge of Fidelity, was received most enthusiastically; Brother Rendell returned thanks, handsomely acknowledging the honour of his eminent situation in the Lodge, and expressing his hope that the important duties of the chair might be discharged to the satisfaction of the Brethren. "The Officers for the ensuing year." Here some merriment was occasioned by reason of a determination of each Brother to return thanks only for himself; thus conferring on the assembly the advantage of individual eloquence, from the rough Ashler to the P. M.

Brother Lawson, with permission of the W. M., proposed Bro. Eales White, one of the most distinguished Masons in the West of England.

A worthy Brother having most kindly favoured us with a report of the speeches, we cheerfully give room to that delivered by Bro. White, because it embraces matter which is most interesting to the WHOLE CRAFT, and is well calculated to arrest the attention of the Masonic world to the completion of an object, which may furnish another eloquent answer to the uninitiated sceptic, who is apt to inquire—"What good *is* Masonry?"

Brother Eales White.—Worshipful Master and Brethren, permit me to convince you that my embarrassment is by no means counterfeit; it is produced by the overwhelming kindness with which the toast has been proposed to you, and the flattering compliment of its reception; my excellent Brother has been pleased to say that I am "distinguished:" if by humble, yet earnest endeavours to make all good men Masons, and all good Masons good men is so, then alone *am* I distinguished. I am fully sensible of this remarkable attention, and I beg to offer you the warmest thanks of a Mason's heart for an honor which I could not expect. I would repeat my gratitude also for the invitation to the celebration of your festival, inasmuch as it has given me another opportunity of witnessing the perfection of Masonry in its interesting ceremonials, as well as its best spirit, now extending to all who have the good fortune to be admitted to your inestimable society. Worshipful Sir, I conceive that I cannot consecrate the present moment in a manner more acceptable to the Craft than by an endeavour to crave assistance in carrying out one of the most blessed attributes of our Order, namely, extensive Charity. I am desirous of engaging your sympathies—an appeal which is never made in vain to the exemplary Masons of this perfect Lodge; behold in me a voluntary *missionary* on behalf of a projected *Asylum for the Aged and Decayed Mason.*—(Applause.) We very properly exult in the recollection, that sufficient asylums grace our annals for the sons and daughters of the Craft, and let us complete the ecstacy of that exultation by rearing a refuge for the poor old man: (cheers)—present to him a rainbow to attract his eye, dimmed by age, or moistened by affliction, in the storms with which fate or merciless man may assail him—cheer the fallen Brother with this prospective solace for his adverse hours, and provide for him a Temple "where righteousness and peace kiss each other;" —(applause) but that I should occupy too much of this happy time I would detail its intended arrangements—but on consideration I might spare you this by referring

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you to the "Freemasons' Quarterly Review," which *every Mason should possess*, not more from its interesting and amusing contents than from the knowledge that its profits are paid over to the glorious work which I have now the pride to advocate; as an outline then Brethren, allow me to assure you that there will be equal facility for the provincial as the metropolitan Brother's election as a partaker of this hallowed receptacle, and it will not be among the least interesting of its provisions, that a middle chamber will be devoted for the holding of a weekly Lodge, (under permission;) and where is the Mason whose heart does not thrill with delight at the contemplation of visiting the Old Boys during these their proudest as well as happiest moments?—(Cheers.) Oh! Sir, I would that I were eloquent, if such were needed to advantage a cause presenting claims on our Fraternity of so powerful a character; as an interested (if the term can be admitted) investment of Lodge funds, also, is it desirable—for we are reminded, that although *to-day* we tread in prosperity and bask in smiles, *to-morrow* we may totter on the rugged paths of adversity, and wither in frowns.—(Cheers.) Allow me Brethren, to indulge the venial pride of announcing to you, that on my appeal to the Lodge of which I have the honor to be a member, my application was most eloquently rewarded by a noble grant of 50*l.* and two guineas per annum—(great cheering) and it is among the more gratifying of my reflections, that it has the honor of being the first Lodge in the Western provinces to offer its aid to the generous efforts of our noble-minded Brothers in London, who have so ably drawn designs on the tracing board for the great work—that such a sum can *now* emanate from this Lodge is not expected; I am perfectly aware, Worshipful Sir, that the magnificent and singularly appropriate appointments of the Lodge over which you have the distinguished honor to preside, and the remarkable ability which is evident in its *every department* have absorbed the finances of so young a Lodge, and be assured its interest in the Old Mason's Home will not be measured altogether by the amount of *cement delivered to the builder;* you have shown that it has your cordial sympathy, and it is enough.—(Cheers.) I hail with you then the progressing advance of the good, the hallowed work, and I leave this feeble outline of the best of measures to the best of Lodges: cherishing the progress of the superstructure, let us labour and refresh to complete the haven, and in Brotherly love offer the "potent soother" to the worthy Mason, however distressed, and wherever dispersed.—(Applause.)

Brother White rose again and proposed "Prosperity to the Asylum for the Aged and Decayed Mason."—(Repeated cheers.)

We joined heart and hand with the plaudits that responded to the two next toasts, the health of Bro. Lawson, and Bro. Elton; to whom the Lodge of Fidelity is mainly indebted for its present enviable state of perfection, and who then performed the duties of stewards, in a manner remarkable for agreeable attention to every Brother.

"Brother Hole, with many thanks for the excellent venison." Suitably acknowledged by that Brother. Many other toasts followed, and the evening received additional harmony from the vocal tributes of Brs. Moore, Pye, White, Davis, Trevor, and others. The Brethren closed the festival at an early hour, each one longing for the opportunity when they *might be happy to meet again.*

March.—The influenza has so affected our members, as to prevent our doing much business. The question of the Asylum is therefore

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postponed until April, when the honourable example set by the warm hearts and stirring spirit of the Taunton Brethren will, we hope, not be lost upon those of Tiverton.

EXETER.—The Brethren of St. George's Lodge in this city, have resolved to appear in Masonic mourning at all meetings of the Craft during the ensuing three months, in memory of Brother Charles Brake, P. P. G. J. D.

SHERBORNE.—The Lodge of Benevolence of this town celebrated the anniversary of St. John on Jan. 2. The Lodge was opened in due form at the Town Hall, and the various officers for the ensuing year were chosen. The dinner took place at the Antelope, and the Brethren spent the afternoon with that good fellowship which has ever been the characteristic of the fraternity.

WEYMOUTH.—Monday, Feb. 6th, 1837, being the day appointed for laying the first stone of the new Guildhall, a degree of animation pervaded the town at an early hour, indicative of a gala and holiday.—The shipping were dressed off with all their gay and varied pennons, and the Union flag floated wantonly with the breeze from the cupola of Saint Mary's church; the sun shone with unwonted splendour, and the shops being generally closed denoted a day of pleasure. At ten o'clock the Aldermen and Town Council were entertained by James Flower, Esq., the worshipful the Mayor, with an elegant breakfast, at his residence in St. Thomas's Street. At eleven, the corporate body, *en suite*, accompanied with a band of music, moved from the mayor's house, to the Masonic Lodge, where they were joined by the D. P. G. M., Wm. Eliott, Esq., the Master and Brethren of All Soul's Lodge, Weymouth, and the visiting Brethren, who, having formed the line of procession, advanced to the statue of the venerated George the Third, where the band played "God save the King," the attending spectators giving three hearty huzzas. The whole then passed down St. Mary's Street, to the church, where service and an excellent sermon was performed by the P. G. C., the Rev. Willoughby Brassey. The procession then proceeded to the site of the intended building, and, every thing being properly and fitly arranged, the first stone was lowered, and being duly proved and adjusted by the D. P. G. M., was laid with the customary ceremony, amid the reiterated acclamations of an immense concourse of spectators. A prayer was offered for the success and prosperity of the undertaking, by the P. G. C., the band playing appropriate music, which terminated this interesting and imposing ceremony. The procession again forming into line, proceeded up St. Mary's Street, St. Alban's Row, and the Esplanade, again fronting the King's statue, when the band played the national air, "Rule Britannia," followed by repeated and hearty huzzas from the delighted spectators. The procession then returned to their respective places of meeting, in the same manner as they originally commenced. At five o'clock a numerous and highly respectable assemblage of gentlemen and tradesmen met at the Royal Hotel, to partake of the sumptuous banquet provided by Miss Carter, for their entertainment.

TAUNTON, *Dec.* 29.—The annual Festival of St. John was celebrated on Thursday last, by the Brethren of the Lodge of Unanimity and Sincerity, in a manner truly gratifying to all who partake of the mysteries of the Craft. At high twelve, the Worshipful Master Elect, Brother Maher, was installed (amid the repeated plaudits of the Brethren), as

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the Master of the Lodge for the ensuing year. The installation was most ably conducted by Brother Warre, whose accurate attention to ancient ceremonials, and the dignified manner in which they were introduced, greatly added to the solemnity of the interesting ceremony. We have seldom partaken of a richer Masonic banquet than that of the proceedings of that day. We hailed the admission of Brother Sanford, Past J. G. W. as a member of the Lodge, and were pleased at the considerate attention to Brothers Pinchard and Cardozo (who have sailed for India), by electing them hon. members. To Brother Maddison, the whole Craft is much indebted for a timely offering of persuasive eloquence, which is admirably calculated to produce fruit an hundred fold. We rejoice—sincerely rejoice—in the success of an animated appeal made to the Brethren in behalf of the projected "Aged Masons' Asylum," by Brother Eales White, in an address of some length, and remarkable for kindheartedness and brotherly love: the arguments were as ably introduced as they were unanswerable, and the worthy Brother concluded by soliciting assistance to the glorious work of providing a shelter for the poor old *worthy* Mason. A noble grant of 50*l.* and two guineas per annum rewarded this benevolent application, thus furnishing yet another powerful answer for the enquiring sceptic.—The Right W. P. G. M. Colonel Tynte, honored the Lodge with his presence, and presented to the Lodge an engraving richly framed, of the splendid vase which has been lately presented to him, and which was on the table during the banquet that followed, provided by Miss Sweet, with the accustomed excellence of viands and wines:—Brother Maher presided with his usual ability, courtesy, and attention, and the best Masonic spirit prevailed at a "feast of reason," which will not easily be forgotten. The usual appropriate toasts were given by the W. M. with his own happy expression of feeling; and we are pleased to record the enthusiasm which responded to that of "Prosperity to the Aged and Decayed Masons' Asylum." Among the visitors we recognised Brothers Elton, How, and other distinguished Masons, from Tiverton; Brothers Parsons, Sully, Norris, Caines, &c. The esteemed Brethren of Tiverton invited the Lodge to their ceremony of installation of Brother Rendell, on Monday, which was accepted by many Brethren, who returned, as ever, delighted and instructed, from that most exemplary Lodge. It is needless to repeat what we have so often to admire in this eminent Lodge, and we know not whether to indulge more gratification at the excellence of the working, the rich and singularly appropriate "furniture" of the Lodge, or the elegant attentions which were prodigally lavished on our W. M. Brother Maher, and the Brothers who attended; indeed on *all* visitors who had the fortune to be present. The dinner corresponded with the warm-heartedness of the W. M. and his Stewards, and it is with Masonic pride we repeat that the outline of the projected "Aged Masons' Asylum," as detailed by Brother Eales White, elicited from the Brethren of Devon also, that interest and sympathy which was ardently expressed by the rapturous applause which responded to the toast of "Prosperity to the Aged Masons' Asylum."*

The Lodge of Unanimity and Sincerity have elected Brother R. T. Crucefix, *M. D.*, J. G. D., an honorary member of their Lodge, as a testimony of their fraternal regard and their acknowledgment of the indefatigable zeal and industry of that distinguished Mason. Dr. Crucefix

* See Freemasons' Quarterly Review, Nos. 10 and 11; every Brother should possess this inexpensive work, not more for his own amusement and instruction than the consideration that the profits go to support the Asylum.—*Editor of the Taunton Courier.*

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is honorably enrolled among the first projectors of the intended Aged Masons' Asylum, in completion of which establishment the attention of the Craft is now deeply engaged. The exemplary Brother was also proposed as an honorary Companion of the Royal Arch Chapter of Sincerity, and from the acclamation with which his name was received, we doubt not the result of the ballot will be equally honourable to the Companions as to the most worthy Brother alluded to. A numerous meeting of Companions from the adjacent towns and provinces, is expected to be held here in the first week in April, of which due notice will be given.

It may not be generally known that the Cricket-Club have recently given to their Secretary, Mr. J. Eales White, a substantial proof of the value they ascribe to his services, by presenting him with a very handsome silver Salver, of £30 value, bearing the following inscription:—

"Presented by the Members of the Taunton CRICKET-CLUB, to their respected Secretary, EALES WHITE, in testimony of their gratitude for his kind and unwearied attentions in promoting the interest and prosperity of the CLUB, 1837."

This piece of Plate, which has been furnished with very creditable taste and excellent workmanship, of the "Convolvolus" pattern, by our respectable townsman, Mr. Roberts, was handed over, a few days ago, to Mr. White by N. Lee, Esq. who waited on him, with a numerous deputation from the Club for that purpose, and accompanied its presentation with an address, as sincere, eloquent, and appropriate, as the answer thereto was replete with social feeling and becoming gratitude. Mr. White has since addressed a circular to each member of the Club expressive of his grateful respect on the occasion. The Plate is now in the hands of Mr. Roberts, for the inspection of such of the subscribers as had not the opportunity of attending the presentation.

SCOTLAND.

GRAND LODGE.—A patent constituting that zealous and enterprising Mason, James Burnes, Esq. *LL.D.* R.W. Provincial Grand Master for the Western Provinces of India, has passed the seal of the Grand Master of Scotland, Lord Ramsay, after having duly received the sanction of Grand Lodge. In this appointment there is equal discretion observed in regard to the interests of Freemasonry, as in the promotion of a most distinguished Brother, and it may not be too much to express our opinion, that had the services and zeal of Dr. Burnes been previously made known to the Duke of Sussex, that his Royal Highness would probably have himself delegated him with a similar power. As it is, we are certain that the esteemed Mason will wear his honors nobly, and promote the highest behests of the Order with equal spirit and discretion.

Dr. Burnes has also received from his Majesty the honor of the Guelphic Order, as a reward for his scientific attainments.

February 6.—This supreme Body has resolved to present the golden medal lately struck in honor of the Centenary, to the M. W. the Grand Masters of England and of Ireland; and unanimously deputed Dr. James Burnes, P. G. M. for Western India, to be the bearer of those tokens of Fraternal regard to H. R. H. the Duke of Sussex, and his Grace the Duke of Leinster. The motive of the givers, if not the

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intrinsic value of the gifts will, it is hoped, be accepted on the presentation.

QUARTERLY COMMUNICATION, *February.*—It was this day proposed by the Right Worshipful Brother Dr. James Burnes—seconded by Right Worshipful Brother Deans, and cordially agreed to: "That to mark the sense of the benefit which Freemasonry is deriving from that very excellent Periodical the *Freemasons' Quarterly Review*, the Grand Lodge do possess itself of a copy thereof from the commencement, and do subscribe to it regularly in future."

Robert T. Crucefix, Esq. *M. D.*, Junior Grand Deacon of the Grand Lodge of England has been proposed, and with one voice and accord admitted a member of the Lodge Canongate Kilwinning, Edinburgh, and enrolled accordingly. The mistake of a worthy Past Secretary of the Lodge had led the Master and members into the belief that Dr. C. had been received into the Lodge at a former period.

FREE-MASONIC SCHOOLS.—As a proof that general means are not wanting, nor generous hearts to support any effort of the Grand Lodge to establish some praiseworthy institution of this kind—it consists with fact, that a sum of 25*l.*, or thereabouts, was subscribed by a Masonic community in the North, and sent to the Grand Treasurer (some considerable time since) for the purpose of founding a school, which appears to have been then in contemplation by Grand Lodge. The plan we are sorry to find has never been carried into execution, and the money, if we mistake not, has been very lately recalled by the contributors.

February 21.—The Right Hon. Lord Ramsay, M.E.Z. of the Canongate Kilwinning Royal Arch Chapter, held a Meeting for exaltation of Candidates, at two o'clock P.M., at which the Senior Grand Warden of Scotland, Mr. W. Forbes M'Kenzie, was exalted. There have been but few meetings of either Royal Arch or Templars this season, the Grand Centenary having seemingly absorbed all else in its engrossing interest and eclat. Few persons indeed have yet recovered from their surprise at the extraordinary Masonic spirit and demonstration evoked on that occasion, by activity, zeal, and the employment of the public press. A new era is beginning.

The name of St. Clair, or Sinclair, seems to have been destined to reflect lustre on the annals of the Lodge Canongate Kilwinning. That truly enlightened patriot and practical philanthropist, the late Sir John Sinclair of Ulbster, one of His Majesty's Privy Councillors, &c. was the Father of the Lodge at the time of his decease. One of his sons, the Rev. Mr. Sinclair, is now preparing for the press a Life of Sir John.

A vacancy has occurred in the province of West Renfrew by the recent death of Sir M. S. Stewart.

MASONIC CALENDAR.—There can now be no doubt that the press is the legitimate vehicle of Masonic information, and is calculated to increase and strengthen mightily the interests of the Order. It were to be wished that at least a Freemasons' Calendar or Almanack were attempted in Scotland, as a means of concentrating and keeping alive the interests of the different members. With zeal and due discretion on the part of the Grand Lodge its funds would not suffer by such a publication; on the contrary, whatever tends to the diffusion of Masonic information must bring in resources to its coffers.

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Scott Monument.—We had hoped ere this to have recorded the Masonic ceremonial of laying a foundation stone to Sir Walter Scott's monument; but *(miserabile dictu)* not even the plan, not to mention the precise site, has yet been published. What the *deciding* committee have been so long about remains involved in mystery and mist. It is high time that the *mist* should dissolve itself into—a-*dieu*! We shall be agreeably surprised to see any good come out of all this indecision and procrastination. In Glasgow too, although the plan and situation have long been settled, yet Sir Walter Scott is still without a monument. Can it be, that in the city of the West, the Tyre and Sidon of Scotland, whose merchants are clothed in purple and fine linen, sufficient funds have not been collected?—Away the invidious thought!

David the First of Scotland founded four great Cathedrals and six magnificent Abbeys, which contained all the stores of known science and learning; a strong proof that the Masonic Fraternity of the middle ages considered their knowledge of Architecture as one of the most inviolable *secrets* of the Craft, exists in the fact, that in none of the religious houses of this country, or of the Continent, were there ever discovered any *written* rules for the practice of Gothic Architecture, notwithstanding it was so extensively practised.

January 24.—The Lodge Mary's Chapel held a private festive meeting, at which the worthy Secretary, and several of the members, expressed their cordial approbation of the Masonic Asylum for Old Brethren, and subscribed to the thrilling song of "the Grey Head."—The Lodge has ordered the "Freemasons' Quarterly Review" from the commencement.

Ninety-fourth Regiment.—The members of the George William Lodge, No. 328, have caused to be presented to Brother Newlands of Portobello, a handsome snuff box as a mark of their approbation of the manner in which he has discharged his duties as their representative in Grand Lodge; Brother N., we believe, has lately been returned for the Lodge St. Andrew, 42nd Highlanders, and Sir Donald Campbell has been appointed proxy for the 94th *vice* Newlands.

Provincial Grand Masters.—Something there seems unsubstantial in our Provincial system. A Masonic mirage, we fear, rises delusive around the horizon. Shades and shadows there are, strange and unaccountable, hovering over the mountains and glens of the Scotch Masonic Provinces. The spirit of the Brocken has been playing its pranks among them: and imaginary Provincial Grand Masters hold forth like Ossians' heroes in their "airy halls." How few indeed of the provinces have any head, or one at least which exercises the ordinary directing functions of that important part of body! The paucity, or rather absence of official report to Grand Lodge, is a proof of the little hold, or beneficial connexion that subsists between the supreme legislative power and its subordinate constituencies. This is by no means as it should be, or might be with right effort and resolution. A spirit of regeneration in this department is evidently speaking out among our Brothers of the South; we feel persuaded that under our present Masonic Rulers the subject will not escape due notice in the Council of the Northern Grand Lodge. It is palpably unjust to the country constituencies not to give them the advantage which provincial appointments may hold out: the extent of such advantage depending, of course, upon the *actual efficiency* of the officers

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selected. The office of Provincial Grand Master has been deemed too much a merely honorary one, and bestowed where its duties were not likely to be performed. The appointment (or rather the *election* by the provinces themselves) of *resident* and respectable *Deputies* tend greatly to counteract one prevalent inconvenience—the absence or engagements of Superiors of Provinces. Some hints about *Grand Visitors,* in the last Number of the Masonic Quarterly, might be extended to provincial inspection in many matters.

ORDER OF CHRIST.—It appears by the public prints that this ancient Order is still preserved in Portugal, the Queen of that country having recently invested Dr. Bowring, *M. P.* with the Habit and Cross of the Order of Christ. As the undoubted continuation of the celebrated Order of the Temple, we should like to hear more of its history, if any archives as yet exist. That this religious and military Body should be under present petticoat government is the consequence of its supremacy having being vested in the sovereigns of Portugal after the papal proscription of the Templars. (Vide p. 36 of this Review, for 1835.)

KNIGHTS' TEMPLARS.—As Reporters we should have taken an earlier opportunity of stating, that there is no official foundation for the rumour recorded in a former number, that the Knights' Templars of Scotland contemplate becoming a royal body-guard. We have been at some slight pains to trace this idea to its source, and we find that it originated several years ago in a somewhat liberal construction, or interpretation of the following passage from the Book of Cupar—"sanctus David de preclara militia Templi Hierosol: optimos fratres secum retinens eos diebus et noctibus morum suorum fecit esse Custodes." Whether this was a *soul* or *body*-guard, or both, it is not for us to say; but sure enough the ghostly Brotherhood were retained about the royal person. For aught we know, the present sovereign of Portugal may have "morum suorum custodes" selected from the successors of the ancient Templars. Nor do we see why, at this day even, the Religious and Military Order should not be guards to a queen as well as a king. Among the military, and we trust, also religious cavaliers of our own country, there are the "Queen's Bays"—the Queen's Royal Lancers, &c. all officered by honourable men, who, although they are not *bonâ fide* custodiers of the person, nevertheless rejoice in the honor of the *name,* such, at least, are our individual impressions.

CHARITY FUND.—By an express law of the Grand Lodge of Scotland it is provided and enacted, that "each Brother at his initiation, along with the entry-money to his own Lodge, shall pay the sum of *four shillings and sixpence* towards the *Charity Fund* of the Grand Lodge, and one shilling as the fees of recording his name in the Grand Lodge Books; which dues the Treasurer shall record in a separate book, and shall in *no* instance apply them to *other purposes* than those for which they were exacted." (Laws of G. L., cap. 14.) A distinct source of revenue is here explicitly provided for the recruiting of the Charity Funds. It is matter worthy of consideration, whether a portion of these benevolent contributions might not be turned with credit and effect into a different charitable channel. Bread to the poor Brother, widow, or orphan, is no doubt the first want to be supplied, even though the morsel afford but temporary relief. Yet, to put the poor in a way of gaining their bread is no less a laudable act, approvable by the soundest policy, more especially when it rescues from ignorance and idleness those

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who are the objects. The institution of a Masonic Charity School for Female Orphans for instance, supported *partly* from the Grand Lodge Benevolent Fund (which at present is so dispersed as almost to be impalpable in its productiveness) would at once redound to the public character of the Craft, and form a satisfactory and solid object for the benevolent mind to dwell upon. Needlework, &c. taught in such institution, would tend to enlist the ladies also in our behalf. On this narrow foundation a column of beauty might arise.

VISIT TO THE THEATRE, EDINBURGH.—On the evening of Tuesday the 21st February, the Brethren of the Canongate Kilwinning Lodge, Royal Arch Chapter, and Priory of Knights Templars, visited the Theatre Royal, which, for the night, was under their especial patronage. Notwithstanding the inclemency of the weather the house was well filled; the dress circles presenting a very *fair* proportion of "ladies patronesses" of the mystic tie, and of Brother Murray the manager. After the performance of the first piece Brother Manvers came forward and sung with considerable taste and effect the sweet and impressive song of "the Grey Head," and which was received with reiterated plaudits by the whole audience. Among the numerous Office-Bearers of the three Orders present, we observed the Right Hon. Lord Ramsay, M. W. G. M., and M. E. Z. of the Royal Arch Chapter; Dr. Burnes, Prior and Grand Constable of the Temple, and Prov. Grand Master for Western India; Bro. M'Neil, R. W. Master of the Lodge Canongate Kilwinning, Brother James Jardine, Substitute Master of same Lodge; Brother Deans, Secretary to the Three Orders, and P. G. S. B. of Grand Lodge of England; Brother John Wilson, Sub-Prior of the Templars; also Brothers William J. Dowling, SeniorDeacon; A. Marshal, Past Secretary of Lodge Canongate Kilwinning, and Past Commander of the Edinburgh Encampment of Knights' Templars; W. Pringle, Treasurer to the Priory, and P. Grand Hospitaller of the Order of the Temple, &c. The variety of jewels and clothing displayed gave a gay and novel aspect to the assembly. The Lodge of St. Andrew also were present by their Office-Bearers, dressed in Masonic costume. We likewise observed the Grand Secretary, and Poet Laureate of the Grand Lodge. Altogether, Brother Murray had reason to be satisfied, the house being perhaps the best which he has had since the invasion of the *influenza*—the "foul fiend" having left him, it is alleged little else but "a beggarly account of empty boxes." This is the third Theatric visit of the Masonic body within a twelvemonth. When the Brethren shall have founded some Masonic Charitable Institution, they may then surely engage the house for the benefit of their own Charity funds.

The Grand Lodge of Scotland has, under the present administration, formally accredited the "Freemasons' Review," by adding it to its library, and archives.* A correspondent in the North has, however, been unexpectedly disappointed in not receiving certain historic documents long since due in point of date. We allude to the Address of Grand Lodge to the Duke of Sussex, and His Royal Highness's reply. Future annalists of the Order will look for such, especially in the pages of the public Organ of the British Craft.

R. A. RITES, &c.—A correspondent of the "Freemasons' Quarterly Review," complains in the last Number, that there is an inconvenient

* A correspondent enquires if the Grand Lodge of England has any library?—We believe not.—ED.

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discrepancy in the R. A. working of the United Kingdom. We believe that the Scottish and Irish systems agree; and that in the exaltation of candidates particularly, they practice a certain ceremonial, which, we understand, is veiled from view in England, but which, in Scotland, is absolutely necessary to be known, for a stranger to gain admission generally into the Chapters. How then is this want of uniformity to be remedied? There must either be an addition to the ritual of one party, or a subtraction from that of others; neither of which propositions, we suspect, would be palateable to those called upon to adopt it.

The same observations may extend to the Masonic Templars, so called, which differ, we are informed, in the three kingdoms, and in Scotland have, for some years back, been reformed, upon the model of the ancient ritual, as deposed to in the examinations of the Knights at Edinburgh, in 1309.

VISIT OF THE M. W. GRAND MASTER AND OFFICE BEARERS OF THE GRAND LODGE OF SCOTLAND TO THE ANCIENT LODGE OF EDINBURGH MARY'S CHAPEL, No. 1.—One of the most brilliant meetings of which the annals of Scottish Masonry can boast, was held in the ancient Lodge of Edinburgh Mary's Chapel, No. 1, on the evening of the 14th February last, the Right Worshipful Master, Wardens, and Brethren of this ancient Lodge (particulars of the history of which, we hope, at a period not far distant, to be enabled to lay before our readers) had forwarded an invitation to the M. W. the Grand Master Mason of Scotland, Lord Ramsay, praying his lordship along with the Office-Bearers of the Grand Lodge to countenance the Brethren of Mary's Chapel, by honouring them with a Masonic visit. Notwithstanding the other avocations of the noble lord, the request of the Fraternity was most handsomely acceded to, and the evening of the 14th February fixed for his reception accordingly. This being the first visit of a Grand Master to any Lodge in Scotland for upwards of thirty years, the applications for admission were very numerous, but as the Lodge could not with comfort contain more than one hundred and thirty individuals, the sale of tickets was restricted to that number, much to the disappointment of upwards of fifty Brethren, who could not possibly be received. The Lodge having been opened in due form by the Right Worshipful Master, Bro. James Graham of Litchtown, various preliminary proceedings took place until the arrival of the Grand Lodge was announced by the Stewards of Mary's Chapel. The Right Worshipful Master thereupon requested the Past Masters of the Lodge to wait upon the Grand Master, which having been regularly attended to, he thereafter instructed his Wardens, Brs. James Linning Woodman, W. S., William Scott Elliott of Arkleton, W. S., accompanied by the Deacons and other Office-Bearers to introduce the Right Hon. Lord Ramsay, and the Office-Bearers of the Grand Lodge. On the entrance of the noble lord the Mason's Anthem was played by the band, the assembled Brethren keeping time, and cheering his lordship most enthusiastically. The Right W. Master Bro. Graham having resigned his rod of office and the chair to the Grand Master, the Senior and Junior Grand Wardens, William Forbes Mackenzie of Portmore, and Sir Patrick Walker of Coates, were conducted to their respective places by the Senior and Junior Wardens of the Lodge.

The noble Grand Master in proposing "Prosperity to the ancient Lodge of Edinburgh Mary's Chapel," took occasion to thank the Brethren for the reception which he had experienced among them, and con-

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gratulated the R. W. M. upon having the management of such a Lodge entrusted to his care. His lordship having examined the minute books of the Lodge and approved of their accuracy, adverted to the singular fact, that it wanted only a few hours to complete the three score years and ten which had elapsed, since his grandfather, the late Earl of Dalhousie, then G. Master of Scotland, had paid a visit to this ancient chapel, and subscribed the books in testimony of his approbation. The Grand Master availed himself of the opportunity afforded by the meeting, to which we refer, of impressing upon the assembled Brethren, the propriety and expediency of practising the Masonry of St. John in their Lodges, with that strictness which had raised Scottish Masonry to so high a pitch, and caused it to be esteemed amongst continental nations, in a manner, such as had scarcely been accorded to Brethren initiated in any other country. The noble Grand Master was supported by Sir Reginald Macdonald Stewart Seton of Staffa, and Sir — Touch, Bart. as Depute G. M.; Sir Robert Keith Arbuthnot, Bart. as Sub G. M. the Senior and Junior Grand Wardens already named, George L. Douglass of Tilwhilly, Esq.; Dr. James Burnes, *LL. D.* P. G. M. of the Western provinces of India; W. A. Lawrie, Esq. W. S. Grand Secretary; J. Maitland, Esq. Grand Clerk Assistant; John Wilson, Esq. Advocate as Grand Treasurer; Brother Gilfillan, Bard of the Grand Lodge, &c. Deputations from the following Lodges visited Edinburgh Mary's Chapel, in the course of the evening; viz:—Canongate Kilwinning, headed by the R. W. M. Brother Alexander M'Neil, Advocate—St. Davids', by Captain Donaldson Boswell of Wardie, *R. N.*—St. Lukes, by the R. W. M. Brother Richardson, W. S.—St. Andrew's, by R. W. M. Brother M'Gill—St. James', by R. W. M. Brother Mavor—St. Stephens', by R. W. M. Brother Monroe—Defensive Band, by R. W. M. Brother Paxton—Roman Eagle, by R. W. M. Brother Bryce—and the Celtic, by R. W. M. Brother Aitken. The healths of the various individuals above named in connection with the Lodges which they represented were given from the Chair, and a great variety of other toasts purely Masonic, were introduced by the Grand Master, who, after having performed his duties in a manner most honorable to himself, and gratifying to the Brethren assembled, rose to depart, and was ushered out with the accustomed formalities. The R. W. M. Brother Graham having resumed his chair, congratulated the Brethren of the Chapel on their auspicious meeting, and in an especial manner, referred to the services which had been rendered to the Lodge, by Brother Pearson, Secretary,—the Wardens, and other members of the Committee of Management, who had attended to carrying into execution all the details attendant on the present assemblage, and concluded by proposing the healths of these Brethren. Thanks having been returned, the R. W. M. soon afterwards closed the Lodge, aud dismissed the Brethren.

We cannot conclude our notice of this Meeting in Edinburgh Mary's Chapel, without congratulating the Brethren of the ancient Lodge upon the regularity which characterised all their proceedings, and the admirable manner in which the most minute details were arranged. The meeting was one, which for respectability, happiness, and harmony, will long be remembered, and tend more than any thing which has occurred in the Masonic circle in Scotland of late years, to raise the high character of the Craft in general, and promote in no ordinary degree in particular, the prosperity of that most ancient Lodge, within whose walls so auspicious an event took place.

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LODGE ROMAN EAGLE, *Feb.* 1.—The First Convivial Meeting of the above Lodge for this season was held in the Grand Lodge, Niddry-street (with permission), at eight o'clock, P. M.

ABERDEEN, *Dec. 27th*, 1836.—ELECTION DAY. MACHAR'S LODGE. Alexander Cromar, Surgeon, R. W. M., Lewis Crombie, D. M., John Green and William Gray, Wardens; Robert Dyce, Secretary; Ninian Kynoch, Treasurer; the Rev. Charles Cordiner, Chaplain; James Westland, Grand Steward; John Walker, Senior Steward; Isaac Machray, Junior Steward; William Philip, John Hay, Alex. Rust, Wm. Knox, James Walker, and Wm. Fraser, Committee; Alexander Keard, Clerk; Robert Dallas, Tyler and Officer to the Lodge.

ST. NICHOLAS LODGE.—John Cruikshank, R. W. Master; David Shepherd, Depute-Master; John Allan and John Edmond, Wardens; Wm. Walker, Treasurer; Simon Grant, Secretary; Adam Walker, G. Davidson, and James M'Hardy, Stewards; Robert Brown and Thos. Grant, Assessors; James, Horne, James Carr, John M'Hardy, Alexander Fraser, James Kennedy, and James Shanks, Committee; Alexander Marshall, Clerk; and Edward French, Tyler.

OPERATIVE MASON LODGE.—John Burnet, R. W. Master; James Morice, W. Depute-Master; James Mann, W. Senior Warden; Geo. Davidson, W. Junior Warden; James Muirden, Grand Steward; Wm. Hall, Senior Steward; John Leonard, Junior Steward; John Elrick, Secretary; Alex. Hunter, Treasurer; James Matthew, Clerk; John Lyon, Tyler; George Walker, John Copland, Wm. Mackay, Robert Connon, James Fife, David Robertson, James Pirie, James Hunter, James Stuart, James Mitchell, and Wm. Thompson, Committee.

ST. GEORGE'S LODGE.—Alexander Duncan, R. W. Master; George Greig, Depute-Master; George Donaldson, Sen. Warden; James Lawrence, Junior Warden; George Fowler, Treasurer; Alexander Diack, Secretary; Thomas Davidson, Chaplain; John Diack, Grand Steward; Samuel Forbes, Senior Steward; Donald Gunn, Junior Steward; Robert Phillips, Alexander Campbell, George Cruickshank, John M'Intosh, Councillors; John Helmrich, Clerk; William Sandison, Tyler.

STONEHAVEN LODGE.—Andrew Duthie, R. W. Master; William Thompson, Depute-Master; Robert Burnett, Senior Warden; James Davidson, Junior Warden; David Strachan and James Cowie, Deacons; George Morice and David Watson, Stewards; John Murray and David Beattie, Key-Bearers; Wm. Melvill, Chaplain; John Balfour, Treasurer; John Beattie, Clerk; Alexander Thom, Tyler; G. Strathdee, Officer; James Knox, Alex. Paul, Wm. Fraser, and James Young, Committee.

FOUNDATION STONE, MARISCHAL COLLEGE.—We are informed that Alexander Low, Esq., R. W. Master of the Aberdeen Lodge of Freemasons, has presented the Lord Provost with a splendid block of granite, weighing about two tons, from the Dancing-cairn quarries, properly dressed, and prepared in *Masonic form*, for the Foundation Stone of the New College.

MONTROSE.—Extract from the minutes of St. Peter's Lodge, Montrose, 27th December, 1836:

In the course of the meeting, there was handed to the R. W. Master,

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a handsome mahogany case, addressed to him, which contained an elegant and splendidly bound Bible, with an appropriate inscription; accompanied by a very kind and brotherly letter, from Brother James Burnes, F. R. S., requesting the Brethren of St. Peter's to accept it as a mark of his affection and regard.

This valuable proof of his esteem towards his Mother-Lodge, enhanced by an inscription of best wishes and truly Masonic sentiments, in the hand-writing of the Rt. Hon. Lord Ramsay, M. W. Grand Master of Scotland, was received with every feeling of delight and enthusiasm; and, thereafter it was resolved, unanimously, that the sincere and cordial thanks of the Brethren be offered to Brother Burnes, their last R. W. Master, for this elegant testimonial of his affection and esteem; and while they assure him of their high estimation of his Brotherly love, they will also make it their pride and care to preserve and hand down this splendid expression of it, to their Brethren for ever.

The following congratulatory address was also voted by the Lodge St. Peter's, on occasion of the Right Hon. Lord Ramsay's accession to the Masonic throne, and which does honour to the feelings of devotion and fealty which dictated the sentiments therein expressed.

" Unto the Rt. Hon. James Andrew, Lord Ramsay, Most Worshipful Grand Master-Mason of Scotland.

" The address of the R. W. Master, Office Bearers, and Brethren of the Lodge St. Peter's, Montrose, No. 120, holding of the Grand Lodge of Scotland.

We, the R. W. Master, Office Bearers, and Brethren of St. Peter's Lodge, Montrose, beg most humbly to approach your Lordship, to express our unfeigned sentiments of gratification at the accession of a Brother to the chair of the Grand Lodge, who, although but lately initiated in the mysteries of the Craft, has already displayed so much zeal and enthusiasm in forwarding the cause of Masonry.

" While we offer our sincere congratulations to your Lordship, we are also desirous of congratulating our Brethren throughout Scotland on this auspicious event, and with this view we venture to request that your Lordship will be pleased to lay the present address before the Grand Lodge, at its first meeting.

" Although our feelings on this occasion are purely disinterested, and relate to your Lordship personally, we cannot refrain from mentioning, that our Lodge derived its existence from the Grand Lodge, during the Mastership of your noble ancestor, George, Earl of Dalhousie; and while the charter of our Masonic liberties is subscribed by your noble relative, we know and feel that the interests of the Craft will continue to flourish under the guardianship of his successor.

" In conclusion, we beg to express our humble but sincere wishes for your Lordship's health and happiness, and that you may long be spared to forward the prosperity and best interests of our Ancient and Honourable Order.

" Given under our hands and seal, in full Lodge assembled, at Montrose, this 27th day of December, A. L. 5836. A. D. 1836.

" Signed, on behalf of the Lodge,

" Adam Burnes, R. W. M."

Masonic Meeting.—A meeting of St. Peter's Lodge here took place on Saturday evening, at which there was a numerous assem-

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blage of the Brethren, to express to Bro. Dr. Jas. Burnes, *F. R. S.* and *L. L. D.*, R. W. Pr. G. Master for the Western Prov. of India, and a Brother of St. Peter's Lodge, Montrose, the deep sense of gratitude they felt for his very brotherly and handsome present of a splendid Bible to this his Mother-Lodge, and which has been rendered still more estimable by the appropriate address appended thereto by the Right Hon. Lord Ramsay, Most Worshipful Grand Master for Scotland. From the near relationship of the R. W. Master, Adam Burnes, to the donor, Brother Dr. John Robertson was delegated to convey to Brother Burnes the thanks of the Lodge; and we are informed, although perfectly unprepared to be thus called upon, Brother Robertson readily undertook the task assigned him; and seldom, if ever, has been heard a more affecting or effective burst of manly eloquence. Our limits prevent us doing justice to the subject-matter of his address, which was loudly cheered throughout; but, when he came to touch upon the absence which must soon take place to both himself and Brother Burnes, and to assure him in the name of the Lodge, that

> "Where'er his wand'ring footsteps roam,
> O'er England's roses, Scotia's heather,
> O'er burning sands, or bounding foam,
> They'll ne'er forget his friendship! never!"

the effect was electrical. Brother Dr. Burnes acknowledged, in feeling terms, the very handsome manner in which the thanks of the Lodge had been conveyed to him by his old school-fellow, and highly-esteemed friend, Dr. Robertson. The evening was spent, till eleven o'clock, in true Masonic spirit and friendship. On Monday evening, the Lodge again met, pursuant to notice, to present to Brother Dr. James Burnes a magnificent Snuff Box, beautifully chased, and bearing a suitable inscription, as a memorial of affectionate friendship from the Brethren of St. Peter's Lodge, and to mark their sense of his zealous and indefatigable exertions in the cause of Masonry; the R. W. Master, Adam Burnes, in the chair, supported by the R. W. Masters of the Montrose Kilwinning and Incorporated Kilwinning Lodges, acting as Wardens (a beautiful illustration of Masonic feeling, and highly complimentary to Dr. Burnes), together with a numerous attendance of the Brethren. Brother James Chalmers, in an impressive speech, presented the box to Brother Burnes, who, in an eloquent and fervent address, acknowledged this additional mark of their favour, and re-assured the Brethren of his ardent attachment to Masonry, and to his Mother-Lodge in particular. The whole proceedings were of intense interest, and clearly show that the spirit of Masonry, when truly acted up to, tends much to keep alive virtuous principles, and to disseminate benevolence and charity to all mankind.—*Montrose Review.*

The Bible and Box alluded to in the preceding paragraphs, are described by a correspondent to be of the most costly description. The former is magnificently bound in green Morocco, richly decorated with Masonic emblems; and bears on one side the arms of St Peter's Lodge, and on the other, a short but remarkable inscription by the donor. On one of the leaves inside the book, is inscribed a truly delightful Masonic Address, in the hand-writing of the M. W. G. M. of Scotland.—We have been favoured with copies of these gratifying inscriptions, as well as of that on the lid of the gold box, presented to Dr. Burnes, and which we subjoin as follows:

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INSCRIPTION INSIDE THE BIBLE.

"The Grand Master readily complies with the request made to him, by his R. W. and valued Brother Burnes, to inscribe his name on this page. In doing so, he avails himself of the opportunity to congratulate the Lodge St. Peter's, Montrose, on selecting as their Master, a Brother so distinguished for his unwearied zeal and Masonic ardour. The Grand Master has learned with peculiar pleasure, from the inscription on this volume, the long connexion which has subsisted between the family of that worthy Brother and St. Peter's Lodge; and he trusts that the tie may long remain unbroken. For himself, 'the third' Grand Master in descent of his name and family, he knows and can appreciate the feeling of increased interest and mutual affection, which so prolonged a connexion is calculated to produce.

"The Grand Master cannot on this occasion lay down his pen, without conveying to the Lodge St. Peter's his sincere good wishes for their future welfare and prosperity; and he believes that the Brethren of that Lodge will not value this expression of good will the less, that it comes from the grandson of the Grand Master, whose name stands upon their Charter of Constitution.

"RAMSAY, Grand Master."

"*Edinburgh, Dec. 2,* A.L. 5836."

INSCRIPTION OUTSIDE THE BIBLE.

"From the R.W. Brother James Burnes, the Third Master in descent, of that name and family, of St. Peter's Lodge, Montrose, as a token of affection to his Brethren. A. D. 1836. A. L. 5836."

At the meeting of St. Peter's Lodge, Montrose, 7th January, 1837, it was proposed and resolved unanimously, that the sincere and cordial thanks of the Brethren be respectfully offered to the Right Honourable Lord Ramsay, Most Worshipful Grand Master of Scotland, for his Lordship's kindness and condescension, in appending his autograph inscription to the splendid Bible lately presented to the Lodge by the Rt. Worshipful Brother Dr. James Burnes; and, while they highly estimate the honour which his Lordship has been pleased to confer upon them by doing so, the Brethren are more particularly sensible of the flattering sentiments expressed by his Lordship towards Brother Burnes himself, and to the members of this his Mother Lodge.

INSCRIPTION ON THE SNUFF BOX.

"Presented by the Brethren of St. Peter's Lodge, Montrose, to the Rt. Worshipful James Burnes, *L. L. D. F. R. S.*, Provincial Grand Master for the Western Provinces of India, as a token of their affection, and as a record of the high estimation in which his Mother Lodge holds his distinguished services in the cause of Freemasonry.

"*9th January,* A.D. 1837. A.L. 5837."

The foregoing paternal testimonials sufficiently mark how highly esteemed by his fellow Masons, is the Brother who is the object of so much enviable approbation. We say enviable; for surely envy cannot be at all times an unworthy or unjustifiable feeling: nay, rather is it not often the very *primum mobile* of honest emulation and improvement? But the whole conduct of Brother Burnes, during the comparatively short period that he has sojourned among us, has been such as strikingly to exemplify what the activity and abilities of one

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well accomplished, in rallying and resuscitating from apathy the many. As respects the society of the Templars especially, we may say, that he has called a new Order into existence—for the Knights had been, for some years before, nigh sleeping "the sleep that knows no waking." In the annals of Scottish Templary, the name of Bro. Burnes will be blazoned as first and foremost of its chiefs; and though we are not prone to despond in the present times, yet we truly fear "we ne'er shall look upon his like again." As an officiating—we should say, rather, initiating—Prior, Dr. Burnes cannot possibly be surpassed, if, indeed, he may ever be equalled. But it is not in the masterly conduct of ceremonials alone that the present Prior is pre-eminently distinguished; to this he superadds a profound and varied knowledge of the history and objects of the Order, such as, perhaps, no other individual possesses. We are happy to hear that Dr. Burnes does not proceed to India so soon as was expected by him, having obtained a few months further leave of absence.

Enoch R. A. Chapter.—A meeting of this Chapter was held for the first time for several years, on the occasion of Dr. Burnes's visit to Montrose, 9th January, under the direction of that old and respectable Mason, Br. J. Christie, M. E. H., when six Companions were admitted members, and no less than nine Brethren were exalted to the R. A. degree. We owe the revival of this old and respectable Chapter—one of the most ancient, we believe, in Scotland, to the great exertions of that indefatigable and excellent Mason, Brother James Chalmers, P. M. of the Lodge St. Peter's.

The St. Peter's Priory of Knights Templars is also now in full action, several highly respectable gentlemen having already joined it.

Dr. Burnes, P. G. M. for Western India, has intimated his nomination of Sir Robert K. Arbuthnot, Bart., and Capt. Alexander Burnes, *F. R. S.*, as his Provincial Grand Wardens. Captain Burnes, we understand, is now holding a very high political appointment in India, having been commissioned as Ambassador to Cabul and Candahar.

St. Peter's Priory, *Feb.* 2.—Robert Gilfillan, of the C. K. Priory, Edinburgh, (Grand Poet Laureate), was nominated Procurator and Representative from this Priory, before the Grand Conclave of Scotland.

IRELAND.

Dublin.—Grand Lodge of Ireland.—The members of this body, in conjunction with many of the metropolitan Masons, celebrated the festival of their tutelary saint on Tuesday the 27th of Dec. 1836, at the Commercial Buildings. At five o'clock, the Duke of Leinster, G. M., opened in ample form, when Sir Coghill Coghill was raised to the rank of S.G.W., and the Hon. Richard Westenra was installed as J.G.W., and after being placed in S. received a salutation.

The *formula* used on such occasions was very adroitly gone through by the Grand Officers, who during the evening were most unremitting in their attentions. The reply of the G. M. of England, to a congratulatory address from the Irish G. L. on the merciful and providential restoration of his Royal Highness's sight was then read, and received with

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that feeling of Masonic warmth due to this illustrious individual's character and position.

An address from the Freemasons of Ireland to the Duke of Leinster, was presented by the D.G.M., expressive of their gratitude to his grace, for his exertions in the House of Lords, to legalize "in his own bright isle," the Brotherhood, and place it in the same position as the fraternity of Great Britain. A kind and gracious answer was returned by the G.M., truly Masonic in feeling, and distinguished by those sentiments, the fulfilment of which "in acts and deeds" so much endear his race to all those who have the good fortune to be acquainted with his sterling worth. At six o'clock the G.M. called the *labourers* to refreshment, when one-hundred and thirty of the order in full clothing, sat down to the good cheer, served under the immediate superintendance of the *maitre d'hotel*, Bro. Radley. Alderman Hoyte sat at the foot of the table. Amongst the Brethren present were Bro. Reevers, High Sheriff; Alderman Warren; Rev. S. W. Fox, G.C.; Hon. Fitzwalter Butler; Rev. J. A. Birmingham; Sir Richard Baker, J. W. King,—Hyndman and Drummond, late High Sheriffs; Rev. Tho. Carmichael, Dr. Smyth, Surgeon Wright, Dr. Leeson, &c. &c.; besides several barristers and clergymen, visitors, who, in the course of the evening, gave a most gratifying account of the Order's prosperity during the past year, it having increased under the divine blessing in the number of respectable, intelligent, and pious personages in the rural districts. The cloth having been drawn and a thanksgiving offered up to the "Father of light" by the Rev. Thomas Flyn, the G.M. proposed "The King, Patron of Freemasonry," and which was drunk with the usual honors. Bro. Herbert sang the Masonic solo, and with Bro. Sapio the duo parts of the national anthem; Bro. Jones returned thanks on the part of Lodge No. 2, Major Westenra for No. 6, Bro. Brown, for Lodge No. 100; W. H. Wright, for the Leinster Lodge, No. 141; the Rev. Mr. Birmingham, for the Victoria Lodge, No. 4. On the Lodge of St. Patrick, No. 50, being given, Bro. O'Connor spoke nearly as follows:—"M. W.G.M. as Master elect of Lodge 50, that has just been honored by your notice, it becomes unexpectedly my duty in the absence of the W.M. to convey to your grace my deepest sense of gratitude for the very kind manner in which it has pleased your grace to introduce my Lodge, and to thank the Brethren for the fraternal response with which they received it. I feel a pride in assuring your grace, that the body of which I am now the humble organ yields to no other branch of the Order, in deep devotion to the principles of Freemasonry, in due allegiance to that throne where you preside with so much honor to yourself and advantage to the Craft, and that we entertain personally for our G.M. the most affectionate regards. We feel, in common with the whole Masonic body of this kingdom, how peculiarly felicitious we are in having the supreme power vested in one so eminently qualified by his high attributes to support, to adorn it. We know you, my Lord Duke, to be a Mason not only in word, but in deed, who through the conflict of angry elements keep the even tenor of your way, practising the broad philanthropy which is the proud basis of our Order, breathing peace, love, and harmony through all the walks of life, from the court where you are beloved to the humblest cottage on your own wide domains. I shall not stem the social current by any further observations, and beg to conclude by again expressing to your grace and this G.L. my deepest thanks for the high honour done to me and to the body to which I belong."

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W. White, Esq., then rose and made an animated address, which he concluded by proposing the health of the Grand Master of Ireland.

The Duke of Leinster briefly acknowledged the compliment, after which he sung with much *naïvetè* the Irish *buffo* song of "St. Patrick was a gentleman," written by the late Bro. Tolekin, of Cork. Amongst the toasts enthusiastically received were those of the healths of the Marquis of Kildare, the Duchess of Leinster, the D.G.M. the noble Chairman emphatically expatiating, and with merited justice, on the Masonic zeal and private excellence of Bro. White. Bro. Wilkinson of Lodge No. 2, presided at the pianoforte; and several glees, duets, and solos by Bro. Brough of No. 50, Bro. Herbert of No. 2, P. M. Deane of No. 4, and Signor Sapio of Lodge 50, were given with a correctness creditable to their musical and vocal skill.

At "the midnight hour" the meeting separated, after an evening past with the most perfect cordiality, and which afforded a strong manifestation of the encreased and encreasing strength and respectability of the Freemasons' Lodges in Dublin and its vicinage.

EXTRACT FROM THE GRAND LODGE TRANSACTION BOOK.

(Copy of Address to H. R. H. the Duke of Sussex.)

Dublin 27th Dec. 1836.

"To his Royal Highness Augustus Frederick, Duke of Sussex, Earl of Inverness, and Baron of Arklow, Right Worshipful Grand Master of Freemasons in England.

"The Address of the Right Worshipful the Grand Lodge of Free and Accepted Masons of Ireland.

"We, the Grand Master, Deputy Grand Master, Grand Officers, and other Brethren of the Grand Lodge of Ireland, approach your Royal Highness with joy and exultation at the boon granted to the Masonic Craft, by the *Great Architect* of the *Universe*, at whose creative fiat all things first were made, who, in the glorious manifestation of his power, has again bestowed on your Royal Highness the light of this sublunary world, of which you were so long deprived.

"Ever mindful of the blessings dispensed by him who said "let there be light, and there was light," who has withdrawn the veil of darkness from your sightless orbs as if it were his will the high decree should be kept perfect, and that your Royal Highness might be without blemish, and continue to inculcate the divine attributes *faith, hope,* and *charity,* into the hearts of the mystic Craft, over whom you have so long presided with advantage to them and credit to your Royal Highness.

"We of the mystic Craft in union with our *British Brethren,* rejoice that the Masonic Star of England has again arisen into noon-tide splendour, and that your Royal Highness can again behold the glorious light of day.

"That your Royal Highness may long continue to enjoy that blessing for the good of the Masonic Order, and the benefit of the nation, is the fervent prayer of your Royal Highness's Brethren in Ireland."

(Signed)

Copy of H. R. H. the Duke of Sussex's answer to the Grand Master, Deputy Grand Master, Grand Officers, and Members of the Grand Lodge of Ireland.

"My Lord Duke, most Worshipful and highly esteemed Brother—I hasten to express to you as Grand Master of Ireland, and through your

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Grace to the Brethren who compose the Grand Lodge of Free and Accepted Masons of Ireland my sincere acknowledgments for the congratulatory address with which you have marked and welcomed my restoration to the blessing of sight.

"Every true and faithful Mason must be ready at all times to bend before the chastening hand of the Almighty, as well as to adore and magnify his goodness and his mercy.

"During the progress of my disorder, my heart was cheered, and my sufferings were alleviated through the divine favour, by the consoling attentions as well as by the kind sympathy of my friends, and now that the same gracious Providence has been pleased to remove the veil of affliction, and to bring me back to the enjoyment of life's choicest treasure, the happiness which I enjoy is increased in a tenfold proportion, by the numerous and affectionate addresses which I am proud to have received from those who were distant, as also from those who were near.

"And now, my Lord Duke, whilst the opportunity is thus favourably afforded me as a Brother of our ancient and venerable Order, I avail myself of it to communicate to your Grace, my entire satisfaction at hearing of the distinguished exertions which you had made in the last session of Parliament during the progress of a bill in which the interests of our fraternity in Ireland were concerned. My unfortunate malady rendered me at that time wholly incapable of seconding, as I otherwise most gladly would have done, both by my voice and my vote, your zealous exertions, nor did any one more sincerely rejoice than myself at their proud success.

"In conclusion, I must further assure your Grace that so long as I shall continue to preside, by the wishes of my Brethren, over the Fraternity of Free and Accepted Masons in England as their Grand Master, I shall always endeavour to promote by every means in my power the best understanding, as well as cement and strenghten the bonds of affection between the respective Grand Lodges of our Fraternity, and among all our Brethren in the threefold division of that mighty empire which is placed under the dominion of our Gracious Sovereign, who is at once a Brother, and the Patron of our Craft.

"That you, my Lord Duke, the Grand Master, together with all the Brethren under your rule and guidance, may long enjoy every earthly blessing which the Great Architect of the Universe can bestow, is the sincere wish and fervent prayer of,

"Your Grace's

"Affectionate Brother and sincere Friend,

"*Holkham*, 16*th Dec.* 1836. *(Signed,)* Augustus Frederick G.M."

Copy of address to his Grace the Duke of Leinster.

"To his Grace Augustus Frederick Duke of Leinster.

"Right Worshipful Grand Master of Free and Accepted Masons of Ireland—The Grand Lodge of Ireland, fully conscious of your Grace's unceasing endeavours the sustain the Order of Freemasons in this kingdom, approach your Grace to express our warmest gratitude for the Brotherly zeal manifested by you in behalf of the Order during the Parliamentary proceedings of the House of Lords in the late session.

"The opinion of the royal and illustrious head of the Order in England adopted and recorded by the Grand Lodge of England "that the truly

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Masonic conduct of your Grace has upon all occasions endeared you to the Brethren, is the unanimous and reiterated feeling of the Grand Lodge of Ireland.

"As protector of our Moral Science, which so beautifully exemplifies *virtue* by the ackowledged integrity of your character, you were enabled in the full confidence of truth, to obtain those privileges for Irish Freemasons enjoyed by the Fraternity in England. It is an attribute of Masons to be loyal, but the happy result of your Grace's exertions has taught them to consider loyalty a meed of retributive gratitude to a paternal and fostering Monarch.

"May the blessing of the Great Architect of the Universe continue to illumine your path through life, and may his dictates be the unerring guide of all your Grace's efforts for the well being of the Order, is the fervent prayer of your Grace's grateful Brotherhood of the Grand Lodge of Ireland."

Copy of his Grace the Duke of Leinster's reply, to the Right Worshipful the Grand Lodge of Free and Accepted Masons of Ireland.

"Brethren—I accept with most warm feelings of gratitude the address you have this day presented to me.

"If I had not used my utmost endeavours to obtain for the Freemason's Order in this country, those privileges which our Brethren in England enjoy, I should not be worthy of the trust, now for so many years placed in my hands as your Grand Master.

"Most sincerely attached to the principles of Freemasonry, I am happy in having succeeded, being convinced that the Brethren are eligible for situations of the greatest trust, and yield to none of his Majesty's subjects in their loyalty, to a paternal and fostering Monarch and Patron.

"May the Great Architect of the Universe continue to pour his blessings on all our undertakings.

"*27th Dec.* 1836. *(Signed,)* Leinster, Grand Master."

The Supreme Royal Arch Chapter of Ireland—assembled on the 15th of February, and went through the usual business and Quarterly Communications. Notice is given to all subordinate Chapters, that the regular meetings of the S. G. C. of I. are to be held at the Grand Chapter Rooms, College Green, Dublin, on the third Wednesday in February, May, August, and November, in every year, at which meetings, Country Chapters may be represented under their respective Seals, when the proper Officers cannot attend.

On the First Monday in January, Lodge No. 2, assembled in *La Grand Salle*, College Green, for the transaction of business. Several respectable names were added to their list of members, and the following Brethren inaugurated as officers for the ensuing six months—John Jones, W. M.; Brother Carleton, S. W.; Brother Conroy, J. W.; Brother Sapio, S. D. and Brother Higgenbotom, J. D. At six o'clock, an adjournment to the dining room took place, in which the usual round of toasts were drunk. During the evening several good speeches were made, and excellent songs given by the professional gentlemen belonging to this Lodge, which we believe completed its centenary in the year 1833. A very splendid snuff box attracted general admiration, and which was presented to Brother Antonio Sapio, by the "London Private Amateur Catch and Glee Club," on their tenth anniversary, as a testimony of the esteem and gratitude of its members, for his valuable

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assistance in the exertion of his professional skill since their formation. The manner in which Brother Murphy's health was proposed and received, shows how justly the services of this zealous Mason are appreciated.

The first half yearly meeting of Lodge No. 50, was held on Thursday the 19th of January; business proceeded in the following order—ballot for members, payment of dues, installation of officers, initiations. The Brethren expressed themselves much pleased with the taste displayed in the selection of the new ornaments, collars, Wardens' vests, &c. provided from the funds of "FIFTY," for its exclusive meetings. They have been chosen and designed by Brother Baldwin, "a jolly tar," who has already earned a high reputation in the annals of our ancient Order, and who has recently received a substantial proof of respect from that *practical* and enthusiastic Mason, Brother Brown, W. M. of Lodge No. 100, who presented him with a collection of beautiful tools for working. Although some might imagine that the sameness of such subjects would produce monotony, the contrary is the fact, for many different accessories are thrown into each department, so that a striking variety exists throughout all. At seven o'clock the new Master, Thomas Forest O'Connor, Esq., led the way to the *Salle à Manger*, where he presided in a cordial and courteous manner, consulting the ease and happiness of those around him. The Wardens, Captain Stritch and Brother M'Nally occupied their proper positions. The meeting was enlivened by the admirable singing of Brother Searle, No. 8, London, and Messrs. Sapio, Magee, Herbert, Quinton, Clements, &c., and the *piquant* imitations of the veterans of the Irish stage, Fullam, Williams, Philips, &c. by Dr. Leeson, a newly admitted Brother, contributed much to the *eclat* of the entertainment. Its pleasures were also particularly heightened by a new trio and chorus, "O! Wild Sweet Harp," composed by Brother John Smith, Mus. Doc., and which was sung on this occasion with an accompaniement on two piano fortes, by the Author and Brother Conran. In this, as in "God save the King," the full rich volume of Doctor Smith's splendid voice triumphed successfully over the difficulties arising from the prevailing epidemic—influenza. Brother Brough (who is again going to America) sang several songs, with his accustomed energy. We sincerely wish him that success he so deservedly merits. In Ireland he has "won *golden* opinions," and we can say from experience, that the more he is known, the more will his social and professional talents be appreciated. We trust however, that his enthusiastic admiration of the Americans will not induce him to reside permanently in the "new country." An extemporaneous performance, and some of the "soul subduing melodies" of Erin, were played by Brother Conran, in whose exertions the lovers of genuine harmony, could have heard sounds:—

"Which might seize the prisoned soul, and wrap it in Elisium."

On the whole, we have seldom witnessed so many gratifying demonstrations, and such an assemblage of various talents—when the usual sentiments had been quaffed from

"Cups that cheer; but do not inebriate,"

and the *customary* collection for charitable purposes had been made, the Lodge closed, the acting Chaplain, the Rev. Thomas Carmichael, pronouncing a parting benediction. At eleven o'clock, the W. M. gave "healths, homes, and good night—happy to meet, happy to part, and

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happy to meet again," after which he retired, followed by the majority of the meeting—however a few *bon vivans* prolonged the mirthful moments until "High Twelve."

The anniversary of the Duke of Sussex's birth day was selected by the Victoria Lodge, No. 4, for the ceremonial of inaugurating its officers. J.W. King, Esq. W. M.; Joseph W. Geeson, *M. D.* S. W.; Brother Keene, Surgeon Dentist, J. W.; James Hines, Sch. of Trinity College, S. D., and Robert Ruskell, Merchant, J. D. The attentions of the Brethren were profuse and pointed, and the visitors received with a cordial welcome.—"Father Tom" as usual catered for their comfort, and exerted himself generally to excite the social sympathies of the meeting. At six o'clock, the dinner was placed *sur le table,* to which about thirty-five sat down, after grace *Non nobis Domini* was chanted by the musical Brethren, amongst whom we recognised Mr. Alexander Lee, *Directeur* of the Abbey-street Theatre, who sang some of his own compositions with much sweetness. After the Masonic toasts, and the "Female Orphan School, encrease to its means, and decrease to its objects" had been given. Past Master Tenison, of Lodge No. 50, requested permission to propose the health of a kind and obliging friend, one who in his private character was altogether estimable, and who in his public capacity had exerted his energies and attainments in the cultivation of that Masonic spirit and discipline which was so well calculated to "promote peace upon earth, and good will amongst men," and which taught us not only to revere the laws of the land, but the edicts of our Creator, making us mindful of our present, and our future welfare. Brother King's conduct on that evening, was such as might have been anticipated from his general character, and he (Bro. T.) was certain, that so long as he retained the high station of Master of the Victoria Lodge, his actions would be such, as to show how deeply at heart he had the interests of their Order. He therefore proposed the W. Master's health.

Glee—"Old King Cole."

About ten o'clock the Lodge closed, after which Past Master Deane was called to the chair. Amongst the toasts then drunk, was the health of P. M. Keck, who at all times deserves praise, for the manner in which he discharges his Masonic duties. Brother Hines then proposed the health of Brother Quinton, the first Master of No. 4, detailing in a very felicitous and humourous manner, the part he understood to have been taken in the resuscitation of this rapidly rising and respectable warrant, by "the Three Tom's of the Victoria"—Tom Wright, Tom Quinton, and Tom Keck. Soon after the Brethren seperated, the evening passing off with harmony and right feeling.

A grand jeweller and grand organist are forthwith to be appointed to the institution in Ireland. This is as it should be.

MARK MASTER MASONS, *February* 17.—A congratulation for conferring the degree of M.M.M. was this evening holden under warrant No. 2. The meeting was numerously attended, as several respected members of the Grand Master's and other Lodges had expressed their anxiety to be matriculated. At eight o'clock the chair was taken by John Norman, Esq. P. D. G. M, supported by Brother Carlton, as S. W. and Brothers Roe, Keene, and Emerson, as Grand Overseers. It is about six years since the Order of Mark-Masonry was first received in this city from the United States of America, through the medium of the D. G. Secretary of Ireland, and by him presented to his Mother Lodge No. 2, which still con-

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tinues to confer it on such of the Brethren as are distinguished for their Masonic zeal and moral worth. The ceremonies of this beautiful degree, which is the connecting of the Masters with the Arch, were gone through on the present occasion by Brother Fowler, with his usual correctness, and who communicated to the assembled MARK-MEN the pleasures to be derived from a thorough acquaintance with the pure principles of Freemasonry, impressing on them at the same time, not to lose sight of the solid advantages which can be attained not only by the *knowledge*, but by the *practice* of those obligations which are so well calculated

"To make man like that which is good."

The names of the Brethren who were initiated on this evening were Brothers Forster, Wauchob, Meade, and Norman, of the Grand Master's Lodge; Brothers M'Nally, and Higginbotham, of No. 2; Brothers Barry and Parr, of No. 4; Brothers Tenison, Bate, and Rev. Thomas Carmichael, of No. 50; all of whom on approval of their works were severally raised to the degree of M. M. M., and saluted accordingly. Br. Tenison was admitted under complimentary circumstance, as if he had been an *original* member of No. 2, and the simple yet beautiful insignia of this Order has been presented to him by the Rev. Brother Carmichael, as a *mark* of his private friendship, and an appreciation of his Masonic services. From the earnestness exhibited by Brother Murphy, and the members of No. 2, we think that ere long this Lodge will be found one of the most valuable auxiliaries in the Irish capital in diffusing the universal light of Masonry.

At a recent meeting of the Council of the Masonic Female Orphan Asylum, held in Hamilton-row, Mrs. Jamar was elected School-Mistress, vacant by the death of Miss Mary Jonquine, who conducted herself during the long period she held this appointment with exemplary attention.

LODGE No. 50.—'Tis said that the members of this Warrant contemplate giving another ball and supper early in the spring, and that the committee already named for the purpose of considering such a measure is composed of a majority of the activity and intelligence of the institution, thereby proving irrefragably that "FIFTY" is now as anxious as ever for the display of its Fraternal feelings and munificent hospitality—gratifying as it would be to witness a repetition of the splendid balls given on former occasions by the Brethren of this Lodge, yet we hope that no *particular* branch will originate any entertainment that may by possibility interfere with the GENERAL BALL, (including all the Lodges) which we have heard will be got up this season by some of the higher functionaries of Freemasonry.

CONNAUGHT.—After an absence of three years from his native land, the Marquis of Sligo, G. M. of this province, and Past G. S. W. of Ireland, arrived at Westport House on Wednesday evening the 21st of December last. The greatest enthusiasm prevailed amongst upwards of five thousand persons, who accompanied his lordship through the demesne and town, which was brilliantly illuminated. The noble marquis actuated with the true spirit of that "*science*" which was

"Given to the world to spread religious sway,
And pour o'er many a land the mental day."

placed in the hands of the Protestant and Roman Catholic clergymen 300*l.* for distribution amongst the poor, to which it must have been of infinite relief to them during a period of almost unprecedented privations.

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MASONIC GOD SAVE THE KING.

Composed by Br. John Fowler, Deputy Grand Secretary of Freemasons in Ireland, and adopted as their Charter Song.

God save our noble King,
William the Fourth we sing,
Long live the King:
Send him victorious,
Happy and glorious,
Long to reign over us;
God save the King.

Hail Mystic Light divine,
May'st thou ne'er cease to shine,
Over this land:
Wisdom in Thee we find,
Beauty and strength combin'd,
Our King and we are joined,
In heart and hand.

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

SONG.

Composed by the late Br. Victor Hervieu, M.D., P.M. 141. *and member of the original Chapter of Prince Masons of Ireland.**

Whilst drowsy mortals yield to sleep,
Or wretches toil to hoard,
We meet, and treasures rich we reap,
At Masons' festive board;
(*Chorus.*) For social joy combines,
With rosy wine,
And wisdom's law refines
Our thoughts divine.

With us the hours in sportive round,
Forget the passing night,
And mirth with friendship's chaplet bound,
Inspires us with delight.
For social joy combines, &c

The brightest gems of pleasure's crown,
Are here by wit refined;
And smiling Bacchus joins to drown,
The cares of human kind.
For social joy combines, &c.

Then let us join both heart and hand,
For here's our charter toast:
May peace and plenty bless the land,
And friendship be our boast.
For social joy combines, &c.

* This was expressly written for the Prince Mason's Chapter.

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MASONIC FESTIVAL.—The celebration of St. John's day by the Brethren of our Kilkenny Masonic Lodge, 642, on the 27th December, was observed with all accustomed forms, and the mystic ceremonial of installing the Worshipful Master and other officers elect, was conducted with due solemnity. We shall not here be thought to speak too strongly of the influences of Freemasonry, in the moral government of society, when it is considered how powerful an agent it has ever been, within its sphere of action, in the support and propagation of those great religious principles on which it has been constructed. In an ancient "Charge" which we had annexed to the published By-laws of this respectable Lodge, the spirit and design of Masonry are so well defined, and its leading duties so very forcibly inculcated, that we shall on an early occasion be happy to give the document additional circulation through our columns.

At half past six o'clock about thirty of the Brethren assembled at the social board. The very judicious arrangements of the evening greatly conduced to the comfort, order, and good fellowship of as joyous an assemblage as ever met on any similar festivity.

The usual series of Masonic toasts were given with "all the honors," prefaced in each case with a suitable introduction, by the W. Master, towards whom the kindest regards of the Lodge were repeatedly manifested during the night.

Three of the noble House of Mountgarrett are members of Lodge 642. One of them, T. Butler, Esq. was present.

Some capital songs were sung in the course of the evening, and the happy party broke up at twelve o'clock.

To the excessive severity of the weather, we learn, is to be attributed the absence of several members of the Lodge anxious to have availed themselves of the festivities of the evening.

By the kindness of some of the Brethren we were enabled to view the Lodge Rooms before dinner, which were brilliantly lighted up. The dinner room was very appropriately decorated with banners of the several Orders of Masonry, suitably inscribed, which produced a striking effect.

It is with infinite satisfaction that we are enabled to announce on the best authority, the still increasing prosperity of this ancient Lodge, which occupies so very high a place amongst the provincial institutions of the Order in Ireland.—*Abridged from "the Kilkenny Moderator."*

The Brethren have taken a hall for themselves that they may work with the strictest discipline.

GALWAY.—*Lodge 9.*—"Three years since we could hardly make a Lodge, and now we muster nearly all the rank and respectability of this populous town. We have memorialised the Grand Lodge (sixty-one of us) requesting to be constituted into a Provincial Grand Lodge."

CORK. No. 1—"Two years from the time I write, scarcely twelve of us met, we now are sixty strong, and have also opened a Royal Arch Chapter. We intend also to apply for a warrant to open a Knight Templar Encampment. The Review "has greatly contributed to awaken us from our slumber."

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FOREIGN.

GUERNSEY.—*Lodge of Loyalty, No.* 292.—We are in motion, but sadly retarded in our movements for want of a Provincial Grand Master for the Channel Islands. If a Grand Chaplain were appointed to preach occasional sermons, they would be productive for the Schools and for the projected Asylum. The benefit that would arise from an efficient well-constituted Provincial authority, would restore confidence and activity, the want of such a local power is best shown in the small return of Lodge dues.

JERSEY.—*Extract of a letter.*—"A little more zeal among those who have time, but who lack inclination to set a good example, would be very advantageous to us here. Can you not devise some means to stir them up that we may be enlightened."

[We quote the extract as best suited to the writer's object; if *inclination* is really wanting *words* are but waste of *time*.—ED.]

MALTA.—Freemasonry is advancing much to the credit of the Brethren, the Provincial Grand Master in a very praiseworthy manner will not appoint a Deputy, that he may not himself have an excuse for neglecting to perform his duties in *propriâ personâ*.

CAPE OF GOOD HOPE.—*Cape Town, Nov.* 18, 1836:

MASONIC NOTICE.

It having been proposed, by our Brethren in England, to erect and endow,

AN ASYLUM FOR AGED AND DECAYED FREEMASONS,

A Subscription has been opened, under the Sanction of the Rt. W. Prov. Grand Master, for the

VOLUNTARY CONTRIBUTIONS

Of South Africa, in aid of that desirable Object,

Subscriptions will be received by

The Hon. J. B. EBDEN, } *Cape Town.*
W. GADNEY, ESQ. }

And by

W. M. EDYE, ESQ. *Graham's Town.*

By order of the R. W. Prov. G. Master.

W. GADNEY, *P. G. Sec.*

GRAHAM'S TOWN.—We are pretty much as usual, recent circumstanc eshave obliged us to delay our donations to the Fund of Benevolence for a time.

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INDIA.

MAJOR MACDONALD — We offer our fraternal regards to our excellent friend, and congratulate him and his lady on their safe arrival in India. His communication is most welcome part of it appears in the present number, the remainder is delaved, as a "general article" bearing on the same subject has been for some time under consideration. Our private letter and this acknowledgement will probably reach the Major at the same time.

P. S. (Bombay) We recommend that certificates unclaimed for four years shouldbe returned by a careful hand to the Grand Secretary's Office in London, a schedule thereof being previously taken.

MADRAS.—Lodge of Perfect Unanimity, Masonry is in the whole in a satisfactory state.

BOMBAY.—*Calabah, Orthes, Lodge,* 445.—This Lodge which is held in his Majesty's 6th regiment of foot is working in the East; the distance at which the Brethren are stationed, renders intelligence extremely difficult, and we hope, as there appears some promise of fixed quarters, that they will now be enabled to profit by the experience of Brother Crofton, whose laudable anxiety to obtain Masonic information when in England, has not escaped our recollection; Bro. Horrocks has succeeded Bro. Horne, as Master of the Lodge.

Lieut. John Home has been elected W. M. of the Lodge, and the words "Good Report" apply to the discipline and practice of the members.

ALLAHABAD.—550.—"Good report" also.

DINAPORE.—The accounts of the Masonic transactions in this district are very promising.

QUEBEC—and THREE RIVERS.—"In this remote distance from the Grand Lodge, there is an anxous wish to promote Masonry, and the appointment of a Provincial Grand Master would greatly aid us; we have recommended a distinguished Brother in every way eligible to fill such office. In general our report of dues, and transactions are satisfactory, considering our want of means to increase the one, and to render the other more interesting."

UNITED STATES.

It appears by the public papers that Governor Ritner of Pensylvania, has been amusing himself in writing a long tirade against Freemasonry, and has sent the same as a message to his State; also that some active and talented citizens, candidates for the State-senate, have fallen under the displeasure it seems of those who oppose Masonry. These symptoms of indiscretion and prejudice, are but feeble evidence against an Institution which will continue to exist as long as the great social compact of mankind is worth preserving. We regret that not having received a copy of Governor Ritner's message, we cannot lay it before our readers.

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REVIEW OF LITERATURE.

Church of England Quarterly Review. No. 1. Pickering, 1837. In external appearance there is a form and ceremony about this Quarterly which betokens inward meaning, it embodies high claims to enlarged patronage, and associates willing minds to examine fair pretensions; the contents of its twelve articles are generally of a polemical nature. The introductory bow assumes an unfamiliar air, and does not therefore very gracefully herald us onward. It is what many would term bold, but what the man of reason would consider as wanting the spirit of "inward grace." We are not sticklers for the "soft and silky" style, but we confess a preference for an honest and liberal construction of leading principles. The Oriental linguist will find much to admire, and he will probably be fascinated by the paper devoted to the Syriac, &c. &c. The attack upon Lord Brougham, for the disquisition on "Natural Theology" if nothing else, is a failure and totally unworthy of the object which should have been most prominent in a *Church of England Review.* The editor we trust will be more careful in future. We are not quite certain that the church itself will be aided by the *liberal* abuse of public measures recently enacted; critical examination would have been more severe than the mode adopted. "The character and progress of religious poetry" is highly interesting, and is intended we should suppose to be the first of a series of articles very likely to uphold the character of the new claimant for public approbation. Sir Walter Scott follows in the form of "recollections," and although not with the general force and energy that becomes him, rather aids than detracts from the interest of the whole.

There is considerable talent with a great spirit of earnestness about the new competitor, and if there shall grow about his brows a kindlier spirit it will give to his talent a priceless value, which even those most intimately connected with the church will not the less appreciate, because such spirit is the surer, nay, the only influence that should be exercised. Industry and skill in writing is shown by the healthier mode influencing the heart.

Signs and Symbols of Freemasonry, (given in twelve Lectures.) By the Rev. G. Oliver, D. D. Sherwood. We are happy to see a new edition of this admirable work; its republication affords a double cause for gladness, that of the assured reward of the learned author, and of the no less assured circulation of the book throughout the Craft. This edition must supersede all others; in as much as it is enriched with a great number of new and curious notes, a new fringe of sterling gold to the rich web of the original work. We greatly err if to a perusal of this work many of the hereafter initiated will not attribute their first step in Masonry.

Letters to the Right Hon. Lord Brougham and Vaux. By Sir A. B. Faulkner. Macrone.

These letters give "rambling details of a tour through France, Switzerland, and Italy," in a light, piquant, off-hand way; and though the subjects treated upon after the labours of the many tourists have not the

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gloss of novelty, they are nevertheless discussed by the writer in a highly intelligent and critical spirit. He has the art of putting common-place trifles in an attractive light, and of giving a freshness to matters of every day occurrence.

Objections to the Ballot answered, &c. Hooper. Those who mingle with their thoughts stirring political considerations, and who in these impressions either favour or object to the ballot, should read this very useful pamphlet. It is a spirited collection of powerful arguments from the writings and speeches of eminent men.

Mill on the Principles of Toleration. Hooper. Truth and knowledge are conspicuously displayed in this little tract; as the foundation of moral duty the philosopher may find advantage in the perusal of what is calculated to impress the general reader with peaceful but energetic truth.

Coulson on the Disease of the Hip Joint. 4to., with plates. The careful accuracy with which our author has pursued his investigation, and the easy manner in which he has communicated the results of that investigation are both creditable and satisfactory, for if we take the liberty to hazard an opinion that he is occasionally hypothetical in his reasoning, such opinion will by no means detract from the value of his work; we believe most authors however talented have a leaning the same way—neither is the ingenious manner in which he alludes to deficient locomotion in contrast with powerful secretion to be disregarded; what to those who have had an opportunity to judge, may appear a novel argument, Mr. Coulson announces to be the result of observation—hence its importance and value.

The work is divided into seven chapters, embracing the several points of the subject treated of, viz., the anatomy and physiology, cause of disease, pathology, morbid anatomy, symptoms, disease and treatment. In each of these chapters, Mr. Coulson has given evidence of a highly cultivated mind, and the work has the same merit with his former works, of possessing sufficient freedom to be read with interest by the heads of families, to whom as a treatise it addresses itself with perfect propriety, while the professional reader will derive all the advantages, which the practice, observation, and judgment, are so well calculated to afford.

A Companion to the Medicine Chest. By John Savory. Churchill. The preface to this unpretending little work is happily written, and as the author very properly offers it to the notice of the traveller, and those humane characters who residing at a distance from professional aid, are often called upon to mitigate if possible the misfortunes of disease and poverty, we have carefully examined our author's "companion," and find it to be, not only what he has professed, but that it contains a condensed arrangement of valuable information, carefully written, and admirably adapted to the class of readers for whom it is intended. We can almost fancy ourselves under the care of some maiden sister or daughter of a country friend, whose benevolent feelings may have been prompted to step forward to our aid, and we mentally thank Mr. Savory for the pleasing manner in which he has directed their efforts.

Observations on the Preservation of Hearing. By John Harrison Curtis, M. R. I. &c. Renshaw.—Mr. Curtis surely was not serious when in his preface to this abridgement of his own production, he stated that many are of opinion that such a course is *infra dig.* In his own case

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it is clearly proved that a condensed summary may be at least as interesting as the more elaborate work, and it has this advantage of coming within the means and the comprehension of all. The blessings of sight and hearing are denied to so many that every effort made on the behalf of those who are, is a benefaction upon mankind; and if the present *vade mecum*, be somewhat egotistical, we only wish we could with equal truth announce our own right to claim, with the author, the approbation and gratitude of the very many to whom he has, under Providence, been so serviceable.

Curiosities of Medical Experience. By Dr. Millingen. Bentley. Here we have a good gossiping book, full of curious matter, to be conned at a leisure hour, bit by bit, to be put down and taken up again, and to be still enjoyed. In truth, the doctor has got together an extraordinary batch of curiosities. We have a list of the fattest men, the leanest men, oldest men, the tallest men, and the shortest; no giant is forgotten, not a single dwarf is looked over. We can recommend Doctor Millingen as a most pleasant companion for those hours dedicated by our friends to light reading.

Impressions of Italy and other Poems. By Lady Stuart Wortley. Saunders and Otley. The noble poetess has gratified the world by this effusion of her muse, sweet indeed are many of the poems, and some are sad yet sweet; we have not space to do justice to the many blossoms which grace the volume, and having nearly reached our own limits we shall close with her Ladyship's last poem.

HUMAN LIFE.

"A darkness and a light,
A silence and a sound,
A weakness and a might,
A vastness and a bound;

"Such, such is Human Life,
With its contrasts and its change,
With its trouble and its strife,
Wild, startling, dim, and strange.

"A war within—without—
A hurry—a delay—
A certainty—a doubt—
A slavery and a sway.

"A fulness and a void,
A substance and a shade,
Hour after hour destroyed
By the progress it hath made.

"A whirlwind and a calm,
An idlesse and a task,
A poison and a balm,
A vigil and a masque!

"Such, such is Human Life,
Say, rather, Human Death!—
'Tis one agony—one strife—
From the first to last of breath!"

The Outcast. Simpkin, Marshall, and Co. If a man be in love with misery it may be well to read the "Outcast;" peradventure there may

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be those with whom gloominess and misanthropy are welcome associates, in such case we unhesitatingly resign to them the task of examining into the recesses of as dark and despairing a scene of misery as could be written. So dismal is the subject as to obscure the few gleams of poetry that would escape if they could, and which appear as if by accident merely to make the "darkness visible."

Picciola; or Captivity Captive. Colburn. Rarely, indeed, does the modern French press contribute so pure and beautiful an offering to literature as *Picciola*. The sentiment is of the highest yet of the simplest kind, addressing itself to all. Nothing can surpass the delicacy of the story, in which a sceptic is awakened to a sense of the Providence about him, by the contemplation of a flower springing up between the flag stones of the court yard of his prison. The hand of a master is present throughout the book; of which, we hope, we have said enough to send our readers to its pages forthwith. The fortunate author, for he, indeed, is fortunate, who produces such a work that must become a household thing among all men—is M. de Saintine. The book is most felicitously translated.

Napoleon in Council. Whittaker. This is the work of Baron Pelet (de la Lozére), member of the Chamber of Deputies, and late minister of Public Instruction. We owe the translation to Captain Basil Hall; which, we doubt not, will become a popular work with all who seek to know the real character, and it is being slowly yet faithfully developed. Of Napoleon in the work before us, the Emperor is very often a very common person; we see him descending from his high estate to act the charlatan. The morbid cravings which he exhibited for the pomps and vanities of legitimacy are displayed by the Baron with a terse vivacity. The work is a capital companion to Bourrienne.

Bentley's Miscellany. Nos. 1, 2, and 3.—We hail our contemporary as a spicy addition to the monthly fare on our library table. Boz and Cruikshank, in themselves a host, are surrounded by the crack spirits of the day. One of the best contributors, the Rev. W. Hamilton Maxwell, the author of "Stories of Waterloo," ranks in the highest degree of Irish Masonry—he ought to send us an article for our own Quarterly. The success of Bentley's Miscellany has been great, as it deserved to be.

Sketches of a Summer Trip to New York and the Canadas. By D. Wilkie. Sherwood. "The poor man's country." So writes our author of the Canadas, and were there no other theme to interest us this would be sufficient. A second home for him who is expatriate from the "fatherland" is an object important to thousands, and the traveller's tale is welcome to him who may be destined to follow his steps and to benefit by experience. The accidents of a voyage, the delicacies of sea-sickness, and the last-log, at length bring our voyager to New York. The scene is extensively pourtrayed, stories, customs, tales, intersperse the volume. The last of the Oneidas is well told. There are many flights of humour, and the reader will find many rencountres and Yankeeisms which have not been published. The visit to an old Scotchman, and the Scenes in Canada are written with ease and spirit. The sea scenes are pleasing, and the whole book is interesting.

Dibdins New Spring Annual. Haddon. Colchester. Our veteran Bro. is yet in his spring-time, the little annual contains many lyrical effusions, loyal songs, drolleries and sentiment in verse, with epitaphs and connundrums; it is an olla podrida of wit, humour, and sentiment, to satisfy the most fastidious.

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TO CORRESPONDENTS.

M. M. We shall pause ere we reply; three months' will enable us to decide upon the proper course.

ALPHA. As no Mason should so *speak* to another of his friend, but as courtesy directs—so we will not *write* that which we do not consider to be fair.

ANTIQUITAS. A member enquires why, in the summonses, the W.M., H. R. H. the Duke of Sussex is styled the R.W.M.?

EXAMINER. The minute is curious—but we should advise a reference to the minutes of the Grand Lodge on or about the same date, when it may probably appear to have been a resolution of Grand Lodge that the W.M. of the Lodge of Felicity shall, for the future, wear a red Apron.

IMPARTIAL, is a partial writer; the Brother alluded to never expressed "a great anxiety" to be invited, but has been often very courteously requested to visit the Lodge by more than a dozen members—and he has as often "expressed regret" that various engagements have prevented him from availing himself of their kindness.

ETIQUETTE. Ball Stewards are entrusted with sufficient power to prevent any improper interference with the duty of the Master of Ceremonies, who can *omit* or *introduce* dances as he may see occasion for.

SCOTUS. The letter is inadmissible even with name and address.

G. H. The letter *shown* to the Editor cannot be noticed—to ensure attention a letter must be addressed in the regular manner.

BRO. PETER THOMPSON. His request shall if possible be attended to.

HIRAM, JUN. Why not give name and address?—both are due.

HERALD. Extract from records 3 Wm. IV. "By writ of privy seal dated 23rd Mar. 1833, John George Baron Durham was created Viscount, and Earl of the United Kingdom, as Viscount Lambton and Earl *of* Durham."

DR. TYTLER'S PROBLEM IN No. 12.—CLERICUS.—ALPHA.—L.—LATOMUS.—AN OLD MASON.—We confess our inability to supply the information, and having been thus candid, we invite some of our correspondents to aid our friends by a clear explanation, which we shall insert, or give proper reasons for declining. We can venture to promise that the Doctor will be as ready as willing to reply to any correspondent.

LATOMUS. The Ides of March are past—remember!

BRO. JANUS. What a signature! The circumstances were known, not merely guessed at—even the arrangement of the intended movement—the coquetry is amusing, but the question is now decided, and the quarantine being removed, the party as if with a "clean bill of health" can resume his place without a whisper as to the cause of his late absence.

C. B. We do *not* know if the Brother declined to second the proposition, but we *do* know that he was asked to do so.

R S. The circumstances are highly honorable to all parties.

BRO. ELVERSON will perceive that we have availed ourselves of his communication.

ERINENSIS will find that we have anticipated him.

BRO. ROBT. GILFILLAN. The Knight Templar's Song will appear in our next; it came too late for our present number. We with pleasure correct an erratum in our last, viz. that it was Dr. Burnes, and not Dr. Brown, who proposed Brother Gilfillan to be "Poet Laureate" to the Grand Lodge of Scotland. We thank our friend warmly for his kind letter, and thankfully admit him "of our crew." Dinna forget, Brother—and now all hail to the muse!

BRO. TENISON. Has the scrap of paper reached you?

FATHER TOM. Bother us again and again.

BRO. BROWN. Have you received the parcel?

AN INNER GUARD. The "idea" of a motion to censure us, is not bad; we presume a copy of the motion will be sent to us, if so it shall appear to the utmost possible advantage.

A COUNTRY VISITOR. The Second Section at the last public night of the Grand Stewards' Lodge was worked by Bro. Rodgers, S.W.

BRO. J. N. FIRMIN'S communication has been freely employed.

PHILO DRAMATICUS The attendance of the Masons at Southampton Theatre, was in aid of two very deserving Brother Masons, who as managers had experienced severe losses by the depressed state of theatricals.

BRO. GEO. AARONS desires us to state that he has seriously considered of some few alterations in the Ceremonies and Lectures—but not being desirous of innovation, requests us to aid him as to the best mode of submitting them to the Craft. Had he not better consult with some half dozen leading Brethren of the principal Lodges of Instruction, and having obtained their sentiments, finally submit the case to the consideration of the Grand Stewards' Lodge?

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A PROV. SECRETARY. We have repeatedly solicited from Provincial Grand and Private Lodge Secretaries accounts of any interesting proceedings.

BRO. MESSENGER. The communication came too late, unless as an advertisement, for which no order was given.

LEGION. The letter is postponed, a recent correspondence with the writer renders this the more prudent course.

TEMPUS FUGIT. We agree with our whimsical friend, and advise him to draw the attention of the Board of General Purposes to the propriety of recommending to the Craft at large that the hour named in *all* summonses, should be understood as the precise time at which business should actually commence.

ENQUIRER. Bro. Benjamin Aldhouse, P. Grand Tyler, who has passed his ninetieth year, was, we believe, initiated in Norwich. Bro. Robert Miller, the present Grand Tyler, was initiated at Windsor.

AN OLD NORE MAN need not be unhappy. If the boat cannot make a long voyage, there will be the less inconvenience to the Masonic crew. The Venus has been lengthened fore and aft, has been especially beautified, and promises to be as captivating as ever. At least so says Bro. Coe, her old admirer, who boldly declares she will lie along side the "Howe," on the excursion day, that the company may have the opportunity of boarding a man-of-war.

A WIDOW'S name and address are indispensible. It is a matter of surprise to us that we are not more frequently called upon to publish the thanks of many ladies who receive aid from the Benevolent fund; the name and address however would never appear.

A BROTHER VOCALIST. Many thanks for calling our attention to the subject—we suggest a trifling alteration in the last line of the stanza, which as it stood was anything but complimentary to the Grand Master.

Fair Charity, hail! may we long at thy shrine
A garland of love and goodwill intertwine!
But how can we fail in our homage to thee,
When our Prince is well known thy vicegerent to be!

The words in the printed circular are

When *a* Prince *condescends* thy vicegerent to be!

BRO. DR. BURNES.—We very gratefully acknowledge the Fraternal courtesy of our distinguished Brother, and anticipate that when in Western India he will put into active practice the tenets and discipline in which he is so well versed. Our readers may expect a correspondence teeming with intelligence and interest.

BRO. A. PEARSON (ED.).—The obliging communication came safe and has been acted upon.

PILGRIM "is of us"—to thank him for ourselves is now superfluous; but on the part of our readers we do thank him for his very valuable services. The "Pilgrimage to Torpechin" was too late—it will appear in our next.

SCOTO-ANGLUS.—We may have *appeared* to be unmindful of his kindness; but we have not really been so—Scoto-Anglus has zeal to give effect to important operations, and having a wee bit of "second sight" in regard to him, we forewarn that a time is approaching when that zeal will be called into active exercise, and if tempered by discretion will effect very satisfactory results—we rejoice in the prospect of his future success.

VERAX.—We take the liberty to term the signature a *mismomer*—the Constitutions must be revised to a certain extent; the party who stands pledged does not press the matter at present from motives of respect and delicacy—Verax should be more courteous; want of temper does not convince.

L. M S.—Conciliation is the word, and no other will do; was not the party instigated to resign?—if so, why urge the matter.

ONE OF MANY.—We *guess* to be one of few. Vexation and vanity do not greatly improve either speech or correspondence. The true nobility of Nature is unassailable, either by direct or secret influence—the one it confronts with ease and dignity; and it willingly grants time to those who insinuate unjustly, as well as to those who believe too readily—that the first may acknowledge their error, and that the latter may learn wisdom.

POINTS OF DISCIPLINE AND PRACTICE.

ARGUS.—A Master is presumed to be the best informed as to the business of the Lodge, and should summon in due time to perform such business; it is not decorous in any Brother to question the conduct of a Master unless he has infracted the law. Wardens and members should STUDY the Book of Constitutions.

AN INSTALLED MASTER.—The introduction of the "Royal Female" in the ceremonial is at least unnecessary.

A MASTER.—The Constitutions do not *positively* state that more than one Lodge of Instruction *may* not be held under *one* warrant; but the honest construction of the law is, that as more than one Lodge of Instruction is not required, so two were not contemplated; but particular caution and delicacy should be exercised in withdrawing permission without sufficient reasons being assigned.

WARWICK 1, 2.—The irregularities complained of are glaring indeed; but as we hear the Provincial Authorities are determined to suppress them, and to exercise the constitutional power, we shall merely thank our correspondents and applaud their vigilance.

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LYNX overrates the circumstance; yet we agree with him upon the *impropriety* of any one but a Clergyman assuming the collar of a Grand Chaplain—even in private Lodges we think the office should be restricted to Reverend Brothers.

TYRO LATOMUS (329)—Is correct; the Constitutions do not provide for a "*Master*" of Ceremonies, and for obvious reasons—the office is that of "Director."

A RED-APRON.—Decidedly not—a Lodge of emergency should be summoned forthwith, so that the *confirmation* may precede the *transmission* of the name to the Grand Master for his approval.

AN OBSERVER, BUT NO SPEAKER.—The Constitutions are very distinct upon this point—see Art. 6, p. 19; read the last paragraph attentively—Art. 10, p. 27 is equally clear, and implies that no motion, although notice may have been given in the Committee of Masters, can be entered upon after eleven—until lately we thought otherwise, and it is our duty to express a candid opinion that we were mistaken.

ARCH MATTERS.

H.—The omission of the name, and address of the writer is fatal to the insertion of the letter; this we especially regret, as although it severely censures the conduct of the Editor of this Review, yet contains some valuable remarks, especially upon dispensations to Lewises. We hope H. will dispassionately reconsider of his prejudice against us—we are of no party, unless when a Brother is unfairly treated, and then we are of his party—heart and soul.—H. we suspect is not a Royal-Arch Mason—he will however find the matter touched upon elsewhere.

AN ARCH MASON.—Companion Philipe is an excellent authority; also Comps. Hope; Fortune; P. Thomson; L. Thompson; G. Turner; and A. L. Thiselton, may all be consulted with advantage.

Z. H. J.—The subject is treated of elsewhere.

H.—The Committee of General Purposes have no power to receive notices of motion; not being a "Committee of Principals of the Grand Chapter"—they have have not a similar power with the "Committee of the Grand Lodge."

J.—Enquires if the Entry-Book *should* be signed by such Grand Officers who do not enter the Grand Chapter? Assuredly not.

P. Z.—Read the proceedings in February, of the Grand Officers' Club (R. A.), and the answer is given.

THE ASYLUM.

BRO. DR. OLIVER.—Is our respected Brother aware how greatly he has inspirited us by the words "go on and prosper?"—we will go on; and if blest with health will endeavour to deserve his future commendations.

BRO. EALES WHITE.—We cannot do even faint justice to our noble-hearted friend, whose zeal no difficulty can retard, nor any danger appal: the evidence of his pen and speech would form a delightful chapter, and we threaten him with the probability of attempting some day to inflict upon his patience what may be very agreeable to our readers.

SENEX is too sensitive—the observation, if made in the sense as interpreted, is very complimentary to the presumed forethought of the individual—we have carefully examined the list, and reverse the construction—there is certainly no security against misfortune, and some who are now in prosperity may bless the active exertions of such as do not disdain to encounter the misapprehension of their motives.

BROTHER HARRIS.—His letter appears; and we hope his personal exertions will not be wanting.

A PAST MASTER AND OTHERS.—In September the question of the Asylum is to come on; we hope the Brethren in their laudable anxiety to attend and judge for themselves, will postpone their "shooting excursions" till after the 6th.

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Books, &c., for Review should be sent as soon as possible after their Publication.

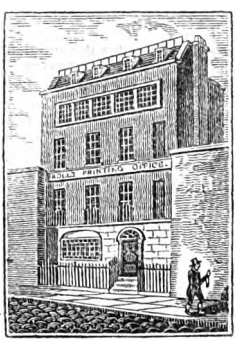
Advertisements, Prospectuses, and Catalogues, should be sent in as early as possible, either to the Publishers, the Printer, or to

MR. RICHARD HOOPER,

11, Dyer's Buildings Holborn, who is appointed Agent and Collector for the same.

All Newspapers containing Masonic Intelligence should be very *conspicuously* addressed to the Editor.

☞ IT IS REQUESTED THAT ALL COMMUNICATIONS BE ADDRESSED TO THE EDITOR, POST PAID.



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THE EDITOR TO HIS READERS.

To render the concluding part of this notice perfectly intelligible—a few quotations from our introductory address may be necessary.

"Promises, however well intended, become illusive from many circumstances. * * *

"It is better therefore that the patronage which can alone ensure support, should follow than precede the attempt—this is at any rate fair-play. * * * *

"The conductors anticipate no other success than that which the maturity of Masonic opinion may accord to it upon the clearest examination. * * * *

"Like the adventurous mariner we launch our bark upon the vast sea of time, to trace amid the billows of centuries, and the wreck of nations—the rise, progress, and purposes of ancient Freemasonry. *

"Still further to interest those who might probably view the literary interests of the Order with indifference, two-thirds of the entire profits will be devoted to the advancement of the leading principle of the Order, 'Masonic Charity;' while the remaining third, it is honestly believed, will barely meet the contingent liabilities. * * * Should we be fortunate enough to secure support, it will stimulate us to renewed and more powerful exertions."

Our period of service is now ripening into the fourth year—we have toiled with watchful anxiety and anxious hope, and aided by the inspiring assistance of a noble band of compatriot friends—we have been enabled to keep our promise to the VERY LETTER—that we have done more—or how much we have really done will probably remain with ourselves until time shall wrest the secret from us; but "*the leading principle of the Order*" has not been sufficiently observed by those for whom the Review is written, and for whose mental profit it appears as a quarterly visitor—we make this acknowledgement with regret rather than in censure; we would admonish, not reprove. The expenses of the publication are now in a state of probable balance; this may be just, but it is not generous; where are the two-thirds profit to support the leading principle of the Order, and where the one-third to meet the contingent liabilities? We always speak out in a language plain, if not suasive—and unless those to whom we may have become a needful resource for information, shall feel it to be their duty, if not their interest, so to increase the circulation, as to enable us to support the LEADING PRINCIPLE, we in such case apprize them of the probability that the conclusion of the fourth volume may also close our labours. Our cause is that of the Craft, not of SELF—we look not directly nor indirectly to Masonry to better our condition, nor to profit by the multitude—we would continue to exert the humble talent with which God has blessed us in the daily advancement of our Masonic duty; but in so doing it must be understood that if we bring into the stock, our own time, and the elastic spirit of congenial friendship, we do not think it just to waste the one, nor to dishonor the other. Let the Editor find that the whole of this impression is accepted, which may easily be done by every subscriber enlisting a friend, and by every Lodge taking a number. Then will "the Leading Principle" be speedily developed—the end and aim ensured by co-operation. Nothing less will convince us that our services are appreciated—nothing more is asked.

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THE

FREEMASONS'

QUARTERLY REVIEW.

JUNE 30, 1837.

DEATH OF WILLIAM THE FOURTH.

THE Patron of the Craft is no more! The Mason-King —the Sovereign-Brother—has undergone the last ordeal, and is now, we trust, enjoying the reward of his labours here, in "the Grand Lodge above." His political character belongs to the biography of his native land—to the annals of a country he governed in times of no ordinary difficulty. Let the future historian do justice to the memory of a humane and honest King!—He died on Tuesday the 20th of this month.

We would fain explore every detail of the Masonic career of the illustrious dead; but time will not permit us to do this with the accuracy of which such a subject is deserving. And we must satisfy our own ardent desire herein, and we hope to some extent the expectation of our readers, by placing thus early upon record particulars, of themselves sufficient to show, that William the Fourth was an active participator in the operative work of Freemasonry.

HIS INITIATION.

The first record we have of the identification of his royal name with the Craft, exists in the following extract from the minutes of the Grand Lodge:—

"*Grand Lodge, 7th April*, 1787.

"The Grand Lodge being acquainted that His Royal Highness Prince William Henry, had been initiated into

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Masonry on the 9th March last, in No. 86, the Prince George Lodge, Plymouth, it was thereupon

"Resolved unanimously, that, in testimony of the high sense the Grand Lodge entertains of the great honour conferred on the Society by the initiation of Prince William Henry, his Royal Highness be presented with an apron lined with blue silk; and that in all future processions he do rank as a Past Grand-Master."

This first step in Freemasonry was taken by the Royal Brother when in command of the *Pegasus*, which was then lying in the port of Plymouth; and, we are informed, took place upon the introduction of John Hawker, Esq., of that town, who, with the late Edmund Lockyer, Esq., and William Moore, Esq., took a prominent part, at that period, in the working of the Craft in the West of England.

HIS CONNEXION WITH THE PRINCE OF WALES'S LODGE.

In 1789, he was enrolled a member of the Prince of Wales's Lodge, (now No. 324). This Lodge was established by command, and under the immediate auspices of his Majesty George the Fourth, when Prince of Wales, in 1787, for the admission of Members of the Royal Household, and persons immediately connected with the Court. And in 1792, the Prince of Wales, at that time the Most Worshipful Grand Master of Freemasons, and Master of the Prince of Wales's Lodge, was pleased to appoint General Hulse, Worshipful Deputy-Master, and their Royal Highnesses the Dukes of York and Clarence, as Wardens of the Lodge. Upon the accession of the Prince of Wales to the throne, the Duke of York succeeded to the Chair of the Lodge; and on the lamented death of the latter, the Duke of Clarence was invited to preside, and was formally installed by the Duke of Sussex, who convened an especial Grand Lodge for the purpose, which was held on the 22nd February, 1828, that the circumstance might be marked by every possible respect.

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On his accession to the throne, King William requested the present Most Worshipful Grand Master, his illustrious Brother, to take the Royal Lodge under his protection; a request to which the Duke of Sussex readily acceded, and still continues to perform to the high gratification of the Lodge. At the time when this change took place in the person of their chief, the members of the Prince of Wales's Lodge solicited some mark of the Royal favour on the retirement of their Sovereign Master; and, in consequence, their badge, or apron, was permitted to be decorated by an edge of purple.

During the time that His Royal Highness presided over the Prince of Wales's Lodge, he promoted its interest most extensively, by his great zeal and perseverance; always taking an active part in whatever concerned that body. At another opportunity we shall probably lay before our readers some anecdotes which will mark the sentiments of His Royal Highness with respect to Freemasonry, and the duties it inculcates.

HIS PATRONAGE OF ARCH MASONRY.

In 1790, the Duke of Clarence became Patron of the Royal Arch Masons, on the demise of his uncle, the late Duke of Cumberland.

HIS ATTENDANCE AT THE MOIRA FESTIVAL.

The Duke of Clarence attended the celebration of the Moira Festival, in 1813, in compliment to that distinguished man and zealous Mason, the Earl of Moira; as did the other Dukes of the Royal Family then living, their Royal Highnesses the Dukes of York, Kent, Sussex, Cumberland, and Gloucester.

HIS PATRONAGE OF CRAFT MASONRY.

When his late Majesty ascended the throne of these realms, he was pleased still further to evince his attachment to Free-

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masonry by becoming Patron to the Grand Lodges respectively, of England, Scotland, and Ireland. An extract from the minutes of the Grand Lodge of England, gives the terms in which his gracious acceptance of the former office was made.

"Especial Grand Lodge, 6th August, 1830.
Copy of a letter read.

"Sir, *Whitehall, 28th July*, 1830.

"I have the honour to inform your Royal Highness that His Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"I am, Sir,
"Your Royal Highness's
"Dutiful and obedient servant,
"Robert Peel.

"To His Royal Highness the Duke of Sussex."

HIS MASONIC CHARITY.

The benevolence of William the Fourth was a pleasing feature of his character as a man, whether viewed as a subject and prince, or as a sovereign monarch; it is not, therefore, surprising, that the goodness of his heart in this particular should have been pre-eminently exemplified in behalf of charity as a Freemason.

His Majesty was a liberal contributor to both Masonic Schools; and there is good reason to believe that the Asylum for Aged and Decayed Freemasons had attracted his favourable attention. And in these, the purest enjoyments of virtuous inclination, His Majesty's Royal Consort participated largely; she is, and we trust will long continue to be, the Patroness of the Royal Freemasons' Charity for Female Children.

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BIOGRAPHICAL SKETCH OF THE LIFE OF HIS LATE MAJESTY.

(Condensed from the *Court Journal.*)

The third son of King George the Third, Prince William Henry, born on the 21st. of August 1765, exhibited in his earliest years a predilection for the naval service. At the age of fourteen he was entered a midshipman on board the Prince George, a 98-gun ship, commanded by Captain, afterwards, Admiral Digby. A few months only had elapsed when he took part in the decisive engagement between the Spanish and British fleets off Cape St. Vincent, in which Lord Rodney captured the Spanish Admiral. He was also present, soon afterwards (in 1780) at the capture of a French sixty-four, and some smaller vessels of the convoy. He continued actively employed, although hostilities ceased in 1782, and in the following year, visiting Cape Francois and the Havannah, confirmed the impression which he had previously made in benevolently petitioning for the life of a midshipman under sentence of death for disrespect to his superior officer, and by interceding for the lives of several British subjects who had incurred a similar sentence by a breach of parole and fidelity to the Spanish government.

Having accomplished his six years' service as Midshipman, he, in 1785 received his Lieutenant's commission, and was appointed to the *Hebe*. His qualifications as a sailor are indisputable; for Nelson himself, from whom no consideration of mere rank would have wrung such praise, has borne testimony to them in characteristic terms. "You must have heard," he says in a letter written at this period (it was in 1782 at Quebec that the Royal Midshipman and the illustrious Commander became acquainted)—"you must have heard long before this reaches you, that Prince William is under my command. I shall endeavour to take care that he is not a loser by that circumstance. He has his foibles as well as private men, but they are far over-balanced by his virtues. In his professional line he is superior to near two-thirds, I am sure, of the list; and in attention to orders, and respect to his superior officer, I hardly know his equal, this is what I have found him." In a subsequent letter he says—"His Royal Highness keeps up strict discipline in his ship; and, without paying him any compliment, she is one of the finest ordered frigates I have seen." Promotion to the rank of captain soon followed; and having commanded the *Pegasus* and other ships, and shared all the hardships of service and the hazards of climate in the West Indies, His Royal Highness was, in 1790, made Rear Admiral of the Blue, having, in May of the previous year, been created a Peer by the titles of Duke of Clarence and St. Andrew's and Earl of Munster. He attained the rank of Vice-Admiral in 1794, that of Admiral in 1799, and became Admiral of the Fleet in 1811. How much of the knowledge, and of the characteristic habits and sentiments necessary to fit him, while still a young man, for these distinguished stations, he owed to his venerated friend Nelson, may be seen from the following passage of a letter in the Prince's hand-writing:—"It was at this era, that I particularly observed the greatness of Nelson's superior mind. The manner in which he enforced the spirit of the Navigation Act first drew my attention to the commercial interests of my country. We visited the different islands together; and as much as the manœuvres of fleets can be described off the headlands of islands, we fought over again the principal naval actions in the American war. Except the naval tuition which I had received on board the Prince George, when the

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present Rear-Admiral Keats was Lieutenant of her, and for whom both of us equally entertained a sincere regard, my mind took its first decided naval turn from this familiar intercourse with Nelson." His Royal Highness's actual service at sea comprehends a period of eleven years. We may close the sketch of his naval career by stating that, in 1814, as Admiral of the Fleet, he escorted the king of France to his restored kingdom, and the victorious monarchs, with their train of heroes, to and from the shores of England. He was appointed General of Marines in 1823, and in April 1827, was placed, during the administration of Mr. Canning, in the exalted and important post of Lord High Admiral of England.

HIS ATTACHMENT TO MRS. JORDAN.

In referring to the domestic life of the departed monarch, it is necessary to glance at those circumstances which, commencing as far back as the year 1791, affected so materially the whole tenor of his after existence,—which were productive, undoubtedly, at certain seasons, of much embarrassment and bitterness to the royal mind; but which connected him, by ties as sacred as the heart's obligations could make them, to objects whose interests and affections, it is probable, more than atoned for every sacrifice and every suffering. It is needless to refer to the laws affecting royal marriages, further than to point out the severe and arbitrary restraint which they impose, and the utter impossibility of binding down the natural impulses and affectionate emotions of the heart by Act of Parliament. The lady to whom the Prince, ere he had yet attained his six-and-twentieth year, became exclusively and devotedly attached, was one whose powers to attract and fascinate were not more remarkable, wonderful as they are reputed to have been, than the warmth and sincerity of her nature. Idolized by the public, accustomed to the enjoyment of that exquisite pleasure which the sense of diffusing "harmless gaity" through a nation cannot fail to produce, she saw in the young Prince's attachment the crown and glory of her triumphs, the concentration of that admiring fervour with which all classes of persons beheld the exercise of her genius. It appears to have been no ordinary feeling on either side that prompted a connection which imperative circumstances rendered in some respects unhappy for both, which was entirely of a domestic and personal character; and which neither party was responsible for bringing into publicity, or subjecting to the censorious gossip and impertinent curiosity of the world. Publicity, however, was unavoidable, and the circumstances attendant upon the dissolution of a connection which had subsisted for the period of twenty years, were of a nature to invite speculation, and to beget scandal as a matter of course. It has been truly said that the attachment of the Duke is corroborated by the length of its duration; and "it rests on the authority of Mrs. Jordan herself, that throughout nearly a quarter of a century not even a transient disagreement had interrupted the course of her domestic happiness." A numerous family, says the same writer, grew up around her, for whom the mere circumstances of acquired rank could never have created the popularity they have enjoyed. "Generally fortunate in their progress through life, they were at once the pride and the comfort of their mother. Perhaps the only circumstance wanting to complete her happiness was, that she did not survive to witness the auspicious marriages that so many of her children afterwards contracted. Out of ten sons and daughters only two have been removed by death, and neither of

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these in the life-time of their mother." The Dukes's never faltering affection for these children is a not less corroborating circumstance; and it ought to have required, therefore, someting more than a mere *want of explanation, which could not be delicately given,* and which none had a right to demand, to induce any but the vulgar or the malignant to question for a moment the manliness and the integrity of the Duke's conduct. Charges, however, were made, and by some believed. The establishment which had been the witness of so many years of happiness and of mutual confidence, was broken up; the causes which led to the event, probably of a mixed and complicated nature, were unexplained; the mother of His Royal Highness's children returned to her profession, and after some few years died abroad dejected and distressed. Here was ground for scandal; and the Duke's guiltiness of the charge of unkindness and desertion was freely assumed from the silence which his friends so long maintained on the subject. A dozen words are all but sufficient to throw the clearest light on the whole transaction. The object of the Duke's affection—his victim, as she was said to be—was never known to utter a word that could denote any feeling but that his motives were perfectly honourable, and the event, under the circumstances, imperative; on the contrary, she has borne the most unquestionable testimony to his constant, his anxious kindness—his thoughtfulness, his generosity. "Money," she said, in writing to a friend—"money, or the want of it, has, I am convinced, made him at this moment the most wretched of men." Yet did he spare himself in these circumstances, when the kindest natures are sometimes soured, and the most generous rendered capable of a cold and selfish policy? Hear what she said, who best knew his embarrassments at the time:—"Do not hear the Duke of Clarence unfairly abused. As far as he has left it in his own power he is doing every thing kind and noble, even to the *distressing himself.*" And at another time she writes;—"I lose not a moment in letting you know that the Duke of Clarence has concluded, and settled on me and his children, the most liberal and generous provision." And again, in a letter addressed to the public journals, she said:—"In the love of truth, and in justice to his Royal Highness, I think it my duty publicly and unequivocally to declare, that his liberality towards me has been noble and generous in the *highest degree.*"

Lest there should be now, or hereafter, any sceptic upon this point, lest a breath of suspicion or reproach should attach to the character of our departed and excellent Sovereign, it may be pardonable to place here upon record the extent to which the Duke's children and their noble-hearted mother were provided for. The statement is given on the authority of Mr. Barton, who, at the time of his death, filled the office of Treasurer to the Queen's Household.

"Upon the separation which took place between Mrs. Jordan and the Duke, in the year 1811, it was agreed that she should have the care, until a certain age, of her four youngest daughters, and a settlement was made by the Duke for the payment, by him, of the following amounts:—For the maintenance of his four daughters, 1500*l.*; for a house and a carriage for their use, 600*l.*; for Mrs. Jordan's own use, 1500*l.*; and to enable Mrs. Jordan to make a provision for her married daughters, children of a former connexion, 800*l.*; in all, 4400*l.* This settlement was carried into effect, a trustee was appointed, and the monies under such trust were paid *quarterly.* to the respective accounts, at the banking-house of Messrs. Coutts and Co."

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Mrs. Jordan's return to the stage was her own desire, her own act. Tempting proposals were made to her, and she accepted them. Her exile and final distress were the result also of her own act, her own generous and warm-hearted confidence in a relative, on whose account she incurred responsibilities from which it was impossible for the Duke to relieve her—she could never tell even the extent of them. "She found herself involved to a considerable amount by securities, which all at once appeared against her, in the form of bonds and promissory notes, given incautiously by herself to relieve, as she thought, from trifling difficulties, a near relation, in whom she had placed the greatest confidence." The blow was a fatal one, and she sunk under it in the month of June, 1816, when she expired at St. Cloud; but to the last it was her consolation that the proofs of the Duke's attachment survived, and were continued to the mournful close. It is clear, too, upon the same undoubted authority, that annual gratuities were paid, after this event, to the surviving daughters of the hapless lady.

HIS MARRIAGE WITH THE QUEEN.

About two years after the event we have alluded to—on the 11th of July, 1818—a marriage, which it was understood had originated in the wishes of Queen Charlotte, was celebrated at Kew, and the eldest daughter of the Duke of Saxe Meiningen, became Duchess of Clarence. The union proved a happy one to both—happy in all respects, save the loss, in earliest infancy, of the two children who were the fruits of it. In the fury of political strife and the bitterness of its rancour, there has never been a question raised as to the charitable disposition and the domestic virtues of the bereaved lady, who is now the heaviest sorrower in a nation where all mourn; and if any one thing more than another can mark the exemplary qualities of her heart, it is to be seen in the amiable considerateness, interest, and affection, which she has ever exhibited towards the family of her illustrious partner.

HIS ACCESSION TO THE THRONE.

It was on the 26th of June, 1830, that, by the death of his brother, the Duke of Clarence ascended to the throne. His popularity was instantaneous and universal. The contrast which his character and conduct presented to the exclusive and secluded habits of the late King, was a spectacle too striking to be unobserved, and too welcome to be unattended with enthusiastic tokens of congratulation and joy. The change was an omen of those which have followed and marked the short reign of William the Fourth as one of the most memorable on record. A peaceful reign it cannot be called; it has, on the contrary, been one continued scene of political contention; but so were the reigns of his father and his brother; while in his, at least, the most strenuous and patriotic efforts were made (whatever may be the issue of them) for the adjustment of several of the long-standing questions of dispute. We are not called upon here to offer any opinion upon the line of policy which the lamented King has sanctioned and pursued; but it is acknowledged by all parties now, that some change in the representation had become necessary; and where in this vast empire was the dissentient, when that question was put which the good King William so nobly answered—"Shall slavery be abolished throughout the British dominions?"

Their Majesties were crowned in Westminster Abbey, on the 8th of September, 1831: in the same year the King conferred the honour of

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the Peerage on his eldest son, the Earl of Munster: and the precedence due to the sons and daughters of a Marquess, was granted to his other children. So far from exhibiting jealousy, all parties agreed in regarding these proofs of parental attachment and natural feeling with a respectful sympathy. The several changes of administration that have taken place we need not notice more specifically, than by observing, that his Ministers, if we may judge by their acts, seemed strongly attached to their master; for the Duke of Wellington went out of office and came back! Sir Robert Peel went out of office and came back!! Earl Grey went out of office and came back!!! Lord Melbourne went out of office and came back!!!!

The death of his Majesty's eldest daughter, Lady de Lisle, a few months ago, flung the first shadow of that gloom which has since enveloped the domestic circle at Windsor. The severe and apparently dangerous illness of the Queen succeeded, who only recovered to witness, with alarm and anguish, the first approaches of that fatal attack under which, after a short struggle, his Majesty has sunk. Nothing could exceed the affectionate solicitude of his family, and the untiring watchfulness of the Queen, throughout his painful illness, unless it be the patience and serenity of mind with which he bore it. He died surrounded by all such consolations as these testimonies of affection, and the consciousness of public gratitude, could afford him; and thus sunk the Royal sufferer into his final sleep, on the morning of the 20th of June, 1837, having lived seventy-one years and ten months, and reigned seven years all but six days. The good that he has done will "live after him:" may the evil, if any, be "interred with his bones."

THE LAST MOMENTS OF THE KING.

During the King's illness, it was the custom of the Rev. Lord Augustus Fitzclarence, at the King's desire, to read the service morning and evening, to which his Majesty always paid the most serious and devout attention, joining audibly in the responses, and evincing that sense of piety which invariably characterised him. On Sunday last, when the King's situation became so much worse, the service for the sick was read by the Archbishop of Canterbury; on its conclusion his Grace arose, and standing in the centre of the room, paternally extended his arms and pronounced a priest's blessing on the royal sufferer. In addition to the presence of the Queen, his Majesty was cheered throughout his illness by the constant presence of his children.

From the moment when the slight fever with which his Majesty was first attacked appeared to resolve itself into the more formidable complaints, and to have taken a decided hold upon the system, his medical attendants anticipated the most serious consequences, although at first the greatest care was taken to prevent his Majesty from believing that his illness was of so dangerous a character; but afterwards, when his Majesty became acquainted with the real circumstances, he appeared quite calm and resigned, and the only thing that appeared to give him serious uneasiness was the stagnation of business, and the injury to trade that would be occasioned by his decease. In the several conversations his Majesty had with his medical attendants a few days before his decease, and when his strength was sufficient to enable him to do so, he frequently recurred to the subject, and always expressed the same apprehension. It is understood that it was in accordance with this feeling of

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his Majesty, that strong injunctions were given to all the establishment to keep a strict silence respecting the state of his health.

PREPARATIONS FOR THE FUNERAL.

The Earl Marshal, attended by Sir William Woods, arrived at Windsor on Thursday, to make the necessary arrangements relative to the funeral of the late King. The state coffin it is to be constructed of rich Spanish mahogany, lined inside with white satin, and the exterior covered with crimson velvet The mounting, nails, and handles (the latter of a rich design), are to be of silver gilt. The dimensions of the coffin are—length, seven feet; breadth across the breast, two feet nine inches; breadth at the head, twenty-one inches; breadth at the foot, twenty inches.

The body will lie in state for two days in the Waterloo Gallery in Windsor Castle, and the funeral, which will take place on the 8th of July, will be conducted in all respects in the same manner, and with almost the same formalities, as on the interment of his late Majesty George IV.

RECOLLECTIONS, ANECDOTES, ETC., OF HIS LATE MAJESTY.

The late King, both in person and address, bore a much stronger resemblance to his Royal father than either of the other sons of George III. The prominent grey eye, characteristic of the House of Hanover, was very remarkable both in father and son.

Shortly after his Majesty's succession to the throne, Lord Adolphus Fitzclarence, then Captain Fitzclarence, was despatched in the *Pallas*, to bring back his sister, Mrs. Fox, now Lady Mary Fox. Previously to his departure, the King signified his intention of dining on board the *Pallas*, in company with the Duke of Sussex, and offered the gallant Captain a 500*l.* note to defray the expenses of the entertainment. The Captain promised a suitable reception to his Royal guests, but declined the pecuniary offer, observing that, through his Majesty's bounty, he was enabled to bear the expense of so gratifying a distinction, and that he was only anxious to solicit his Majesty's favour by recommending his first Lieutenant for promotion; to which his Majesty was pleased to give his early attention.

Some time since the officers of the Horse Guards were honoured with an invitation to dine at the Castle, and on their arrival his Majesty immediately noticed the absence of a grey-headed subaltern, who, after a long career of meritorious service in the ranks, had been rewarded with a commission. On his Majesty's inquiring for him, the commandant apologised for his absence, by stating that he was an old soldier, who was more at home in the camp than the court. The King immediately ordered one of his own carriages to proceed to Windsor to bring up the veteran, who met with a most warm-hearted and unostentatious welcome from his Majesty.

On Sunday (the anniversary of the battle of Waterloo), a flag was sent to the Castle, as usual, by the Duke of Wellington, in acknowledgment of the tenure by which he holds the estate conferred upon him by the nation; and the Earl of Munster, thinking the circumstance might have some refreshing effect on his Majesty, carried the flag to him. The King seemed much affected, and said, "God bless the Duke of Wellington; may he live long to enjoy it." His Majesty afterwards said—

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"Tell the Duke I wish I could have received this flag at his house, and have seen him once more preside at his dinner among the diminished ranks of his brave associates. I am very ill I know, but I hope it may please God to carry me through this day, as I should grieve to think that my death should cast even a momentary gloom upon a day which is so bright in the annals of my beloved country."

In the summer of 1810, his Majesty's ship *Naiad* carried into Portsmouth one of Bonaparte's flat-bottomed praams, which had been captured by the frigate. Among the persons who visited her was the Duke of Clarence, before whom the *Naiad's* ship's company were mustered. On these occasions the men are arranged in classes, according to their rating as regular seamen or otherwise; Mr. Green, the first lieutenant, thinking he might safely presume a little on the Duke's want of familiarity with naval details, ventured to place five of the best looking landsmen among the regular blue jackets, as a set-off, but it would not do. The Duke had not forgotten that indescribable *something* which impresses a distinctive character on a genuine seaman, and, to the utter confusion of poor Green, he singled out each of the intruders, and boldly affirmed—which was the truth—that they had never been in a top nor on a yard in their lives. He immediately saw the drift of the deception, and good-naturedly appreciated the feeling which had induced the first Lieutenant to make the best appearance he could before the highest officer in the service. As he successively picked each unlucky wight out of the ranks in which he had been placed, he laughed heartily, and said, "Ah, Mr. Green, here is another of *your* top-men. Take him away, I know a sailor by head mark as well as any of you."

A ROYAL LESSON IN THE ART OF ROUGHING IT.

Above fifty years ago, the young, handsome, and elegant Frank —— offended his father, by a poetical disgust against the law, a romantic yearning for ideal ruralities, and by some unlucky love affair, which rendered it expedient that he should be banished from London.

His parent, resolving to surfeit his Arcadian tastes, articled him to a farmer, named Perryman, who lived near the coast of Devonshire. Thither, with a very ill grace, did the interesting and fastidious Francis remove. He was hospitably received by the jovial agriculturist, his kind dame, and pretty daughters; but such a change of habits, hours, fare, occupation, and society, almost stunned him. The realities of country life would, each and all, have proved shocks and disappointments, jarring on his pre-conceived imaginations, even if he had not been constrained to learn and to work. What most provoked him was, the matter-of-course way in which his new associates witnessed his every exertion, his every sacrifice. Their only astonishment seemed to spring from the obvious fact that he could *not* do his duty cheerfully. He took care to impress on them that he had been all his life accustomed to different and better things; still they appeared quite satisfied that some of his superiors had gone farther and fared worse. His uncongenial toils, neither cheered by praise, nor soothed by pity, made sad havoc in the amiability of poor Master Frank.

One day, just as he was sitting down with the family, to their ample but homely noontide dinner, a hearty voice from the road shouted, "House a hoy! Is Farmer Perryman aboard?"

"Ay, ay, sir," returned he, running to the open door, at which stood a couple of young midshipmen. Both shook hands with the farmer,

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who said cordially, "Come in, God bless your soul, sir, and take pot luck. Wife, here's our young gentleman. Lord love un!"

Frank saw the fair, florid, plump youth welcomed most affectionately by the females, as was his companion, and down they sat at the long table.

"I say, *Princewilamenree*, what'll he ha?" asked the host.

This jumbled name did not attract Frank's attention.

"Anything, farmer!" answered the reefer, "everything's first-rate here; fresh and fresh—Jove, N——, what would we have given, during the winter, for eggs, milk, bread, veal, vegetables, nay, pure water, a warm fire-side, or a steady house over our heads, and a good bed to lie on—and yet there's plenty of fun at sea, too, for those who know how to *rough* it; but, hallo! that's a strange face, farmer—who is the gentleman?"

"Oh, Mr. Frank D——, *yeroylighniz*," answered Perryman, "come from Lunnun to learn farming."

D—— rose, bowed. This unaffected young sailor was a prince of the blood! Frank thought of the luxuries to which *he* must have been habituated, the *privations* to which he had *voluntarily* exposed himself, the gay good humour with which he alluded to them, the relishing justice he was doing to a farm-house meal; and Frank blushed for himself. "Still," he thought, "he, at least, is secure from the rebukes of his inferiors; no one dares thwart *him* as I am daily thwarted"—but the prince spoke again. "Very glad to know Mr. D——, he must make one at our ball; we are going to have a dance on board, farmer, and I came to ask all your girls—of course they'll come." "Why," answered Perryman, mayhap they'd like it well enough, *yeroylighniz*, if I'd let 'em, but—" "Oh, nonsense, man, they must!" said the noble lad. "I tellee what 'tis, *Princewilamenree*," persevered Perryman, "you do mean well, and I thank'ee, but see! you be too young to know what *girls ought* to do. Mine be too low to be *your* partners, and too high to go skipping away among such company as they *might* fall in with there. It's my belief you be getting wildish; now, if so, mind! I can't have you coming here to do mischief, nor I *won't*; 'cause your good father he's got a good fellow feeling for us farmer folks; and dear Madam, (worthy woman as ever lived—your mother!) she sets a bright example to all her own daughters, and to those of every other honest wife; so mark! I'm the more *strict* with *you*, 'cause, if you brought harm into my house, I know 'twould vex Master and Missis, the blessed old lady and gentleman, besides, your sisters and others of the family at home, as have more experience than you, Sir."

"Well said, Perryman!" cried his illustrious guest, grasping his hand, "I give you my honour I'd rather never see home again than lose the good will of a man so loyal to my parents. Let's drink their healths!"

D—— now found that even princes must sometimes abide advice and contradiction. The manner in which our 'young royal tarry breeks' received the blunt Perryman's counsel, made a deep impression on the sentimentalist. The secret of his instructor's *nil admirari* was divulged; he was too much used to princely fortitude, princely cheerfulness, to sympathise with the sufferings of an ex-lawyer's clerk. D—— learnt, from this day, to *rough it*, and to love farming. Prince William Henry did not unlearn his upbearing kindliness, his consideration for others. It graced the character of the Duke of Clarence in after life, it supported the King in death; it is doubtless rewarded by a crown immortal.

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ON FREEMASONRY.

SEVENTH EPOCH.

(Continued from p. 17, vol. 3, March 1836.)

THE ancient and honourable science of Freemasonry has ever been identified with the worship of the one—true—only God. Thus, it flourished nobly, while Israel like a stately tree blossomed in righteousness—decayed, as her abandoned children fell from the faith of their fathers, and shared the vicissitudes of her captivity when the indignation of the justly incensed Deity consigned her a bond-slave and scoff unto the heathen. Idolatry was the besetting sin of the chosen people—the curse of their prosperity. That steadfast confidence in the God of Abraham, which the cruelty and oppression of Egypt could not shake, which the long and painful privations of the desert served but to strengthen—yielded in the treacherous hours of their prosperity before the influx of luxury and wealth. In tracing the history of this extraordinary nation, it is impossible not to feel the impressive truth of the Psalmist's words—"that riches corrupt the heart;" for while blessed in the especial favour of the Most High, in the possession of the fullness of the earth, we behold them idolatrous, ambitious, depraved. In the hours of their adversity alone, when abandoned by their judge to slavery, can we trace in them that perfect faith which resembles the incense of the Arabian tree; whose branches, the more the hand of the spoiler bruises and crushes them, yield a more grateful odour. Fearful was the sin of the Hebrews, and as fearful was their punishment. Captives in the midst of all the excitements and alluring splendours of an idolatrous religion, they were condemned to purge their souls from its foul leprosy and sin; while the severest edicts of their conquerors were levelled at the exercise of their faith, they were to preserve in the sight of men, and testify if called upon to its purity with their blood. In His Name, whose service they had abandoned, they were to confound the false worship of their enemies, and expose their priests to shame, proclaiming to all the heathen nations of the earth, the majesty, power, and justice of the Eternal. How truly this vast penance was accomplished, Holy Writ has faithfully informed

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us; to trace its progress, were but to recapitulate the events of the sacred writings; the sufferings of the Jews, the disgrace of the idol worshippers of Bel, and the perfect faith of Daniel. Hope is the truest friend of the human heart, the last that abandons us; and the repentant Israelites were not deprived of that only stay of the wretched; they recalled to mind the manifold mercies their nation already had experienced, the promise yet unfulfilled made unto Abraham, that in his seed should all the children of the earth be blessed; and doubted not but that He whose wrath had cast them down in shame, would in His mercy exalt them once more in honour, to strengthen them in their returning faith. Prophets were raised unto them, miracles performed, and their return to the promised land of their fathers foretold. Nor were judgments upon the wanton cruelties of their oppressors wanting, to prove that even in His wrath their justly offended God remembered mercy. In few instances has the divine justice been more singularly manifested than in the destruction of Babylon, the seat of the most impious idolatries, of the temptations and persecutions of the Jews. Cyrus, moved by the will of the Most High, directed his conquering arm against the devoted city; in vain were her mighty bulwarks, her defences of cunning work; the armour of her legions; the curse of the Lord was upon her, and her strength was as naught: her enemies were victorious; desolation followed desolation, until the fate foretold by the prophet was to the bitter letter fulfilled.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

"It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."—Isaiah xiii. 19, 20.

How perfect hath been the accomplishment of the prophecy, may be judged from the following passage of Strabo, who in speaking of Babylon as it appeared in his time, says, "In the midst of a vast and level plain about a quarter of a league from Euphrates, appears a heap of ruined buildings, like a high mountain; the materials of which are so confounded together that no one knows what to make of them; there are no marks of ruins without the compass of that rude mass to convince one that so great a city as Babylon ever stood there." Since the time in which that learned author wrote, the patience and unwearied industry of modern discovery have succeeded in tracing the

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foundations of many important buildings, but that even a vestige should have been preserved, may be considered as little less than miraculous, when we remember the many ages which have passed over its desolation. Diodorus Siculus speaks of it in his day as being reduced almost to nothing.

The penitence of Israel being accepted, and the days of her slavery and suffering accomplished, it pleased the Supreme Architect of the world to inspire the heart of Cyrus with sentiments of compassion; the grateful conqueror doubtless traced in his success the working of an overruling power, prosperity exalted not his heart, and from the downfall of his enemies he learnt the wholesome lesson of wisdom. Two years after the mighty fall of Babylon, he issued his edict for the return of the Jews, restoring to them the consecrated vessels of the temple, and additional treasures from the royal chamber. With sad, yet grateful hearts, the once more rescued people prepared for their return to Jerusalem.

Well can imagination paint the joy of the restored Israelites at again beholding the land of their inheritance, the land endeared to them by so many miracles, hallowed by repeated blessings. The skill of the ancient Craft was called into requisition, and the vast trenches prepared to receive the foundations of a second Temple, sacred to the living God. The following beautiful passage is from the book of Ezra the scribe, whose records, whatever may be the opinion of the world respecting their inspired character, must ever be precious to the Mason. "And when the builders laid the foundation of the Temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the Lord, after the ordinance of David, king of Israel. And they sang together by course in praising and giving thanks unto the Lord, because he is good; for his mercy endureth for ever towards Israel. And all the people shouted with a great shout when they praised the Lord, because the foundations of the House of the Lord were raised. But many of the priests, and Levites, and chief of the fathers, who were ancient men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud with joy. So that the people could not discern the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off." To encourage them in their undertaking, a

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peculiar instance of the divine favour was manifested. *That stupendous mystery concealed before the flood by the wisdom and piety of Enoch, preserved amid the strife of waters, the wreck of a drowned world, and the revolution of ages, was revealed to the builders of the second Temple, once more the ineffable characters were unveiled, and the lost secret found.* As this important event will come more seriously under our observation when treating of Royal Arch Masonry, we shall for the present dismiss it from our pages. In sifting the ashes of the past in search of the lost gems of truth, it is singular to find so many evidences not only of the high antiquity of our Order, but of its universality. Freemasonry is the clue by which the mystic labyrinth of time can alone be traced; for reasons *evident to the Mason*, it will be particularly proper here, to notice one of the most ancient traditions of the Arabians called the *Ism Ablah, or science of the name of God;* which, although disfigured by their peculiar allegory and superstition, bears internal evidence of its Masonic origin. To enable our readers more readily to comprehend our views on the subject of this tradition, we subjoin it in the words of our authority. "They pretend that God is the lock of this science, and Mahomet the key, that consequently none but Mahometans can attain it, that it discovers what passes in distant countries. A merchant of Mecca who had learnt it in all its forms from Mahomet El Dsjanadsjeni, at present so famous in that city, told me that he had been saved in shipwreck by it; he showed me at Bombay, a book containing all sorts of figures and arithmetical tables, with instructions how to arrange them, and the appropriate prayers for every circumstance, but he would neither suffer me to touch the book or copy its title." (*Neibuhr*). No Brother versed in the antiquities of the Craft, and the mysteries of the Ark Mariner and Royal Arch degrees, can fail to recognize beneath the veil which Oriental superstition has wove, the generic characters of his Order. In pursuing this question of the universality of Freemasonry, similar traces may be found in the ancient mythology of the Hindoos, of Brama, the supreme deity. They have no idol; the reason assigned for it in their Veeda or sacred book, is as follows:—"Of him whose glory is so great, there is no image. He is the incomprehensible being who illumines all, delights all, and from whence all proceeds; that by which they live when born, and that to which all must return." Their description of his heaven is even more remarkable,

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it is named Mount Cassalry. "Round the mountain stand seven ladders, by which you ascend to a spacious plain, in the middle whereof is a bell of silver and a square table, surrounded with nine precious stones; upon this table lies a rose called Tamara Pua, in the centre of this rose is the *Triangle of Quivelinga, which they say is the permanent residence of God.*"—(*Baldæus*). What, we would ask, are the seven ladders leading to this heaven, but the virtues of which the seven liberal arts and sciences are amongst Masons the symbol of the mystic Triangle of Quivelinga? Would it were permitted to draw aside the veil and inform the world *why that symbol is so peculiarly identified with Masonry—why it proves that in the earlier ages the Hindoos possessed a knowledge of the only God, and why that knowledge could only have been derived from a Masonic source.* This however must not be; sufficient for the uninitiated, that from time immemorial, even before the flood, the triangle consecrated by the mystery engraven upon it by Enoch, has been sacred to our Order. Let the Royal Arch Mason inwardly adore that Providence which hath to him confided a holy and peculiar key, and in whose sight the veil of ages hath been drawn aside. What a field of the lovely flowers of wisdom do the ungarnered plains of Hindoo literature present! Disjointed, broken relics of the past, shreds from the many-coloured garment of old time, worthless to the ignorant, but to the learned, the hieroglyphics that tell the past—the spells by which reason conjures truth from chaos. Nor is the study of an uninteresting character even to the mere lover of literature: what can be more beautiful than the harmonious numbers and rich images of their poets?—what more sublime than the majestic language of the Bhagavat? The latter reminds us in its description of the attributes of the Deity, most forcibly of that beautiful chapter in Genesis, in which Moses demanded the knowledge of the name of God. One expression in particular recalls the tremendous "I AM" of the sacred writings. As it is a work not generally known, we feel disposed to favour our readers with the extract. "Even I was at first, not any other thing, that which exists unperceived supreme. I am that which is, and He who must remain am I." "I am the creation and dissolution of the whole universe; there is nothing greater than I, and all things hang upon me, even as precious gems on a string. I am moisture in the water, light in the sun and moon, invocation in the Veda, *(prayer)* sound in the

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firmament, human nature in mankind, sweet smelling savour in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous. I am the understanding of the wise, the strength of the strong, free from lust and anger. And in animals I am desire regulated by moral fitness.". What can be more honourable as a description (excepting the sacred writings) of the attributes of the Deity?—more Masonic than the symbols with which that description is identified? No ingenuous mind, accessible to the fair inferences of reason, will now dispute the antiquity of our Order, or the truth of the assertion at the commencement of these pages, that Freemasonry has ever been united in its purity with the knowledge and worship of the true God. Time hath produced her many witnesses; and the writings of the sages of the East, after the pentateuch, probably the most ancient in the world, bear witness in our favour.

To trace the history of the Jews after the second building of the Temple through the various governments under which they were subjected, were unnecessarily to lengthen our task, without adding to the information of our readers; who doubtless are acquainted with Josephus: sufficient to observe, that they partook alternately of the priestly and kingly characters, and eventually became the prey of the victorious legions of imperial Rome; destined in her turn to become the fear, the admiration, and warning of mankind. Perhaps, the rule most honourable to the Israelites was that of the Maccabees, which endured during a period of one hundred and twenty six years, and during which time, the Craft flourished in peculiar honour and respect; the kings and tetrarchs who succeeded them, sullied the purity of the brethren by employing their vast skill in purposes unworthy of their dignity—in erecting palaces for the sensual and tyrannous, or dungeons for the unfortunate. So true it is that wisdom only becomes good according to the end to which it is applied."

As Masonry, to preserve harmony amongst mankind, and extend its glorious principles of universal communion, wisely excludes from its assemblies all discussions either of a political or religious character, by which the passions might be enlisted on the side of individual opinion, it is impossible for us here more than simply to notice the fact, that after Augustus had closed the Temple of Janus, an emblem of universal peace amongst mankind, Christ was born, was baptized by St. John in the wilderness in his twenty-seventh

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year, and in his thirty-third the awful mystery of the crucifixion was accomplished. When we come to speak of those degrees, which are purely of a Christian character, and which succeeding ages have engrafted on our Order, we shall feel ourselves more at liberty to enter into this solemn subject. But aware that many highly gifted Brethren entertain scruples with regard to their connexion with the more ancient science of Freemasonry, it is not our intention in this our general sketch of the origin, progress, and character of the Order, to make more than a general allusion to them, reserving the interesting and chivalrous details of Templar, and the sublime mysteries of Rosycrusian Masonry to embellish our future pages.

Whether the purpose for which the Jewish nation had for ages been the elect of the Most High, the objects of his peculiar care and protection, was accomplished, it is not our province here to determine; content to fulfil our duty as the humble historian of the Order, we shall only notice the destruction of the second Temple and final dispersion of the Israelites, as connected with the state of Masonry, and the more general diffusion of its principles, to which undoubtedly that event importantly contributed. The more immediate cause of the fall of Jerusalem may be traced in the charater of her people: confident in the manifold instances which they had received of divine protection, proud of their former importance, misled by false prophets and fanatics, they measured their unequal power with Rome, the then mistress of the world; raised as the moral of history should inform us, apparently for no other purpose than to uproot the chosen nation and fulfil her oft predicted destiny. Certain it is, that from the period of their overthrow, the decline of that vast power may be dated: true, she struggled on through succeeding ages, but her struggles were the death agonies of an overgrown monster, whose huge limbs quivered with muscular life long after the heart had supplied the stream that fed them. The chequered page of the history of the earth does not present a more important event than the overthrow of the Jewish people. Long, their obstinate valour defended their devoted city against the cohorts and disciplined leaders of imperial Rome; step by step, wall by wall, they fought the desperate fight; famine could not destroy their courage, the swords of the enemy thinned their ranks, yet their spirits remained unconquerable. With the most desperate enthusiasm they rushed to battle, expecting every moment that their God would unveil the

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terrors of his majesty, and scatter the idolators before the holy walls. Nothing tends more strongly to prove the truth of the former manifestations of the Deity in their favour, as recorded by their prophets and sacred writers, than the confidence in which they awaited the visible succour of the Most High. Fear could not shake it, or suffering impair its power: in vain, as Josephus informs us, did Titus Vespasian, after carrying the second wall, suspend the siege for four days to give them time for reflection; in vain did that monster, mispraised by the world for the virtue to which his heart was a stranger, cause five hundred or more prisoners to be crucified daily before the walls, till space was wanting for the crosses, and crosses for the captives: with a resolution worthy the noblest cause, the Hebrews rejected all overtures of compromise, and many at the last hour, when the barbarian legions had reduced their battlements to ruins, forced their long defended gates, and fired the city, withdrew to the Temple, confident of its inviolability; but, alas! no thunders pealed within the mystic sanctuary, no lightnings appalled the triumphant conquerors; infinite justice triumphed over infinite mercy, and the last hold of Israel fell. A brand cast by a soldier fired the Temple; vain were the efforts of Titus to preserve that gorgeous pile. Although the Eternal had in his wrath delivered his rebellious people to slavery, He willed not that the House once consecrated to Him, once hallowed by His presence, should become the boast and scorn of the heathen, the trophy of their power. Shrouded in its magnificent robe of flame, veiled by the impenetrable element from the curious eyes of the profane, the deserted tabernacle of the Eternal fell, mystic even in its ruins. With the overthrow of the Temple resistance ceased, and all that remained of the wretched city was given to the unrestrained fury of the licentious soldiery, who satiated at last with slaughter, restrained the sword but to make captives for their triumph. History has informed us that the Hebrews were distributed in various parts of the vast empire of their conquerors; and as many of them carried with them a knowledge of the true principles of Masonry, they, to obtain favour with their rulers, gradually imparted its secrets and advantages, sowing in their captivity the seeds of its universality. The most authentic traces of the unhappy captives of Jerusalem are to be found in the Ghetto degl' Ebrei at Rome, where the descendants of those who followed the triumphant car of Titus may still be found; having survived the oppression of ancient and modern

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bigotry, all but the sad recollection of their former state, and the curse pronounced by their offended God.

ILLUSTRATION.

Strange is the human heart—a volume sealed,
To none but God its mystery revealed:
To Him youth's passions—and the wiles of age,
Their secret counsels are an open page;
Each vain desire, or half-formed wish made known,
The unborn thought—the germ of action shown.
Israel exalted by His favouring hand,
Proud in her heritage the promised land;
The nation's envy, in the balance tried,
Prosperity the test; her God denied;
So fell the heathen slave—to rise again,
When penitence should break her galling chain.
Taught by long suffering, her faith arose—
Firm 'mid despair—pure 'mid her mighty woes:
Fulfilled the years of bondage, her sad prayer
Rose to his throne in humble incense there;
Then once again was stretched the saving hand,
That led her children from Egyptian land,
The strength displayed—whose column'd glory rose,
Their guide by day—the terror of their foes,
The stern voice heard, that bade the seas divide,
That crushed their tyrant in his hour of pride.
In Babylon was seen the mystic sign,
Traced by His hand in characters divine;
The dark king perished in his scorn o'erthrown,
And Royal Cyrus seized the vacant throne;
Rejoicing Israel hailed his blest decree,
That broke her bonds, and set her children free;
Crown'd with fresh beauty—to their longing eyes,
Again the Temple's stately columns rise;
But short its splendour—a few ages past,
Ruin its courts and mystic shrine o'ercast,
The foe once more watches at Salem's gates,
The Roman round her wall impatient waits.
Fierce Titus rears his blood-stained banner there,
In vain lost Judah pours the suppliant prayer;
Veiled are the terrors of the Godhead's brow,
No lightnings aid—no thunders guard them now.
Repeated crimes the impious measure fill,
And Rome but ministers the Eternal's will.
Yet not to foes or impious rites was given
The pile held sacred in the sight of heaven;
Though the lost city groans beneath the sword,
The Temple ne'er shall own a Pagan lord;
Wrapt in a robe of mystery and flame,
Its fall was worthy its immortal fame.
No curious eye the awful shrine profaned,
No Roman step the sanctuary stained,
By no rude hands its pinnacles o'erthrown,
It fell deserted by its God—alone.

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SIGNS AND SYMBOLS*.

THERE is this difference between Freemasonry and all other Sciences, that while their rudiments are plain and obvious, the knowledge of Freemasonry is indirectly conveyed through the medium of Signs and Symbols, or visible objects bearing an enigmatical reference. But they are arranged by a classification so peculiarly systematic, and explained by a process so lucid and satisfactory, as to render the study a source of gratification and delight. The key to their elucidation is in the custody of the Brethren at large; and lest any improper person should become possessed of a jewel which has been deemed worthy of such careful concealment, the consent of the whole body is necessary before a candidate can participate in the privileges it is supposed to convey. Once in possession of the key, the mystery is solved; and Masonry, in all its glory, becomes accessible to the fortunate individual who obtains permission to fathom its ineffable secrets.

It is a curious fact in the history of the human mind, that the first race of men who lived after the Flood, when the recollection of that awful event, as well as of the Creation and Fall of Man, with all their train of consequences, could not have been entirely obliterated by any combination of events, should have been induced to exchange a system of Light so pure and free from all unholy contamination, for an institution where the most profound darkness spread its baleful shadows over the mind. This substitute was indeed clad in more gorgeous trappings, and assumed an appearance of more imposing splendour; but it was also invested with an interest of such fearful tendency, that it is difficult to determine whether admiration or terror was the prevalent feeling which occupied the astonished aspirant's thoughts. For, although Hercules is made by Euripedes to acknowledge that the Mysteries had conveyed a considerable degree of happiness, yet others rather dwell on the subject of their terrors. Cicero informs us that the Mysteries were celebrated in darkness and amidst the dense shades of an impervious forest; for which the above author, in the Bacchantes, gives this reason; because darkness was calculated to fill the mind with horror and dismay. Proclus speaks of the terrors which initiation inspired; and an ancient writer, quoted by Stobæus, describes this terror in strong and appalling language. "The first stage is nothing but errors and uncertainty, laborious wanderings, a rude and fearful march through night and darkness. And now arrived at the verge of death, initiation wears a dreadful aspect: it is all horror, trembling, sweating, and affrightment."

Dr. Oliver, in his History of Initiation, briefly explains the process of the above exchange.

"The universal Deluge would produce a tremendous effect on the minds of the survivors; and as a knowledge of this terrible event was propagated amongst their posterity, it would naturally be accompanied by a veneration for the piety, and afterwards for the person of the favoured few, who were preserved from destruction by the visible interference of the divinity. This veneration increasing with the march of time, and with the increasing oblivion of the peculiar manner in which their salvation was accomplished, at length assumed the form of an

* Signs and Symbols illustrated and explained in a course of Twelve Lectures on Freemasonry. By the Rev. G. Oliver, D.D. Sherwood, Gilbert, and Piper. 1837.

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idolatrous worship, and Nimrod, the first open apostate, instituted a series of divine honours to Noah and his triple offspring, who were identified with the Sabian worship, and gave the original impulse to the helioarkite superstition. Hence, the Sun and Noah were worshipped in conjunction with the Moon and the Ark; which latter subsequently represented the female principle, and was acknowledged in different nations under the various appellations of Isis, Venus, Astarte, Ceres, Proserpine, Rhea, Sita, Ceridwin, Frea, &c., while the former, or male principle, assumed the names of Osiris, Saturn, Jupiter, Neptune, Bacchus, Adonis, Hu, Bramha, Odin, &c., which by degrees introduced the abominations of the phallic worship; while Vesta represented the Ark itself, Minerva the divine wisdom and justice which produced the deluge and preserved the Ark upon its waters, Iris was the rainbow, and Juno the arkite dove. On these rude beginnings the whole complicated *machinery* of the Mysteries was formed, which completely banished from the political horizon of idolatry the true knowledge of God, and of a superintending providence. Each of these deities had legitimate and appropriate symbols, which ultimately became substituted for the antitype, and introduced amongst mankind the worship of animals, and the inanimate objects of the creation."

In contemplating the numerous ramifications into which the abstruse mysteries of paganism diverged, we are struck with astonishment how so much mythological absurdity could have found its way into an institution professedly based on the pure system of truth which preceded it; whose peaceable pursuits included the most artless principles; inculcated the adoration of the Deity by a few simple rites; and promoted universal good will to man by the practice of moral and social virtue. An investigation of the subject will show to what an extent of infatuation the human mind is capable of being led by gradual and imperceptible steps, as it strays wider from the truth, and plunges more deeply into the mazes of error. The heresy was commenced with a few bright rays of light, but being mixed with base alloy, they were soon perverted, and buried under a mass of abomination. When the worship of the Creator is renounced, and the creature becomes an object of devotional reverence, there is no end to the wild and fabulous theories which the pride of man's heart may not induce him to invent and propagate; each diverging farther from probability, until the mind becomes enveloped in a mantle of darkness so impervious as to be penetrable by any human process, and only to be dispelled by the aid of a divine communication. Hence arose those evil practices by which the priests and hierophants claimed distinction amongst their fellows; and hence proceeded the obscenities and revolting rites which attended the mysterious celebrations of heathenism, accompanied by astrological abominations and magical delusions. To render the system more imposing, these sleights were invested with a character which appeared to arrest the course of nature, and reduce the elements to subjection, by the practice of cabilistic ceremonies, which were feigned to proceed from the oracular privileges conveyed by initiation; but they were in reality derived from the wretched being to whom their frantic incantations were addressed—even the father of evil, the parent of their hateful superstitions.

Signs and Symbols are not peculiar to Freemasonry, but have formed a part of every system which the pride or piety of man was considered worthy of being elevated to the first rank in human estimation; and we

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are equally surprised and gratified to find our own Masonic symbols amongst the expressive characters which have been ascribed to the first kings of Egypt and other authorities of equal antiquity; which shows that they have been accounted jewels of inestimable value in all ages, and by every people.

"The emblems which Masons now make use of as the secret repositories of their treasures of morality, were adopted by the ancients in very early times, as Signs and Symbols, and were even substituted for alphabetical characters. Thus, in the ancient alphabet of the Virgin, the *Square* was used to express the letter S; in the alphabet of Socrates, it stood for Z or th; and as an hieroglyphic it denoted equally a Building and a Learned Man, according to the different situations in which it was placed. *A circle supported by two perpendicular parallel lines,* denoted Will and pleasure; and in the Lunar alphabet the same character represented the letter Y. In the alphabet of Taurus, *a point within a circle* stood for R; in the Lunar alphabet for H; in the Solar alphabet for B; in Aristotle's alphabet for W and U; in that of Hermes for A; and in the Egyptian hieroglyphics, it represented a Star.

"The Triangle now called a *Trowel,* was an emblem of very extensive application, and was much revered by ancient nations as containing the greatest and most abstruse mysteries. It signified equally the Deity, Creation, and Fire; in the alphabet of the Moon, it represented the letter S; and in the hieroglyphics of Egypt, we sometimes see the suppliant presenting a triangle to his god. The *Mallet* was a symbol of Thor, the northern god of thunder. In the alphabet of Belinos, it was used to express the letter M; in that of Plato, L; in that of Hermes, B; in the Indian alphabet, A; in the alphabet of Hermes Abootat, the *Mallet* united with a *Pickaxe,* denoted R; in that of Jupiter, N; and in the Berrabian alphabet, Z. In the alphabet of Pythagoras, the *Compasses* stood for S; in that of Diosmos the Egyptian, for F; and in the oldest Chaldean alphabet, the *Square and Compasses* united as they are in our Third Degree of Masonry, was a character used to represent the letter H. In the alphabet of Saturn, the *Plumb* stood for S; and a *Skull* for T; in that of India, a *Chissel* stood for A; in that of Hermes, a double cross supporting a circle for S H B; and two *parallel lines* for Y; and in the Solar alphabet, a Sun represented the first letter, A."—p. 20.

We convert these symbols to a more valuable purpose than a simple appropriation to alphabetical characters, which convey no intelligible idea to the mind; for every one of our emblems points out some peculiar virtue, and reads a lesson to the attentive Brother on the moral and social duties of his station. The moveable and immoveable Jewels indicate a series of sublime truths, of which no well-instructed Mason can possibly be ignorant; and by the Ornaments and Furniture of a Lodge, he is taught how to live and how to die;—how to acquire and use those noble qualities of the mind which will make him respected and happy while he remains in the society of his Brethren on earth, and raise him at length to an imperishable and blissful immortality. The three Theological Virtues are symbolized by as many precious Stones, costly and durable—the *emerald,* the *sapphire,* and the *garnet;* while the Blooming Virtues, which emanate in a peculiar manner from the system, viz. *peace, unity,* and *plenty,* are in like manner symbolized by the *lily work, net-work,* and *pomegranates,* which adorn and beautify

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the productions of art. Numerous as are the Symbols of Freemasonry, some have been judiciously omitted in the work before us; and the author has just grounds for his assertion in the Preface:—

"In treating on all the points connected with these Symbols, I trust it will be acknowledged that in this Course of Lectures, I have not removed the veil which conceals a single forbidden secret; that I have not exposed to the public gaze a single word, letter, or character, which may tend to excite sensations of alarm in the bosom of the most rigid and tenacious Mason; but that I have endeavoured modestly to illustrate such points and symbols as may show the beauty of the System, and convince mankind at large that Masonry is really what it professes to be—an Order of Peace, Harmony, and Brotherly Love."

After having copiously illustrated a subject of such overwhelming interest to the Free and Accepted Mason, the Rev. Author proceeds, *currente calamo*, to trace the Science from the Creation, by means of its Symbols, to the Fall of Man, through the antediluvian world, the deluge, and the dispersion of mankind from the plains of Shinar, for the purpose of showing how Freemasonry was propagated over the face of the earth, and firmly planted in every country at that remote period. The cosmogonies of all nations, which bear a distorted resemblance to the account of the creation in the Pentateuch, would be inexplicable on any other principle than that they are actual traditions, commencing before the dispersion, and conveyed in those remarkable institutions which were first established by Nimrod, and formed a constituent part of all the systems of theology which were adopted by the tribes scattered over the face of the whole earth. And here we find traces of the actual utility of Signs and Symbols, without the use of which we should have remained in doubt respecting the relation which these traditions bore to each other, and their obvious reference to the true history of the creation. The Symbol of this event was, in all cases, an *Egg;* and was derived from that beautiful passage in the book of Genesis where the Spirit of God is represented hovering over the face of the waters, as a dove broods upon her eggs; an idea which is most beautifully expressed by Milton.

"——————— Thou, ———
——— with mighty wings outspread,
Dove-like sat'st brooding o'er the vast abyss,
And mad'st it pregnant."*

"Not a few of these nations unite in blending the Creation and Deluge so intimately, that the fable will aptly apply to either event; and it is probable that from this confusion have arisen the various applications which have been emblematically made to the mundane Egg,† which, as an universal Symbol, is another great and unerring testimony to the fact of a common origination."—p. 101.

In reference to this Symbol, as applied to the creation of the world, we find the following very curious account in an ancient author, cited by Dr. Oliver in his history of initiation:—

"There is a pagoda at Micao consecrated to a hieroglyphic Bull, which is placed on a large square altar, and composed of solid gold. His neck

* Paradise Lost, b. i. l. 20.

† The Egg which contains the rudiments of life, and was hence esteemed no unimportant Symbol of the resurrection, was no other than the Ark, and the reference in the text corresponds exactly with the belief of all nations. Dionusus was fabled by the Greeks to be born from an Egg (*Orph* Hymn v.), and he and Noah were the same person: therefore the birth of Dionusus, or Brahma, or any other hero god, from an Egg, was nothing more than the egress of Noah from the Ark.—Vid. *Fab. Pag. Idol.* b. i. c. 4.

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is adorned with a very costly collar; but that indeed is not the principal object that commands our attention. The most remarkable thing is the Egg, which he pushes with his horns, as he gripes it between his fore feet. This Bull is placed on the summit of a rock, and the Egg floats in some water, which is enclosed within the hollow space of it. The Egg represents the Chaos; and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world, at the time of the Chaos, was enclosed within this Egg, which swam upon the surface of the waters. The Moon by virtue of her Light and her other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a Rock, and by that means the Egg rested upon it. The Bull, observing this Egg, broke the Shell of it, by goring it with his horns, and so created the world, and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved amongst the Japanese, some idea of the creation of the world; but that being led into an error, in process of time, by the ambiguous meaning of the name of the Bull, which in the Hebrew language is attributed to the Deity, they ascribed the creation of the world to this animal, instead of the Supreme Being."

Again, in the system of Zoroaster, as we are informed by Plutarch; "Oromazes having withdrawn himself to as great a distance from the sphere of Arimanius, as the sun is from the earth, beautified the heavens with stars and constellations. He created afterwards four-and-twenty other genii, and put them into an *Egg* (the earth), but Arimanius and his genii brake through this shining egg, and immediately evil was blended with good." Aristophanes says,

> "First of all was Chaos and Night, dark Erebus and gloomy Tartarus,
> There was no earth, nor air, nor heaven, till dusky Night
> By the wind's power on the wide bosom of Erebus, brought forth an Egg,
> Of which was hatch'd the god of love, when time began," &c.

To the same purpose Hyginus, according to Faber, "has preserved a curious tradition respecting the Assyrian Venus, in which the arkite Dove and the mundane Egg make a very conspicuous appearance. An Egg of wonderful magnitude was reported to have fallen from heaven into the river Euphrates, and to have been rolled by fishes to the bank. Upon it sat doves; and out of it was at length produced that Venus, who was afterwards styled the Syrian goddess." The Rev. Doctor thinks that the same emblem bore a further reference to the Deluge.

"In the Orphic mysteries, the doctrine was promulgated that the Sun was produced from an Egg, which floating on the ocean was tossed about by the waves, until he burst forth in full splendour, endowed with power to triplicate himself by his own unassisted energies. Here is a direct reference to Noah and his three sons; as well as to the three appearances of the Sun, in his rising, southing, and setting. In the hymns attributed to Orpheus, at one time Venus, the universal parent of gods and men is said to have been born from an Egg; and at another, Cupid is produced from the same symbol. In both these instances, the Egg represents the Ark of Noah, which, while floating on the abyss, contained every living creature, and was in effect, *a world* in itself. And this reference was not attended with any violent or improbable stretch of conjecture, for it was a tenet even to the Jewish creed that the earth was founded on the floods, and as it was known to the gentile world that the Ark had floated on the waters of the Deluge, the Earth and the Ark

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were frequently mistaken for each other, and the Egg was a Symbol common to both. To corroborate this explanation; in one system, Cupid, thus said to be born of an Egg, is represented as seated on *a Rainbow;* and in another, *the Dove,* the bird of Venus, is seated on an Egg.

"Thus it appears that with the migrating descendants of Noah, the Egg had an undoubted reference to the Ark; and in this acceptation it bore a prominent feature in all the diluvian mysteries; for the Ark when floating on the waters was a world in miniature; as it not only contained all living creatures, but was the sole visible substance remaining of the terrestrial creation. Hence, if Brahma, or Bacchus, or the corresponding god of any other nation was fabled to be born of an Egg, the Symbol applied to the Ark of Noah. In truth, the Egg was the foundation of all the symbolical machinery of idolatry."—p. 103.

The author expatiates eloquently on the darkness of the Third Degree.

"By the dispensations of an All-wise Providence it is ordained, that a state of Darkness resembling death, shall precede the attainment of all the different degrees of perfection. Thus, the dense vacuum of chaos introduced the formation of the world as it came from the hand of its Maker pure and perfect. Thus, the whole creation annually sinks into itself; the trees are stripped of their leafy covering, the waters are locked up in the frosts of winter, and nature seems consigned to the embraces of darkness and death. But this dreary pause is only a fit preparation for the revival of the new year, when the earth again displays her charms, and cheers us with all the animation and glory of a revived existence. Thus, also man, the nobler work of the Deity, is subject every day to an oblivion of sense and reflection, which, however, serves but to invigorate his faculties, and restore to reason all its energy and force. And thus, even death itself, though terrible in prospect, is but the prelude to our restoration in a more improved state, when eternity shall burst upon us in full effulgence, and all the glories of absolute perfection encircle us for ever.

"In like manner the emblematical darkness of Masonry is but the precursor of superior illumination; and hence our science is aptly denominated Lux or Light, because it removes the mists of error and prejudice from the understanding, and leaves the soul open to impressions which awaken all the energies of Faith, and Hope, and Charity. This Light is partly communicated by the assistance of hieroglyphical emblems; for Masonry, correctly defined, is "a beautiful system of morality, veiled in allegory and illustrated by symbols." Thus, if we wish to recommend justice and morality, we point to the *Square,* which is the emblem of these virtues; if equality be our theme, the *Level* is displayed; if integrity, the *Plumb.* Do we wish to illustrate our respective duties to God and man, the *Three Great Lights* are on the Pedestal, and are easily brought before the active Mason's view; and the *Three Lesser Lights* point out the excellent scheme of government adopted by our ancient brethren, and still practised in our Lodges. Do we enlarge upon a life well spent in acts of piety and devotion, the *Perfect Ashler* is the elucidating emblem; if we refer to the comfort and perfection of God's revealed word, it is done through the medium of the *Tracing Board;* if the pure and perfect road to Heaven be the subject of our Lecture, we have a *Ladder* composed of staves or rounds innumerable, each pointing out some moral or theological virtue; and even when elevating our thoughts to the Deity himself, our eyes involuntarily

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rest on the *Glory in the Centre;* then, with hearts overflowing with gratitude and love, we bow reverentially before the All-Seeing Eye of God, which the sun, moon, and stars obey; conscious that it pervades their inmost recesses, and tries our thoughts, words, and actions by the unerring touchstone of truth and eternal justice."

And the subject is illustrated by a reference to the darkness of death, on which we find these appropriate remarks.

"We anticipate with a strong feeling of horror, those bitter agonies, those dreadful pangs, which precede and accompany dissolution. We behold with terror the angel of death approach our dwelling: and when he lays hold on us to hasten our struggling nature away, we shrink from his grasp, and cling to the world with a delirious embrace, as if all our hopes and wishes were centred in its riches and gratifications. We do not reflect with sensations of pleasure on that event which excludes us from the light of heaven, and consigns us to the damps and darkness of the grave, in which our body must eventually be deposited to be food for worms, and to encounter corruption and decay. We shudder at the thought of being placed in the earth and covered over with mould; and when the green sod is laid upon our grave, to have taken a last, an eternal farewell of the world and its inhabitants. But we have still a greater dread of this event when we reflect on the eternal destruction of the soul. We know it must be separated from the body; we know that its doom, once pronounced, is irrevocable; and we recoil from the prospect of the second death, with consternation and horror. A few brief instructions how to subdue these feelings, may be neither improper nor unacceptable at the conclusion of this Lecture."—p. 126.

We are then presented with an admirable Lecture on the three Pillars, Wisdom, Strength, and Beauty, which constitute the support of a Mason's Lodge, and together form that *one* moral power by which the Brethren are governed, with an order and regularity equal to that which is displayed by the Sun and Moon in the formation of day and night. The three accredited superintendents of all the systems that ever flourished in the world were denominated a Triad, and denoted by emblems of great significancy. In the mysteries of Egypt, a famous symbol of the Deity was exhibited to the aspirant; viz., a *serpent* transmitted through a *globe*, and furnished with *wings*, which was explained, by a reference to the Divine Triad,—Eicton, Cneph, Phtha. "The Globe," to use the Author's own language, "symbolized the supreme and eternal God; the Serpent, the animating principle; and the Wings, the hovering Spirit of God, which moved on the face of the waters at the creation of the world." In like manner, the mysteries of all nations possessed a triad of Deity, which we think can be accounted for only by the supposition that some knowledge must have existed amongst mankind, when they all dwelt together on the plain of Shinar, of a Trinity in Unity, which was symbolised in the mysteries by a three-fold governor, and was actually communicated to the candidate at a certain period of the initiation, called *autopsia*, by the emblem of an equilateral triangle. The principal Triads were these—

"The Grecian Triad consisted of Jupiter—Neptune—Pluto; the Orphic of Phanes—Uranus—Chronus; the Platonic of Tagathon—Nous—Psyche; the Eleusinian of Bacchus—Proserpine—Ceres; the Egyptian of Trismegistus of Osiris—Isis—Horus, perhaps of Eicton—Cneph—Phtha; the Persian of the triplasian Mithras or Ormisda—Mithra—Mithras; the Phenician of Ashtaroth—Milcom—Chemosh; the Ty-

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rian of Belus—Venus—Thammuz; the Celtic of Hu—Ceridwen—Creirwy; The Gothic of Woden—Friga—Thor: the Peruvian of Tangatanga, or Three in One and One in Three; and the Mexican of Vitzliputzli—Tlaloc—Tescalipuca."—p. 142.

The remaining lectures on the Masonic Ladder; the Point within a Circle; the Apron; and the government of the Lodge, and the many truly Masonic subjects embodied in the closing lecture, are of too much weight to be disposed of in the narrow limits which remain. We shall therefore devote another article to their consideration in our next number, because we consider them of vast importance to the dearest interests of Masonry. The Author in another Masonic Publication, already quoted, speaks of "the extreme utility, in these times of superior light, of investigating a subject of such extensive application and high importance, towards elucidating many abstruse points in the history and mythology of the ancient world which are at present wrapt up in the mantle of obscurity, and need this Master-Key to bring them into light. The Casket, which contains a splendid collection of antique jewels of inestimable value, has long been closed, and its riches inaccessible to the eager eye of curiosity; but by the prudent use of this talismanic key, the bolts may be withdrawn, and the contents exposed to the penetrating gaze of antiquarian research."

To furnish this Master-Key is the object of the Doctor's two great works; but although the history of Initiation displays extensive learning and profound research, we, as Practical Masons, prefer the "Signs and Symbols" which convey all the general information that can safely be committed to paper, on the subject. The arrangement is scientific, and the execution such as might be expected from the Author's well-known zeal in the cause of Freemasonry. The numerous additions in the shape of notes, and an entire essay on the Masonic Wand, which has been incorporated into the concluding lecture in the present edition, are extremely valuable, and distinguished in the index by a different type. On the whole, we only do the Author common justice when we say, that he has succeeded in embodying and reducing into form and order, the pure and eternal principles of Masonry; and every newly-initiated candidate will do well to provide himself with a copy, as we know of no other means, by which he can, with so little labour, gain an insight into our mysteries. Even the experienced Mason would derive an essential benefit from the careful perusal of its diversified pages. *Indocti discant, et ament meminisse periti.* We subscribe *ex animo* to the opinion of one of the learned Author's correspondents, prefixed to his history of Initiation; who says, "I have no hesitation in asserting that the 'Signs and Symbols' is decidedly the best Masonic work ever published in this country; and exhibits more learning and research than have usually been bestowed on works purporting to illustrate our Order."

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THE CRAFTSMAN'S JUDGMENT.

"The truth, when hid from wisdom's eyes,
Is by simplicity oft found."—*Lydgate's Poems.*

In the Jerusalem Targum it is recorded, that during the building of the Temple, the illustrious Solomon, King of Israel, had frequent occasion to exercise his judgment in deciding cases of dispute, which occasionally arose between the workmen, and from the satisfaction which his decisions invariably gave, acquired the surname of the Wise, a title of which he became at last so vain, that the Great Architect of the world, by whom, doubtless, he had been inspired, thought fit, in his mercy and wisdom, to reprove him; for as the Rabinical writer, Tarasi, justly observes, "Vanity is as a serpent that devoureth the core of wisdom."

One of the overseers, or men entrusted with the direction of the works and the payment of the men, being summoned to attend a meeting of his class, called to him two of the Craftsmen, and placed in their hands a sum of gold, directing them, if he did not return by the appointed time, to pay the hire of their fellows in the usual *peculiar* and Masonic manner, a duty which they both promised faithfully to execute.

As several hours were wanting to the time of payment, the two Craftsmen agreed to bury the treasure which they had received, and proceed to their different occupations. They, accordingly, sought a secure place, and committed the gold to the guardianship of its native earth. About an hour before the hour of paying the people arrived, the overseer returned and demanded of the Craftsmen the treasure which he had confided to them. They told him what they had done with it, and conducted him to the place where it had been deposited. On their arrival, they began to dig, and, after removing the soil, found that the treasure had vanished. The overseer immediately charged the two men with the robbery; the men each accused the other, and finally were carried by the soldiers whom the officer summoned, before the judgment-seat of the King.

It chanced that on that day Solomon presided in royal state, in the midst of his counsellors, to receive the ambassadors of the different monarchs who, hearing of his fame, were solicitous of his alliance. He naturally wished, therefore, to distinguish himself before them; but it pleased the Architect of All that his pride should be rebuked. The two Craftsmen, on being questioned by the King, each declared his innocence, and answered every question with the utmost ingenuousness; they were examined with the most subtle skill, but nothing could be elicited. "They must have been watched," exclaimed their Judge, half vexed at the difficulties which presented themselves, "and the treasure stolen by some robber. I see no other solution." This, however, the men both declared to be impossible. "Not a tree or shrub was in sight," said Joel, the first of the Craftsmen. "Not shelter for a sparrow," said Iran, the second; and then they each began to accuse the other of the theft. Finding it impossible to come to a decision, the mortified Solomon hastily dismissed his Council, after first remanding the men to prison, and then sauntered forth alone to enjoy an hour's reflection in the Royal Gardens.

It chanced that two old Craftsmen, who had been present at the examination, were seated under a cedar tree discussing the affair, and not

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perceiving the approach of the Monarch, heedlessly continued their conversation. "The judgment of our Ruler seems at fault," observed the first, "the wisdom of the King hath failed." "It is the Divine will, doubtless," replied his companion, "to reprove the vanity of Solomon, to teach him that his power and wisdom are but the gift of the Most High, or else he could scarcely have erred in so simple a matter."

The King, who had overheard the last speech, was highly incensed at their presumption, and commanded his guards to seize them. To their entreaties for mercy, he replied, "If thou canst decide this matter, not only will I give thee life and freedom, but a chain of gold, and a ring from the treasury of Israel will I add, and make thee a ruler over thy fellows. If not, by my royal word, thou diest."

"I accept the conditions cheerfully," answered the old man, "my trust is in Him who never failed his servants who sought him in fear and humility. Call together, O King, thy Council, and in an hour I will appear before thee and make known the guilty to thy justice."

Again was Solomon seated upon the throne of Israel, his brow sparkling with the diadem, his councillors and wise men around him, and the ambassadors of his allies before his face. The old Craftsman entered, bearing in his hands a vessel covered with linen; bowing reverently before the throne, he said, "Behold, O King, I am prepared. Let the criminals stand before thy presence." They were led on by the guards, when the Monarch, by the direction of his aged coadjutor, thus addressed them:—"In the vase before you, which is half filled with sand, lies buried a serpent sent me from Egypt; it hath the peculiar property of discovering the guilt or innocence of the parties accused, who make trial of its virtue. Let each of you plunge in his hand and search for the reptile; to the innocent, it is harmless as a child; but to the guilty, its sting is death." Joel advanced; and his hand being first oiled, placed it under the cloth, and searched, but without effect; he declared that the creature either eluded his search, or was not there. Iran now approached, and after a few moment's examination of the vessel, declared the same.

"Hold forth your hands," exclaimed the King. They did so; that of Joel was black, that of Iran unsullied. Solomon looked doubtingly on the old Craftsman for advice; who, advancing before him, thus addressed him, "Behold, O Monarch, the test of truth—the conscience of the accused has decided between them." Joel, knowing his innocence, freely examined the vase; hence the ashes upon his hand; but Iran, made a coward by guilt, merely placed his under the linen veil, and pretended to do so, or his hand, which was oiled like his companion's, would have been black also; for the urn, in truth, contains nothing but ashes." As he spoke, he removed the veil, and exposed its contents to their gaze.

The guilty Iran, finding himself detected, fell on his knees, and cried for mercy; but was removed by the guards for execution.

Solomon descended from his throne, and taking the chain from his neck, and the ring from his finger, gave them to the aged Craftsman, and raised him to the rank of overseer among his fellows. The old man would have declined the costly gifts. "Keep them, father," said the reproved King, "thou hast indeed taught me the lesson, so galling to human pride, that all our wisdom is from God, and that man's best virtue is humility."

I. F. S.

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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. IX.—ON THE POWER OF CONSCIENCE.

"Cum sis culpa quis testis sciat?"—*Seneca.*]
When thou art thyself to blame,
Who'll tell it thee?—*Author.*

THE testimony of conscience, its reproof on the commission of crime, and its applause on performing a good action, has excited the surprise of the most intelligent.

This is that "still small voice" which intuitively warns us to shun error and pursue virtue: that mysterious and immaculate spirit which, penetrating into the deepest recesses of the soul, exposes, before the tribunal of conscience, those specious sophisms which the human heart adopts to conceal its own blemishes, and to *deceive itself.* Such is the power of conscience, that neither *rank* nor *possessions*, mental or territorial, can make the *guilty mind* happy.

Dionysius the tyrant, amid all his pomp and grandeur, was, *in secret*, tortured with remorse and self-condemnation. He discovered, by a stratagem, to his obsequious sycophant and courtier, Damocles, that he was miserable in the midst of all his treasures, though possessing every honour and enjoyment which royalty can bestow.

On the contrary, "virtue has that to give" which nothing earthly can supply. *She is her own reward.* Once obtain her approbation—once feel the inspiring warmth of her eulogium, and you are devoted to her cause for ever. Moral honesty, then, surely deserves to be sought after sedulously, if we acknowledge that it confers such *internal* peace and happiness.

For the same reason, every fault ought diligently to be avoided immediately it is felt what displeasure is thereby given to that innate and discriminating censor—Conscience.

"Early and late, by night and by day," as the scriptures strongly express it, should the remark of the moral poet be inculcated in the breast of youth, that

"An honest man's the noblest work of God!"

No. X.—THE EVILS AND HORRORS OF WAR.

"Belli cupido crevit et auri fames."—*Seneca.*
Nursed in the arms of war, and fed on gold—he grew.—*Author.*

NOTHING is more adverse to the civilization of mankind—nothing is more hurtful to the real prosperity of a state, than the thirst of conquest and the desire of spoil.

These evils go together, as may be instanced in the life of a certain warrior of this age, now in the grave; and they grow out of an unbounded ambition, a rapacious avarice, and overbearing pride.

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War has been emphatically and truly styled the *scourge of the human race.* History acquaints us that all nations, more or less, have been addicted to this devastating passion. It is an animal propensity, which will not suffer one cur to pass his fellow on the road, without snarling at and biting him.

So it is with man and man. So it is with nation and nation. They delight in war and quarrels, because it gives vent to their secret malice and hidden envy; whilst every age attests the cruelty and calamity which are its constant effects.

Men are "prone to evil as the sparks fly upward." They feed their malignant passions by hostile encounters: and thus nation rises against nation, and even brother against brother, for the purpose of gratifying a wicked lust of revenge, or popular aggrandisement.

"The history of mankind," says a noted author, "is little more than a history of battles and sieges. In sacred history we read of the violence which filled the earth before the flood, and which was the great cause of that universal inundation: and in profane history, the first great fact which can be depended on, is the siege of Troy."

War may be compared to gambling, which, after one successful throw, tempts us to risk another till all is lost. In a similar manner is a prince led to stake his crown, his sceptre, and the liberty of his people, upon the hazard of a battle.

It is, then, impossible, while war prevails, that society can flourish. And it therefore imperatively behoves all "Christian kings, princes, and governors," to teach their subjects this rule:—

> "Ingenuas didicisse fideliter artes,
> Emollit mores nec sinit esse feros."
>
> The social arts reward the student's toil—
> His morals make—his ruder nature foil.—*Author.*

KNIGHTS TEMPLARS.

TO THE EDITOR OF THE FREEMASONS' QUARTERLY REVIEW.

Dear Sir and Brother,—I met, some weeks ago, in "Llorente's History of the Inquisition in Spain," chap. xli., with the following remarks on the Order of Knights Templars, at the end of a passage relating the persecution of Masons by the Inquisition, and containing some observations on that fraternity—

"John Mark Larmenio, who secretly succeeded the Grand Master of the Templars, the unfortunate James de Molai, who requested him to accept the dignity, invented, in concert with some Knights who had escaped the proscription, different signs of words and actions, in order to recognise and receive Knights into the Order secretly, and by means of a novitiate, during which they were to be kept in ignorance of the object of the Association, which was to preserve the Order, to re-establish it in its former glory, and to revenge the deaths of the Grand Master, and the Knights who perished with him; and when the qualities of the new member were perfectly well known, the grand secret was to be confided to him, after a most formidable oath.

"The secret signs were intended as a precaution against admitting into the Order those Templars who had formed a schism during the

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persecution; they retired into Scotland, and refused to acknowledge John Larmenio as Grand Master, and pretended that they had re-established the Order. This pretension was refuted by a Chapter of legitimate Knights; after this the new Chief issued his diploma in 1324, and his successors have followed his example, on attaining the dignity of Secret Grand Master of the Order of Templars in France. The List of Grand Masters until the year 1776 has been published. Philip de Bourbon, Duke of Orleans, was G. M. in 1705; Louis Aug. de Bourbon, Duke of Maine, 1724; Louis Henri de Bourbon, Condè, in 1737; Louis Francis de Bourbon, Conti, in 1745; Louis Hen. Timolion de Cossé, Brissoe, in 1776; and Bernard Raymond Fabrè became Grand Master in 1814.

"The Knights Templars who retired into Scotland founded an Establishment in 1314, under the protection of Robert Bruce; their objects and their measures were the same, and they were concealed under the title of Architects."

It appears from this statement, which I believe to be substantially correct, that from 1313 or 14, the date of James de Molai's immolation, there have existed two distinct Orders of Knights Templars, independent of, and not acknowledging each other, but equally using a secret system of initiation; whereof one is, and the other is not, connected with the Society of Freemasons. With the history of the perpetuation of the Order, under John Mark Larmenio, I became long ago acquainted from the late Mr. Charles Mills's interesting works on Chivalry and the Crusades, whose vindication of the Order from the slanderous charges made against them, procured for him the honour of admission into the Secret Order, (not the Masonic one.) Indeed, he does not appear to have been acquainted with the existence of the Masonic Order of Knights Templars. I was about to forward this statement of Llorente to you, hoping to elicit some further information relative to "the Knights who retired into Scotland," which I thought might possibly be furnished by some member of the "Militia Templi" in that country, but was prevented doing so at the time I first met with it by other occupations, and in the meantime I found the following passage in an excellent article on Freemasonry, in the "Encyclopedia Metropolitana," which is to the purpose.

"The Knights Templars were much connected with the Masons, and are supposed to have been frequently initiated among the Syrian fraternity. On the dissolution of their Order in the fourteenth century, the Provincial Grand Master of Auvergne, Pierre D'Aumont, with two Commanders and five Knights, fled, disguised as Masons, to one of the Scottish Isles, where they found the Grand Commander, Hamptoncourt, and other members of their Order; and they resolved to preserve the institution, if possible, although in secret, and adopted many of the forms of the Freemasons, to conceal their real designs. They held a Chapter of St. John's day, 1313, when D'Aumont was chosen Grand Master; in 1361 their seat was removed to Aberdeen, and by degrees the Order spread, under the veil of Freemasonry, over great part of the continent, though its rank and power were at end."

After mentioning that "in some of the churches formerly belonging to the Templars, strictly Masonic emblems are found, as at Erfurt, Schoengrabern, Prague, &c.," there follow many interesting particulars, from which I extract these.

"The Scotch Masons claim their origin as a body from the time of

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building the Abbey of Kilwinning," (which is throughout the article improperly spelt Kilruiming,) about A. D. 1150."

"Robert I., (the Bruce,) King of Scotland, is said to have founded the Grand Lodge of *Heredom*, of *Kilwinning*, in the year 1314."

This synchronizes remarkably with Llorente's account of the Knights Templars founding an establishment in that year, and agrees with his statement of Robert Bruce being their patron. The Kilwinning Lodge, in 1744, "feeling itself aggrieved" by a decision of the Grand Lodge, "withdrew from its controul, and established the Grand Chapter of the Royal Order of Heredom of Kilwinning, reserving the power of conferring all the higher degrees, and leaving to the Lodge of St. John, (the Grand Lodge,) the superintendence of the symbolic or common degrees."

In connexion with the subject of this letter, I wish to observe, that there appears to be an anomaly in the way in which the Masonic Templars stand in regard to Masonry. I allude to the degree which is commonly called the Degree of Knights Templars, and is given in England, and in Ireland, next after that of the Royal Arch. But this degree is not so much as named, so far as I can understand, in the list of the thirty-three acknowledged degrees of Scotch Masonry, either by Dalcho, in the copy which he has published of the manifesto of the G. Inspectors General, or by Rosenberg, in his Masonic Chart. At the same time, that degree, I must confess, appears to me to be a very important one, both to Masonry and to the Order; and I am not now to learn that among those thirty-three degrees, the Order of Knights Templars is still perpetuated. Perhaps, however, it may be in your power, or that of some of your correspondents, to explain how this is. Indeed, the difference among the different bodies of Masons, in regard to the numbers of degrees in the Order, and the dependence of one degree upon another, is extremely puzzling, and much to be regretted. Thus, while in France thirty-three degrees are recognized—in England only three are acknowledged by the Grand Lodge, besides the Royal Arch, although Orders of Knighthood are tolerated, and several *unrecognised* degrees are given by many Lodges or Chapters; and in Ireland, where the Scotch system is acknowledged by the most scientific members of the Order, very few indeed of its numerous degrees are ever worked in, and members pass, therefore, *per saltum*, over seven or eight at once; while in the country districts, if not in Dublin itself, many degrees are added which are not connected with Scottish Masonry; and, indeed, to say truth, very little connected with any Masonry whatever. I trust these observations may not be unacceptable, and that they may be the means of producing more information on the subject from some Brother better informed than myself.

I am yours very faithfully,
NOACHIDA DALRUADICUS.

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KNIGHT Ttemplar'S SONG.

WRITTEN BY ROBERT GILFILLAN,

POET-LAUREATE TO THE GRAND LODGE OF SCOTLAND.

A LOWLY Pilgrim, weak and worn,
Would fain approach that Temple high
Which stands 'mong airy clouds upborne,
Unseen by vile or vulgar eye;
Where, in that palace of the sky,
A thousand heavenly sights are seen,
Where TRUTH presides in majesty,
And LOVE—all lovely—reigns as queen!

"How would he climb that giddy steep?—
Knows he the dangers of the way?
The hill is high, the valley deep,
That lead from night to glorious day!
Where is his trust, and whence his stay?
Hath he a spirit meekly given
To leave the clods of kindred clay,
And cross the ARCHWAY path to Heaven?"

With Brothers of the Sacred Light
He fears not in their steps to go,
And glad would leave the gloom of night
To where the beams of morning glow!
For though, o'er mountains clad with snow,
'Mid darkness he is doom'd to stray,
Still BURNES* the upward truth will show,
And RAMSAY† he shall lead the way!

"Then Pilgrim mount, nor fear to climb,
Thy heart is good, thy courage strong;
Up! to the awful height sublime,
The Temple and its Priests among!
Thy steps we'll cheer with wine and song,
And words that tell the Soul is free.
Up! Pilgrim, up! thou'lt reach, ere long,
The high *Mont Blanc* of Masonry!

"'Tis done! now sunshine lights the sky
And gladness takes the place of woe;
Awake the harp and sound it high,
Let mirth and all its music flow.
Here, flowers that wither not, shall grow,
And buds shall bloom that will not die:
This is the land of LIGHT!—below
Dark storms and low'ring tempests lie!"

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* Dr. James Burnes, Provincial Grand Master for the Western Provinces of India, Grand Constable of the Order in Scotland, and Prior of the Canongate Kilwinning Templars—a Brother to whom Masonry owes much, both in this country and in the East, where he is just about to depart, carrying the regrets of the Craft of Scotland with him

† The Right Hon. Lord Ramsay, Grand Master Mason of Scotland, a Brother whose elevation to the Chair of the Grand Lodge will form an era in the history of the Craft in Scotland.

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THE SONGS OF MASONRY.

BY THE REV. G. OLIVER, D.D.

My dear Sir and Brother.—I had been deeply engaged the other day in the pages of a favourite author for several hours, when a sensation of weariness suggested the desire of exercise and change of scene; but, on turning to the window, I was presented with a spectacle which rendered a change of scene impracticable. A continuous drizzling rain obscured the bright crystal with its ocean of minute specks, that formed an impervious sheet of haze; and no symptoms appeared of the return of fair weather for the day. The lawn in front of the house, viewed through such a medium, changed its colour; the ash and elm trees in the distance, wreathed in mist, appeared gaunt and shadowy; and I could almost have fancied them so many giants, with distorted bodies and outstretched arms, ripe for mischief, and dealing forth blight and mildew amongst the surrounding vegetation. The scene cast a sudden damp upon my spirits. "Yet why should it unhinge me?" thought I. "I am happy. I possess every comfort which sweet home can afford."

At this moment my eye rested on Brother Rosenberg's ingenious combination of diagrams (*Le Miroir de la Sagesse*) which decorates one of the walls of my sanctum. This was enough. The glorious subjects there embodied, soon put to flight all inferior considerations, and I was plunged into a delicious reverie on the order and harmony which prevails throughout every part of the Masonic science, and cements the whole into one magnificent and stupendous system. The Crown of Glory by which the chart is surmounted, points out the paternal government of the Deity, whose All-seeing Eye penetrates to the centre, and brings "all hidden things to light;" and this sublime idea suggested to my mind Brother Dunkerley's beautiful anthem, which was frequently sung by the Brethren of a Lodge over which I had the honour to preside for several successive years.

"Hail, universal Lord!
By heaven and earth adored;
All hail great God!
Before thy NAME we bend;
To us thy grace extend,
And to our prayer attend;
All hail great God!"

Under the influence of such an agreeable subject of meditation, my ideas multiplied rapidly. By-gone scenes of Masonic happiness revisited my mind, in which the lectures, intellectually superb, and the scientific conversations, which distinguished the hours of *labour*—the decent convivialities—the social interchange of kindness and esteem—the union of music and poetry—the fraternal harmony—"the feast of reason and the flow of soul," which gave a zest to that portion of our time which was devoted to *refreshment*—pressed themselves, in turn, on my recollection. The vision was crowded with reminiscences of the great and good, who occupy a prominent place in our records as lights and benefactors of the science. I saw before me the eminent Masons of another century. Ashmole and Locke, whose merits are so well known, my creative fancy conjured up. Denham the poet—would that he had employed his talent

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more conspicuously in the cause of Masonry! Inigo Jones and Wren, stately and grand, rose up in all their dignity before my imagination; the Masonic works of the latter, as has been well expressed, appearing to be rather the united efforts of a whole century than the productions of one man*. Martin Folkes, the celebrated antiquary, and President of the Royal Society; Desaguliers†, who revived the old Masonic toasts and sentiments, and conferred sundry essential benefits on the Order; the learned Brother Martin Clare, who revised the lectures and extended the influence of Masonry a hundred years ago, by his judicious improvements. I saw the Masons of my own dear province, a noble phalanx of well-known and highly-cherished names, many of which still remain, and are ornaments to the county; whilst others have been swept away by the irrespective stream of time. Sibthorpe and Wray, Welby, Curtois and Nelthorpe; Tyrwhytt, Nevile, Carter, Hales, Becke, Newcomen, Banks, Harrison, Polixfen, Walpole, Trafford, and many others, several of whom were officers of the Grand Lodge of England; and their influence was of vast importance to Masonry at its revival, about the beginning of the last century.

At this time Masonry was in its palmy state, arising out of the innate excellence of its constitution. Anderson, who was cotemporary with the above band of Brothers, thus truly states the public feeling on this point, under the date of 1722. "Now, Masonry flourished in harmony, reputation, and numbers; many noblemen and gentlemen of the first rank desired to be admitted into the fraternity, besides other learned men, merchants, clergymen, and tradesmen, who found in a Lodge a safe and pleasant relaxation from intense study, or the hurry of business, without politics or party." And again, in another place: "Now, ingenious men of all faculties and stations, being convinced that the cement of the Lodge was love and friendship, earnestly requested to be made Masons; affecting this admirable fraternity more than other societies, which are often disturbed by warm disputes."

From the *science* and friendship of Masonry, my active fancy took an imaginative flight to its poetry; in which, though there is much to be proud of, we do not find that high display of talent which has been bestowed on many inferior subjects. The elements of poetic excellence are not very accurately understood, although Horace has taken some pains to explain them. *Docebo*, says he, *unde parentur opes; quid alat formetque poetam.* To constitute a poet there is one indispensable qualification, without a portion of which, even wit and judgment com-

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* An anecdote is related of Sir Christopher Wren, which shows the superiority of his genius. He built the monument on Fish-street hill hollow, that it might serve as a tube to discover the parallax of the earth, by the different distances of the star in the head of the dragon from the zenith, at different seasons of the year. After it was finished, a committee was formed to inspect and report upon it. On ascending, they very sensibly felt a rocking motion which alarmed them exceedingly; and they sent immediately for Sir Christopher, and with dismayed looks communicated the intelligence; on hearing which our sublime Brother exclaimed, "Then, gentlemen, I am immortalized; for what you consider a cause of alarm is to me an evidence of its durability." This circumstance, however, destroyed his astronomical plan, as the motion would materially influence the accuracy of celestial observations.

† Freemasonry is under considerable obligations to this great philosopher and mathematician, who was chaplain to the Prince of Wales, and held the office of Grand Master of Masons, either by himself or deputy, for several years. His steady piety may be estimated from the following characteristic anecdote. He was one of an illustrious company, at which a young officer, much addicted to swearing in common conversation, at every oath, asked the doctor's pardon. Our Brother bore this levity for some time with great patience; but at length, when the officer's appeals became still more annoying, he silenced him with this fine rebuke,—"Sir, you have taken some pains to render me ridiculous by your pointed apologies. Now, Sir, I tell you this—if the Almighty does not hear you, I give you my word I will never tell him."

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bined, would be tame and spiritless—and that is inspiration. The poet's heart must be undividedly occupied by his subject; and he must not slight the invaluable moments when the muse is powerful within him, else how are those magnificent flights of fancy—those lofty sentiments—that glow of imagery, which are so far above the reach of ordinary men, to be developed in all their elegance and force? He must himself have been charmed with the beauties which his verse embodies, or he will assuredly produce no corresponding sensation in the reader's bosom; he is no poet who fails to interest the feelings or affect the heart. Poetry can scarcely be considered an art; it is rather a gift, for in its perfection it includes

> ——"Nameless graces which no methods teach,
> And which a master hand alone can reach."—Pope.

I regret that the mantle of none of our old poets has fallen on the Brotherhood; or if any of them have been thus favoured, that they have expended so little of their talent to illustrate the beauties of Freemasonry. I am afraid we must be content to place Masonic minstrelsy in a class comparatively modern; although, in the Druidical branch of the science, song was the principal vehicle of instruction—the most certain avenue to power and popularity. The Bardic songs could soothe the fiercest feelings of public or domestic deprivation, and allay the excited rage of hostile armies; or, as Diodorus has expressed it, they could induce rage to give way to wisdom, and disarm Mars by the Muses. It is to be lamented that they left nothing behind them that can be satisfactorily applied to Freemasonry. And if we search the annals of a still more recent date, Masonic song cannot be traced in this or any other country, even to the crusades, although Masonry flourished abundantly at that period in the persons of the much abused templars; but we have no specimens extant of a metrical ballad, either by the minstrels or troubadours, which bear any reference to our science. The "light of song" did not shed any effulgence on the light of Masonry; for the lyric effusions of the gifted few were expended on the absorbing topics of love and war; these formed the chief animus of music and poetry, and hence the troubadours became such prime favourites at the courts of princes, with the noble, the valiant, and the fair. It is true the Deity was frequently appealed to in these productions, but it did not spring from a true religious feeling, for the "ladye love" appears to have been the chief object of chivalric idolatry. Thus, a minstrel is made to say in the satires of Pierce Ploughman,

> "I can not parfitly my pater noster as the priest it singeth
> But I can ryms of Robin Hode, and Randol erl of Chester
> But of our lord or our lady I lerne nothing at all."

It is clear, therefore, that the true principles of Freemasonry were not embodied in these productions; and we must come down to the seventeenth century before we are able to meet with a legitimate Masonic song.

Pursuing this train of thought, I was insensibly led to commit my ideas to paper, and I soon found myself in the very middle of an article on the songs of Masonry; nor do I regret the circumstances which produced this result, because it may chance to furnish an answer to those *cowan* cavillers who affect to believe that ours is a mere convivial society; and the subject will certainly find a responsive feeling in the bosom of every worthy Brother. Masonry is a tuneful theme—harmony is its moving principle; which is theorised during the hours of labour, and

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practised when the Lodge is called to refreshment. Poetry and music are gaily interwoven; and I submit to the consideration of our princely Grand Master, whether, in its present commanding position, Freemasonry ought not to have a *Laureat* to superintend the character of its poetry, as it is furnished with a Grand Organist to regulate the music; for it cannot be denied but that our poetry is capable of being advanced many stages before it reaches the perfection which is so earnestly to be desired by its advocates and friends. Much learning might be here wasted on the connection which subsists between philosophy, poetry, and music; but it would be too grave a subject for the rambling nature of a magazine article, and would simply end in an illustration of the fact, that the genius of all three is intimately blended, and that, as Coleridge used to say, "poetry is philosophy with seraph wings." Let us see how they unite in the songs of Masonry.

"Not the fictions of Greece, nor the dreams of old Rome,
Shall with visions mislead, or with meteors consume;
No Pegasus' wings my short soarings misguide,
Nor raptures detain me on Helicon's side.
All clouds now dissolve; from the East beams the day—
Truth rises in glory, and wakens the lay.
The eagle-eyed muse—sees the light—fills the grove
With the song of Freemasons, of friendship, and love!

"Inspired with the theme, the Divinity flies—
And throned on a rainbow—before her arise
Past, present, and *future*—with splendid array—
In Masonic succession, their treasures display.
She views murdered merit by ruffian-hand fall,
And the grave give its dead up, at fellowship's call!
While the Craft, by their badges, their innocence prove;
And the song of Freemasons is friendship and love.

"From those ages remote see the Muse speeds her way,
To join in the glories the present display.
In freedom and friendship she sees the true band,
With their splendour and virtues illumine the land.
Religion's pure beams break the vapours of night,
And from darkness mysterious the word gives the light!
While the lodge here below, as the choirs from above,
Join the song of Freemasons, in friendship and love!

"That the future might keep what the present bestows,
In rapture prophetic the goddess arose;
As she sung through the skies, angels echoed the sound,
And the winds bore the notes to the regions around;
The kind proclamation our song shall retain;
'Twas, 'That Masonry long may its lustre maintain,
And, till time be no more, our fraternity prove,
That the objects we aim at, are friendship and love.'"

I declare I never hear this song but something stirs within me to quicken the best feelings of human nature. It is like the outpouring of a heart overflowing with love to God and benevolence to man. Brother Stainfield was a capital song writer; although I confess that my strong

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attachment to this particular canticle, arises in some measure from associations connected with certain feelings produced by my first initiation into Freemasonry. I love to indulge in retrospections of the past; to think on those times when all was sunny and cheerful—when care thrust not his bald pate and haggard countenance into view—and life presented an elastic and jocund front—Faith firm, Hope buoyant, Charity unfeigned; Genius and Taste unripe but enthusiastic—not a speck to darken the clear prospect of the future—not a threatening cloud to overshadow the vision of bliss. I delight in such thoughts. They are at least a dream of happiness, and that is something. Putting these feelings out of the question, the above is an excellent song, and when it is well sung to its good old manly tune of "Anacreon in heaven," it cannot fail to produce a thrill in any virtuous man's bosom, whether he be a Mason or not.

What may be termed the domestic manners of a society, vary with the customs of the age in which it flourishes; and the fluctuations are accurately marked in the character of its songs. It is unnecessary to enter into a prosy dissertation on the merits of Masonic poetry. In this respect I am willing to confess that the Craft does not occupy the first rank in the literature of the day. But our songs are not destitute of poetical merit, if it consist in the display of *images* which are peculiarly appropriate to the subject under illustration;—*sentiment*, which strikes the imagination and excites new feelings in the mind;—*pathos*, which touches a sensitive chord in the listener's heart, and a *moral* to inspire a love of virtue;—all expressed in chaste language, and divested of extravagancies either in style or matter. Our songs possess these qualities in some perfection; and it is probable that I shall be able to introduce Masonic poetry of a passable character before this essay is concluded.

It has been frequently observed by the opponents of Freemasonry, that, because some of our printed songs are of a bacchanalian character, it necessarily follows that the Craft is nothing but a convivial society. No conclusion can be more lame and illogical. But we will meet the objection fairly, and give it battle on its own ground.

The Quarterly Communications of Masonry appear to have been instituted by Inigo Jones, G.M., at the very beginning of the seventeenth century; and were continued by his successors, the Earl of Pembroke and Sir Christopher Wren, till the infirmities of the latter obliged him to discontinue them. In 1717 they were revived, and a permanent Grand Lodge instituted in London, as "a centre of unity and harmony." At this period Song appears to have been incorporated into the ceremonies of the Order. Music being one of the seven liberal sciences, which the Craft professed to cultivate in their Lodges, it was not thought inconsistent that it should be reduced to practice, and become part and parcel of the details which constituted the legitimate business of their private and social meetings. Labour and refreshment relieved each other like two loving brothers; and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gaiety of the latter. And these two pursuits became mutually beneficial. Labour, amongst other important duties, taught the theory of music as a science connected with the Order; and the song of Refreshment shed a bright lustre over Labour, by its animated recommendation of the pursuits which the laws of Masonry prescribe. Take an example.

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When the sun from the East first salutes mortal eyes,
And the skylark melodiously bids us arise;
With our hearts full of joy we the summons obey,
Straight repair to our work, and to moisten our clay.

On the tressel our Master draws angles and lines,
There with freedom and fervency forms his designs:
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the West see the wardens submissively stand,
The master to aid and obey his command;
The intent of his signal we perfectly know,
And we ne'er take offence when he gives us a blow.

In the Lodge, sloth and dulness we always avoid,
Fellow crafts and apprentices all are employed;
Perfect ashlers some finish, some make the rough plain,
All are pleased with their work, and are pleased with their gain.

When my master I've served seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before;
In my bosom I'll keep them as long as I live,
And pursue the directions his wisdom shall give.

I'll attend to his call both by night and by day;
It is his command, and 'tis mine to obey;
Whensoe'er we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down my hod.

Song has ever constituted an agreeable relaxation, although it has long been dismissed from any share in the ceremonial. In an old Minute Book of a Lodge at Lincoln, commencing in 1732,* I find entries from which it appears that the Master usually "gave an elegant charge; also went through an examination; and *the Lodge was closed with songs and decent merriment.*" The above officer was Sir Cecil Wray of Glentworth, Bart., who regularly attended his duties every Lodge night for some years; and he also held the high office of Deputy Grand Master of Masons in the year 1734. What the above songs were can be only matter of conjecture; because the chronology of Masonic poetry is so much confused as to be incapable of any certain arrangement. What a pity it is that the records of Masonry in those times should be so meagre. How much to be regretted that such an inveterate prejudice should have existed against written or printed documents on the subject of our science, in the minds of some zealous Brethren, as to cause them to commit many valuable manuscripts to the flames rather than produce them, about the beginning of the eighteenth century, although commanded to do so by an enlightened Grand Master. The songs referred to in the above notices, may however be very rationally supposed to be those that appear in the first edition of Anderson's Constitutions, which had been composed for the different officers of the Lodge; and might be used alternately; and it is quite certain that the E. AP. song was seldom omitted by our Brethren of that day.

* This date does not refer to the establishment of the Lodge, as appears from the first entry in the Book, which is thus worded, "Tuesday December ye 5th 1732. At a Lodge held this day *at the place aforesaid*, when now present, &c."

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Now, respecting the latter of these, I shall merely observe, that if it be characteristic of a very high degree of merit in a song, to be constantly used, through many successive ages, with a delight that never fails, this remarkable song must be placed in the first rank of its species; for while songs on other subjects, no matter by whom written, whether by a Scott, a Byron, a Baily, or a Moore, are ephemeral and vanish in a single season; the E.A.P. has continued a favourite for more than a hundred years; is still used in the Lodges with peculiar zest; and I venture to predict, will be cherished so long as Masonry shall endure. It stands alone like an isolated column unshaken by the storms of time;—no competition can uproot it from the solid basis of Masonic approbation—no adverse circumstances will ever weaken its hold on Masonic esteem. Where is the song that can entertain a similar boast, or the song writer who can emulate the immortality of Matthew Birkhead? The E.A.P. song is an unique production, unmatched in the history of this species of composition; and has attained an elevation which no other song will ever reach.

I propose to continue this subject next quarter.

THE PEACOCK.

A HOUSEHOLD INCIDENT.

THE goddess Fortune, playing at blind-man's-buff, had, in a sportive mood, thrown her wanton arms about Abel Staff. She had suddenly given him a happy competence—a comfortable wife. He who had lived upon the voice and finger of others, was now himself a master. He was the lord of a house which, in the words of the prince of auctioneers, "advanced a peculiar claim to the epithet of snugness:" one of those suburban cottages with which giant London, "like a swart Indian with his belt of beads" stands girted. Abel wanted nothing—nothing; when in an evil hour, the Prince of Darkness, pointing to him the fatal glory in the yard of a dealer, cried—"Abel—Abel—buy a peacock!"

* * * * *

It was about eight in the morning, and our hero sat at his breakfast. A neighbour dashed into the parlour, and holding in his hand something for the inspection of Abel, asked, "Pray, sir, do you think this is to be borne?"

Abel, tucking his crossed arms under the tails of his coat, looked, acutely as a gypsey, into the hand of the querist, and saw there an examinate chicken of about a week old, with a hole in its head.

"I ask you, sir, if you think anybody can continue to endure this?"

"Not more than once," said Abel, looking at the mortal hole in the head of the murdered"—

"That peacock of yours, Mr. Staff"—but the gentleman with the chicken could say no more,—his sentence being cut short by the discordant scream of the creature on the lawn. (Had the radiant tail of the bird been used to wing a bundle of arrows at the head and heart of Abel, his sorrows had been less. The peacock of Abel Staff proved to him a raven—nay, a very harpy.)

"That peacock of yours, Mr. Staff," again cried the neighbour; and again the bird screamed, as if conscious of the notice.—

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"I am verry sorry," said Abel, looking at the dead bird for the third time, "very sorry—how many are killed, sir?"—

"Eight, sir—eight, and every one with a hole in its head—pecked by that infernal peacock—and every hole in the same place."

"Curious," said Staff, evidently struck by the sagacity of the destroyer. "I declare—just like a Christian."

"Mr. Staff," said his wife, "that bird will be the ruin of you!"—

"Pretty creature," cried Abel, and he turned to look at his future ruin, at that instant spreading its tail to its full extent. Yes, at that moment, the ruin of Abel was displayed before him to its utmost verge, and yet, he smiled and said,—"Pretty creature!"

"Eight, sir—the whole eight;" and the owner of the dead returned to his loss.

"Well, Sally, you know Newgate Market? here's a guinea: will you oblige me—how old were the chickens, sir? One month, very good—will you oblige me by ordering to the house of Mr. Calf, eight chickens, not less than six weeks;" saying which, Abel pulled himself up, buttoning his breeches pocket with the air of a conqueror.

"Eight chickens—what, mere chickens!" exclaimed Mr. Calf.

"You'd never have the conscience to expect turkies? And Lucy, my dear, I know you like broth—send next door for the other seven," and Abel turned again to his ruin.

"Mr. Staff," cried Mr. Calf, and his strips of whiskers stood an end, and his face grew more fiery—"Mr. Staff," and he laid two fingers on the cold breast of the bird—"do you know where these chickens came from?"

"Eggs," said Abel, and his eyes stared coldly as beads.

"Eggs, sir!" exclaimed Calf, as if repelling so low and common an origin—"eggs!" and as he reiterated the syllable, a cock in the next ground crowed very shrilly. "Do you know what cock that is, sir?"

"I'm not much of a judge," replied Abel—but isn't it real dunghill?"—

"Dunghill, sir! it came from the East Indies—from the East Indies, sir!"—

"Well, I suppose there's dunghills all over the world. It isn't game, is it?"—

"The real jungle cock, sir—not another in Europe—was given to me by the secretary of the Rajah of Singapore."

"Umph! a long voyage for poultry," remarked Abel—"however, Sally, mind you get the best in the market;"—and again the peacock screamed, as if anticipating new victims.

"Hear me, Mr. Staff;—I am very sorry that as a neighbour this should have happened; but if money can at all compensate for the loss of my birds"—

"Haven't I given this woman a guinea to replace them?" asked Abel, pointing to his servant, who unclosed her hand to exhibit the coin to Calf.

"A guinea—I estimate my loss at five-and-twenty pounds,—I might say guineas, at least," said Mr. Calf.

"What! for chickens?" asked Mrs. Staff.

"Chickens, ma'am—this is a breed that lays,"—

"Golden eggs, I should think," drily observed Abel, and again he turned to look at his strutting peacock.

"But no matter, Mr. Staff—fortunately, there is law. This is a matter

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that shall go before the judges—yes, before the tribunals of our country,—it shall be seen whether there is any liberty of the subject,"—saying which Mr. Calf sought his house, bearing with him his dead.

"Now, who would think that people could be such fools to make pets of chickens! or, indeed, to have any such whims with any such sort of creatures! Look, Lucy, look"—and Abel brought his wife by the wrist nearer to the object—"look at that pretty dear, spreading its tail! Was there ever any thing so handsome?"—

"Oh, Abel—depend upon it, that peacock will be the ruin of you," said Mrs. Staff. "Pretty creature!" said Abel.

"Mrs. Thrush, ma'am, if you please, from the next house," said the servant.

"Pray, let her walk in," said the gladened Mrs. Staff. "Oh, Abel! she is such a nice body—we shall be such good friends! My dear Mrs. Thrush, how d'ye-do? I declare, you don't look well."

"Oh, Mrs. Staff, how do you expect people can look well, who can get no sleep?"—

"That brute Thrush," said Mrs. Staff aside to her husband—"never comes home till four in the morning."

"Too bad," said Staff—"too bad," with the austere gravity of a regular and early man.

"I hav'n't had a wink since four—that nasty bird" said Mrs. Thrush.

"Quite a nuisance!" said Abel—"I heard it myself!"

"And it isn't enough to be worried with it in bed, but when Rosa's music-master comes to give her a lesson, you can't tell one from the other, the bird or the child. Do—pray do, Mr. Staff, wring its neck."

"I'm sure I would with all my heart!" said Abel—"but there's mischief done already; only eight chickens have been killed since yesterday."

"Chickens—what, were we to be screamed out of our houses! how many filthy peacocks are we to have?"

"Peacocks!" cried Abel—"you don't mean,—no, surely you don't mean *my* peacock!"

"What should I mean, Mr. Staff? What do you imagine has kept me awake these three nights?"

"The jungle-cock—the East Indian poultry of Mr. Calf," exclaimed Abel.

"No, sir, no; nothing but your screeching, screaming peacock; and I've only called in to say, that unless you wring the bird's neck, I'll make Mr. Thrush indite you for a nuisance;" saying which, the sleepless neighbour swam from the room.

"I told you, Abel, that bird will be your ruin," said Mrs. Staff.

But Abel was again at the window—again the peacock displayed its tail—and again its master cried—"pretty creature!"

It mattered not to Abel that the peacock plunged him into law, and made him an outcast from his neighbours: though suffering in pocket, and wounded in spirit by the silence of his former acquaintance, he would stand and watch his plague, and as it screamed and showed its tail, cry "pretty creature."

How many a man, rich in all the gifts of life, with nought to wish for, will, in some way or the other, to his own discomfort, and the discomfort of his friends, persist in having his—peacock!

D. J.

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A PILGRIMAGE TO THE PRECEPTORY OF ST. JOHN'S, TORPHICHEN.

It was a serene and sunny, and unusually sultry day, as drawing within a few miles of the object of our journey, we paced with staff in hand and wallet at our side, up the lonely unshaded ascents that lead to Torphichen from the northward. The dust and heat, which had become oppressive, inflicted faint foretaste of what we should experience were we, instead of following the line of a tolerable parish pathway, to be footing it along o'er Judah's barren sands; where no fresh waters be, and where of yore the weary wanderer had not only to centend with inward thirst, but with furious foes without—the merciless Moslem, and wild beasts of the Desert. It was then, with no inconsiderable satisfaction, that, on attaining an eminence where stood a solitary farmsteading, we descried at about a mile distant, the top of a lonely looking tower rising darkly over the interjacent upland.

Torphichen! Torphichen! we exclaimed on the instant, even as the host of the Crusaders shouted aloud, Jerusalem! Jerusalem! Jerusalem! on their first prospect of the Holy City. For a few moments we stood to gaze and ponder on the grateful apparition. It could not be but the ancient hospital of St. John, although living soul could not be found to inform us of the anticipated truth. After a short breathing space, we rushed rapidly forward through the intervening valley, and up the opposite slope, when we beheld at length in full relief before our eyes the venerable object of our desires and destination, the hallowed remains of the Preceptory of St. John. This once celebrated seat of the supremacy of the White-cross Knights, now their mouldering mausoleum, was founded and munificently endowed by David the First, in 1120: being by some years more ancient than Melrose or Kilwenning. Possibly it was built by the same band of Brethren; who, commencing with this in a comparatively plain, but not inappropriate style, finally expended the richness of the architectural art in the finishing of the others,—Melrose in particular.

On approaching the Preceptory, its present appearance conveys more the impression of some baronial keep, or square tower with two inferior wings, than that of a building in part, if not principally, destined for ecclesiastical purposes. all that now remains of it are the choir and transepts, the nave and chancel being swept away.

On the site of the ancient nave stands the modern presbyterian kirk, a lonely unpretending little temple of one story high. There is something striking in the appearance of this humble unassuming edifice, thus rearing itself actually on the ruins of a church, the sway and influence of whose members were once so dominent and supreme; and it is the more so, in reference to this particular object, when we reflect that the last Grand preceptor of Torphichen himself prominently contributed to this change and revolution. We allude to Sir James Sandilands, of Calder, who, so early as 1540, is enumerated among the notable persons who had enrolled themselves as friends to the Reformation. The purity of his motives, in this respect, we are aware has been called in question by some; nor are there wanting those who even broadly affirm that Sandilands, amongst other reformers, took this step solely for self-interest. "It has often been alleged," says a distinguished writer, pointing to this

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period and these occasions, "that the desire of sharing in the spoils of the Popish church, together with the intrigues of the Court of England, engaged the Scotch nobles on the side of the Reformation. It is reasonable to think that at a later period, this was in so far true; but at the time of which we now speak, the prospect of overturning the established Church was too distant and uncertain to induce persons, merely from cupidity, to take a step by which they exposed their lives and fortunes to the most imminent hazard; nor had the English monarch then extended his influence in Scotland, by the arts which he afterwards employed." But whatever opinions may be entertained as to his motives, certain it is that Sir James Sandilands early attached himself to the reformed views, and throughout protected their preachers and professors; nor does it appear that he was rendered obnoxious by this course, to the Knights and members of the religious and military body, who probably also coincided in his views, or prudently appeared to do so. Be this as it may, the Order in Scotland became from thenceforth virtually broken up, and in process of time the Knights of this country were formally anathematized and excommunicated by a bull of the Grand Master, at Malta. Lords of the political ascendant, the Protestants passed an Act of Parliament, in 1560, by which it was decreed and enacted, that no subject should have recourse to the Papal See, or acknowledge its authority or jurisdiction, under pain of forfeiture or banishment. This struck at once, and for ever, at the existence of the Order of the Hospital. By it the prerogative of the Grand Chapter abroad, to appoint and ordain preceptors in Scotland was utterly extinguished and annulled, and all their right dissolved from them and devolved upon the Crown, *Jure devoluto,* and vested *in arbitrio Principis,* to dispose thereof at will. It was not then unnatural or unfair, if the Past Grand Preceptor of the Order, cherishing as he must have done a partiality to the place, and the feudal vassals whose superior he had so long been, did seek to retain, by every lawful means, the whole or part of his previous possessions and privileges. The estate had fallen in right to the Crown,—was there any thing criminal in trying to repurchase it? This point he, after considerable negociation, effected; but we think it will also presently appear, that the denuded preceptor, by no means so greatly enriched himself, as some would have us to suppose, but, on the contrary, that he rather became involved in pecuniary difficulties and distress in consequence.

Although Sir James Sandilands had, for a number of years, filled various situations of honour and trust, both in a civil and political capacity, (for it was quite common for the Preceptors, whether of the Hospital or Temple, to accept of such situations) he could hardly on the mere plea of merit or service expect a gratuitous grant from a Court whose coffers had long been impoverished by the distracted state of the country. It might have had some effect, no doubt to memorialize that the petitioner had entered young into service, at the Court of King James,—that he was the Master Usher of the House, and Chamber of Her Majesty, the Queen Mary Regent, and that he had continued his service, place, and credit with her daughter, Queen Mary; who in personal acknowledgment of his worth and sufficiency, had been pleased to employ him in divers weighty affairs, and had at sundry times senthim, as her representative, to foreign states. These claims might, or might not, have procured him some consideration; but he added to them, what had more weight with the court, an offer of a large pecuniary

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advance to Her Majesty's treasury, backed by an agreement that an adequate feu-duty should further be paid, if it should please the Queen to set and dispose to him, in feu-farm, his own late Preceptory of Torphichen. It did please Her Majesty, calling to mind his long and faithful attendance on her father, mother, and herself,—his great charges and expenses in foreign employment, to grant to Sir James Sandilands his petition and desire; compounding with him for the sum of ten thousand crowns of the sun, (a very large amount in those days) and a yearly feu-duty of five hundred marks; the said Preceptory and Lordship of Torphichen.

A crown charter was consequently obtained by the Lord St. John, as he was wont to be called, but which title was to be hereafter exchanged for that of Lord Torphichen. This grant included several extensive baronies, the patronage of various churches, and all the old Temple lands throughout the country. Sandilands, however, had enough to do to muster money to pay the amount. From certain law proceedings instituted by a succeeding Lord Torphichen, concerning kirk lands, it is set forth, that "albeit the charter (just mentioned) bears present payment of ten thousand crowns; that the money was paid at divers times, partly upon Her Majesty's precepts to her servants, French Paris, Sir Robert Meluin, Sir James Balfour, and Captain Anstruther; and the rest of the sum to Mr. Robert Richardson, treasurer for the time, whereof there is a receipt under the privy seal. That a great part of that money numbered in gold and silver, was borrowed from Timothy Curneoli, an Italian gentlemen of the Preceptor's acquaintance, at Genoa, and a banker of the house of———— resident in Scotland, for the time. That the nobleman being burthened with great debts, for his exoneration and relief, was forced to let in feu-farm to his tenants, their own roumes (habitations?) for a reasonable composition, binding himself and his heirs to warrant them *contra omnes et mortalis.*"

It would appear from this then that the Lord of Torphichen, whatever prospective advantages he might have contemplated, was in the mean time any thing but a gainer by the bargain; and in fact soon afterwards be became so embarrassed, that he was obliged to part with some of the larger baronies; these alienations however burdened with a portion of the feu-duty corresponding to their value. He died in the year 1596, leaving his dilapidated possessions to his successor James, second Lord Torphichen. This nobleman finding himself involved in the embarrassments of his predecessor, ultimately conveyed the whole hospital land, Temple lands, with the exception of the estate proper of Torphichen, and a few others lying in different counties, to two individuals who shared the purchase equally between them. This purchase was shortly after erected into a tenandry, by charter, obtained under the great seal; and it subsequently passed into the possession of Sir Thomas Hamilton, afterwards Earl of Melrose and Haddington, and Lord President of the court of session. Through his influence, a royal charter was obtained, erecting it into a barony, styled the barony of Drem; which was ratified by act of Parliament in 1614. After again being transmitted through several hands, the purchase was latterly transferred into the possession of Mr. Gracie, of Edinburgh, who is now, by progress, in right of the barony of Drem.

But we have been standing all this time in the churchyard of Torphichen, in front of the venerable pile, our eyes indeed fixed on its dark and weather-worn walls, but utterly unconscious the while upon what

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they were gazing, whilst our memory and inward man have been running over the transactions and vicissitudes of distant time. We must forthwith make for the interior of the edifice. Yet we see not the entrance into the House of St. John. Why comes not the hospitaller at the call of the pilgrims? Nay, why do not the warders on the tower of Torphichen respond to the summons of the Knights of the Order? (For we claim to be such in the transmission of the rites. "*Heu quantum mutati!*" we hear the scoffers say). We hope the worthy Brethren are at mess, and not at mass, for we have tasted almost nothing for these five or six hours. We fancy we smell the refectory not afar off, when, on rounding a projecting buttress, we are well nigh precipitated into a deep and newly-dug grave. The sexton's head just popped up from it at the moment, and it is difficult to say which were most surprised, he at our unexpected appearance, or we at the apparition of his bald and dusty pate.

"Whose bed are ye making there?" we questioned the earth-entrenched functionary.

"It's juist an auld woman's," he replied, wiping the perspiration from his brow, and eyeing us somewhat deliberately, as if suspicious of body-snatchers.

"Was she a friend of yours, then?"

"Ou aye, she was thirty years servant in a gentleman's family o' the neeberhood, and a' the family and thir freends about wull be comin' till her burial. She was muckle respecket by a' body that kenn'd her."

We liked this honest tribute from the man of the mattock and pick-axe; who, if he had not exactly the wit of Hamlet's grave-diggers, had perhaps more than their worth. He was, in truth, but a sorry chronicle for one of his historic calling. Through his guidance, however, we got into the Preceptory, or Quire, as our cicerone correctly enough called it, and by which name it is known to the natives of the country. Upon entering the portal of the venerable place, we involuntarily uncovered our heads, and stood for a space of time in the centre of the choir, looking around in silent contemplation. What a variety of thoughts and scenes was the spot calculated to call up! Here, perhaps, on the very ground which we trod, were the chivalry wont to assemble on great occasions, for council and grave deliberation. Here, it may be, were the aspirants to knightly honours and distinction received into the ranks of the White-cross warriors. Here the select and sacred band, destined for deeds of high emprise in holy Palestine, might have received the last benediction from the bishop, their last commands and exhortations from the Preceptor. What stirring mixture of religious and martial enthusiasm must have arisen amidst the anthems of adoration and praise, and the clanging of swords and shields, and the mustering and mounting of attendant chargers! But now 'tis silent all. The sharp twittering voice of the volatile swallows, or the hoarse croaking of the intrusive raven, alone interrupts the solemn solitude of the gloomy hall, which, formed by the choir and adjoining transepts, is now all that is left of the House of St. John.

Though not in the ornate style of gothic architecture, the interior must have been elegant and imposing. Four lofty pillars support the four corners of the choir, and on the arched roofs of the transepts are seen two sculptured shields, the armorial devices of which are now defaced. But the principal object which once must have given an air of grandeur to the whole, is the great gothic window at the extremity of

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the south transept, whose only remains, alas! are a few fragments pendent from the apex. The interval is built up nearly to the top with modern masonry, no doubt with a view to strengthen and protect the rest. Immediately below this south window is a singular stone recess, which has attracted notice from the unknown nature of its use. In length it may be about eight or nine feet, and in breadth about three. A gothic moulding environs and ornaments its exterior, while two shields with obliterated bearings are sculptured on either side of it. For what especial purpose this recess was constructed there are various opinions. It is alleged by some to have been used as a depositary for the bodies of the deceased during the performance of the funeral service of the church. Others imagine, that those knights and brethren who were adjudged to do penance for faults or offences, by passing whole nights alone employed in penitence and prayer, were permitted this stone couch to retire to at intervals and soften the severities of trial; which version is varied by the supposition that it was itself a peculiar place of punishment, and that the refractory or disobedient were therein confined, to lay stretched out in their armour, the objects of pity and contempt, and warning to the rest. Be this as it may, we think it not improbable that it might have had some mysterious share in the rites of reception; although we admit the plausibility of a conjecture that the recess in question served merely as a receptacle for the utensils or paraphernalia used in the ecclesiastical services—an opinion perhaps countenanced by the baptismal font being situated hard by, in a hole in the wall. There is also a tradition that under this mysterious recess were buried the bodies of the defunct knights and members; but we could not prevail upon our friend the sexton to labour in his vocation, by trying to disinter them.

But by far the most interesting relic to our eyes, because the only one relative to a known individual of the Order, was the monument of Sir Walter Lindsay, the second last Preceptor of Torphichen—the immediate predecessor of Sir James Sandilands. It consists simply of a rectangular tablet divided into two compartments, round each of which is a border of beautiful tracery. It is inserted in the wall immediately above a modern mural monument. On the upper compartment is sculptured an ornamented crosier, ingeniously designed of various emblems of the Order, such as crossed swords, shields, helmet, &c., executed in a very masterly manner. The under tablet contains the representation of a skeleton recumbent, with its arms across. Around this is an inscription purporting that the deceased knight was preceptor of Torphichen, and died in the year 1538. Such is all that remains to tell of the illustrious line of chivalrous chiefs who ruled over the Order of the Hospital of St. John.

Sir Walter Lindsay was a knight of no small credit and renown, and recommended himself to his sovereign James V. alike by his valour in fight, and his discretion in counsel. He was appointed by the King, Justice-General of Scotland. A celebrated Scottish poet of his day, Sir David Lindsay of the Mount, thus commemorates the knight of Torphichen, in the "Testament of Squyer Meldrum:"

> "The wise Sir Walter Lindsay they him call,
> Lord of St. John, and Knight of Torpichen.
> By sea and land a valiant capitane."

It is conjectured that more of his monument has existed, which time or other destructive causes have swept away. We look in vain around upon the dark and vacant walls for any further memorial of the ancient

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knights-preceptors. For such we must seek in the chronicles of the times. Lindsay appears to have been preceded in the command by Sir George Dundas, who was chosen Preceptor in 1513. Sir George was one of the most accomplished scholars and cavaliers of his day, as is testified by his cotemporary and schoolfellow, Hector Boece—"Georgius Dundas Grecas atque Latinas literas opprime doctus, equitum Hierosolymitanorum intra Scotorum regnum, magistratum multo sudore (superatis emulis) postea adeptus."

The blood-red sun of Flodden Field had seen the knightly predecessor of Sir George Dundas laid in the bed of glory, along with his sovereign James IV. and the flower of the nobility of Scotland. This was Sir William Knolls, who for half a century swayed the crosier-staff of the White-cross Knights. He was ordained by the Grand Master at Rhodes to be Preceptor of Torphichen in 1463. King James III. appointed him his Treasurer in 1468, and he took thereafter an active part in the political events of those troublous times. From this situation Sir William was removed in 1470, having fallen into discredit with the court. There is too much reason indeed to believe that the King was justified in discarding him, as the political Preceptor soon afterwards ranged himself among those insurgent nobles, who, through intrigues and force, finally effected the destruction of their sovereign, on the 18th of June, 1488. In that very year, however, we find him restored to office and favour, under the new monarch James IV., who, towards the conclusion of a royal charter still extant entire, of date 9th October, 1488, thus praises and privileges the Preceptor of St. John's—"Ac insuper, ubi in dictis cartis non clare constat in illo termine 'de tholoneis,' nos tamen ob singulares specialesque favorum amorem et dilectionem quos gerimus ergo dilectum familiarem nostrum militem, nostrumque consiliarium dilectum Wilelmum Knollis, modernum Preceptorem ejusdem Loci de Torfichin, nostrum Thesaurarium, volumus concessionus et hoc presenti carta concedimus eidem Preceptori et suis successoribus Preceptoribus de Torfichin, ut sint liberi a solutione alicujus costumæ de quibuscunque bonis et mercantiis suis destinandis per eosdem ad partes extramarinas, pro solutione ipsius Preceptoris responsionis, quæ vero responsio extendit ad ducentos ducatos."

The Preceptor of St. John's being thus reinstated in place and patronage, was appointed, in February, 1489, to collect the King's revenues in Linlithgowshire, in which county Torphichen is situated. He was slain 11th September, 1513, redeeming by his devotion to the son, his revolt against the father.

Knolls had succeeded Sir Henry Livingstone, of the family of Kilsyth, who was Lord Preceptor of St. John in the reign of James II. At this period Freemasonry flourished greatly in Scotland, and the office of Grand Master Mason, which till then centred in the sovereign, was vested by royal decree in the person and family of William St. Clair, Earl of Orkney and Baron of Roslin, by whom the beautiful gothic church at Roslin was founded and built. No doubt the Grand Preceptor of the Order of St. John of Jerusalem would be present with the attendant Brotherhood, at the ceremony of laying the foundation stone of that celebrated structure. Further we know not of Sir Henry Livingstone.

In the reign of Robert the Bruce, Radulph de Lindesay ruled over the house of the Hospital. He was preceded by Alexander de Wells, whom we find styled "Gardeyn de l'hospital de St. Jean de Jerusalem en Eccosse," in the year 1296, in the roll with those caitiff Scots who

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swore fealty (per force it might be) to Edward of England. He paid, however, the penalty of his submission, being slain about two years afterwards, in the fight at Falkirk, in which engagement also the Grand Preceptor of the Templars was hewn asunder by the sword of Wallace. Beyond this century our glance does not penetrate; the last trace we have been able to detect being the signature of "Archibaldus Magister Torphichen," mentioned as witness to a charter of Alexander, Grand Steward of Scotland in 1252.

With this review, and these reminiscences, we take leave of the ancient Preceptory of the Hospital; not forgetting to notice, in passing, a time-shattered stone among the tombs in the churchyard, which is said to have marked the centre of the outer sanctuary for fugitive criminals, extending its privilege a mile round in all directions.—And now, ye who have listened to the rambler's rehearsal,

——— "if on ye swell
A single recollection, not in vain
He wore his sandal-shoon, and scallop-shell."

PILGRIM.

SONNET

TO THE TOWER OF TORPHICHEN.

MEMORIAL of the famed in battle-field!
Rearing thy gray and venerable head
In stern defiance o'er the mighty dead,
As round the fall'n a kinsman casts his shield;—
Aye, thou look'st yet upon the mountains hoar,
Claimant of ancient homage; but the face
Of the wild heaths is altered, and the place,
In cultured pride, now knoweth thee no more.
Sounds too have changed: the ploughboy's early song
Finds echoes where the trumpet rung before;
And where the vesper chimes were heard of yore,
The birds of night discordant notes prolong.
Shrine of the valiant, who in Holy Land
Poured out their sacred blood, eternal stand!

P.

MASONIC ANECDOTE.

TO THE EDITOR.

SIR—At the particular moment when the "Durango Decree" threatened to exterminate the principles of common humanity from the bosoms of those to whose evil passion it was more especially addressed, a recital of the following circumstances will be the more interesting to your readers, as it shows in as forcible a manner as in any previous records of your highly-prized periodical, the sacred power which Freemasonry holds over its true votaries. I the more readily hazard the publication of the following anecdote at the present moment, because I find that some serious misconception has arisen in the mind of a well-known

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public character, who has recorded his renunciation of Freemasonry upon the plea that it is incompatible with the principles of his church. Be it remembered, that the Freemason whose humanity in the present case thus prevailed in the last trying moment was a Catholic, and that he had neither the fear of his bishop, nor the maudlin sentimentality of a "temperance society," to prevent the exercise of mercy and charity.

Fraternally yours,

FIDUS.

About four months since, an English gentleman arrived in the evening at an inn in St. Jean de Luz, after a very stormy journey from Bayonne. On the following morning the weather became remarkably fine, and he was desirous of continuing his route. He rang the bell, and directed the servant girl to inquire if there was any boat about to start for St. Sebastian. In giving these directions, it should be observed, that he inadvertently forgot to mention a *steam-boat*. The girl soon returned with the information that a boat would be ready in an hour. The traveller's portmanteau was soon conveyed on board, and he himself followed shortly after; but on arriving at the beach, he found to his surprise and vexation, that the craft in which he was about to trust himself, was a small sailing lugger of not more than twelve tons burthen: it was laden with about a dozen sacks (apparently of corn) in the hold. The skipper noticing his disappointment, assured the traveller that the voyage would be speedy, and he at length boarded the lugger. The passage across the bar was rough in the extreme, but the weather then moderated, and the scene altogether changed. At this juncture, the skipper addressed his passenger rather freely, intimating his belief that he was a military man. This was evaded; but the skipper expressed himself convinced that he was in the army from the appearance of the moustache. Nothing further passed at that moment.

Shortly afterwards, indications of foul weather were observed, when the skipper again addressed his passenger, and declared it would be impossible for him to make St. Sebastian, but that he should put into Fontarabia. Our traveller's eyes were now clearly opened; the "Durango Decree" rang in his ears—he had heard that the Carlists paid as much as 20*l.* to any boat that landed a Christino officer. Being a man of determination, he collected himself immediately, and throwing aside his cloak, he exposed his pistols, and declared that they should be used effectually before he would be taken to the Carlists. The crew burst into a loud laugh at this declaration, and the boat proceeded on to Fontarabia. The traveller then in turn implored all hands to alter the course, but ineffectually, and the dreaded harbour was in sight. His mental sufferings were agonized by despair, and they were even heightened by the looks of satisfaction which appeared in the countenances of the men, who were evidently enjoying the forthcoming reward of their atrocity. Providence, in this awful moment, suggested the attempt to practice the Masonic test; forlorn-hope as it was, IT SUCCEEDED! The skipper came deliberately forward, took the traveller by the hand, called him "Brother," and ordered the mate to "put about." The course was altered, and he was safely landed at Passages, and even escorted to the protection of his friends.

In the year 1809, a small sloop in the coasting trade, on its passage to Poole, was run down by a large ship. So sudden was the shock, that

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the crew (consisting of the master, five men, and two boys) had scarcely time to take to the boat, when the sloop went down, the ship in the meantime making all sail to escape being pulled up for damages, and regardless of the lives of the poor fellows whom they thus abandoned to their fate.

They had no provision whatever, but little clothing, and were in a very crazy boat. The condition of these eight persons appeared hopeless. The weather during the night was moderate, but the sea rough. The next day the weather became thick and hazy. Late at night they were fortunate enough to make the coast of Wexford, at day-break they got on shore, and secured their boat.

They proceeded on until they reached a village at some distance, and entered a public-house, where a number of men were seated round a blazing fire. The poor fellows begged some refreshment of the landlord, confessing their extreme poverty and destitution, but without effect; nor did one of the party offer them the slightest assistance, nor even ask them to approach the fire. A serjeant of dragoons, however, entered, and observing their condition, inquired why the poor creatures were kept at such a distance; and, while he was endeavouring to prevail upon the others to make way, he discovered in the person of the master (Captain Harvey) a Brother Mason—he drew his sword, and declared that the captain and his crew should be accommodated. The serjeant was a man of his word; and, when he had seated the whole eight of them, he summoned the landlord, and desired him to supply proper refreshments, taking care to stand by and see his orders promptly obeyed. He then took Harvey aside, and presented him with five pounds, telling him in what manner he could remit him the amount when it should be in his power. He further accommodated him with a horse, to enable him to reach speedily the nearest magistrate, with whom all particulars could be left relative to the loss of the vessel and the state of the crew. The magistrate very humanely tendered effectual assistance, and the horse was sent back.

After a tedious passage, Captain Harvey arrived at Poole, and attended the Lodge, where he related the disaster and the noble assistance of the soldier. The members instantly subscribed a handsome sum of money, and accompanied it with a piece of plate, on which was inscribed the particulars of his Masonic conduct, which they sent to the serjeant, with their grateful acknowledgements.

W. J. H.

ADDRESS,

DELIVERED IN THE LODGE OF INTEGRITY (No. 189), MANCHESTER, JUNE 7, 1837,

BY BRO. REEDER, W.M.

Brethren—The duties that devolve upon the Master of a Lodge (which are many and of great importance), lead me to consider the nature of our institution, and the line of duty it prescribes; for, fully to comprehend our professions is the most certain incentive to a proper performance of those duties.

In the formation of our Order, which is at once civil and religious (so far as regards its moral tendency), the utmost attention has been given

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to the honour of God, although the minds of mankind were at that time possessed with allegories, emblems, and mystic devices, in which peculiar sciences, manners, and maxims were wrapped up, in accordance with projects which had arisen in the earliest ages. The Egyptian priests secreted the mysteries of their religion from the vulgar eye, by symbols and hieroglyphics, comprehensible alone to those of their own order. The priests of Rome and Greece practised other subtleties, by which the powers of divination were enveiled, and their oracles alone intelligible to their brethren, who expounded them to the people. Those examples were readily adopted for the purpose of concealing the mysteries of Masonry, whose votaries regarded not themselves as a society of men arising from mere architects and builders, but as beings professing to be servants of the Great Architect of the Universe, and assuming Symbols expressive of their devotedness to the service of the true God. Man had experienced that from religion all civil ties and obligations were compacted, and that thence proceeded the only bonds which could unite mankind in social intercourse. Hence, it was that our originals, the founders of Masonry, laid the Corner-Stone of the erection on the bosom of Religion.

As a society professing ourselves servants of the Deity, the Lodge in which we assemble, when revealed, presents a representation of the world. The Great Architect of the Universe hath spread over the earth the illuminated canopy of heaven, such as the veil wherewith Solomon covered the Temple at Jerusalem, of blue, of crimson and purple,—such is the covering of the Lodge.

As an emblem of God's power, His goodness, His omnipresence and eternity, the Lodge is adorned with the image of the sun, which He ordained to arise from the east to open the day, to call forth the people of the earth to their worship, and to their exercise in the walks of virtue. Remembering the wonders in the beginning, we use the figures of the *sun* and *moon*, thence implying that we claim the auspicious countenance fo Heaven on our virtuous deeds; and as true Masons stand redeemed from darkness, and are become the sons of Light, acknowledging in our profession, our reverence and adoration of Him who gave light unto His works, and by our practice showing that we carry our emblems into real life, as children of Light, turning our backs on the works of darkness, preferring Charity, Benevolence, and Brotherly Love, as that acceptable service on which the Grand Master of All looks down with approbation. As the steps of man tread incessantly in the various and uncertain incidents of life, as our days are chequered with innumerable events, and our passage through this existence is attended with a variety of circumstances, so is the Lodge furnished with Mosaic work, to remind us of the precariousness of our state on earth;—to day, our feet tread in prosperity; to-morrow, we totter on the uneven path of weakness, temptation, and adversity. Whilst this emblem is before us we are instructed to boast of nothing, to have compassion, to give to those in distress, and to walk uprightly and with humility.

The emblem of prudence is ever present to the eye of the Mason, that his heart may be attentive to her dictates; for Prudence is the rule of all virtues, the path which leads to every degree of prosperity, and the channel where self-approbation flows for ever. Fortitude, Temperance, and Justice are enfolded in her girdle; she leads us forth to worthy actions, and, as a blazing star, enlightens us through the doubtfulness and darkness of this world. As Masons, we profess the principle of

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Fortitude, by which, in the midst of pressing evils, we are enabled always to do that which is agreeable to the dictates of right reason. We profess the principle of Temperance, as being a moderator or restrainer of our affections and passions; and Justice we profess, as dictating to us to do right to all, and yield to every man whatsoever belongeth to him.

We put on white raiment as a type of innocence—that apparel which truly implies the innocency of the heart—a badge more honourable than ever was devised by kings. The Roman Eagle, with all the orders of Knighthood, are much inferior; they may be prostituted by the caprice of Princes, but Innocence is innate, and cannot be adopted. Our jewels imply that we try our affections by Justice and our actions by Truth, as the square tries the workmanship of the mechanic. To walk uprightly before Heaven and before men is the duty of a Mason; to try his actions by the Rule, as the builder raises his column by the Plane and Perpendicular, so should the Mason stand approved by the Jewel which he wears.

Our Institution is graced with Charity, the true objects of which are Merit and Virtue in distress. Let us cherish this amiable virtue—let it be the constant rule of our actions—the just square by which we regulate our dealings with all mankind, and though Pity may plead in more tender and eloquent terms for the distresses of a Brother, yet let us be ready to extend the hand of relief as far as our circumstances will admit, to misfortunes of every kind wherever they meet us.

We are united by Brotherly Love, which, as an active principle, encloses all mankind in the same bond, however diversified they may be, by birth, climate, or education, proceeding from one common parent; and hence, how remote soever the connexion may appear, all mankind are brothers, and as such are bound to execute the duties attached to this tender and endearing relation,—a general relationship which is not dissolved by distance, climate, form, or language, but all the world are brethren, and the hand of mercy ought to be extended equally to the destitute stranger as to an immediate friend or relation. Nay, the stranger, the fatherless, and the widow are superior objects of man's benevolence. Masonry inculcates love to the human species as the certain indication of uprightness; it teaches that without this love we are nothing. The love of a Mason must be pure both in principle and practice—unwarped by prejudice or passion—unalterable in persecution —unabated amidst calumny, slander, and detraction. Masons are bound by the most solemn obligations to practice this virtue one towards another; not to rest satisfied with mere external acts of kindness, which may be displayed without feeling any emotions of the pure affection of Brotherly love, but to be the active friends of all mankind. Shall it then ever be said that those who by choice are distinguished from the rest of the human race, and who, have voluntarily enrolled their names in this most ancient and honourable Order, are so far wanting to themselves, and the principles they profess, as to neglect its rules and precepts? Shall those who are bound together by the strictest ties of amity, omit the practice of forbearance and Brotherly love? Or, shall the passions of those persons ever become ungovernable, who assemble purposely to subdue them?

We are, let it be considered, the successors of those who reared a structure to the honour of Almighty God, the Grand Geometrician of the world; which for Wisdom, Strength, and Beauty hath never yet had

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any parallel. Let us then copy their example, that we also may hope to obtain a share in their praise, remembering the mighty works of the Deity, when He suspended the planets in their stations, and founded the axis of the earth. "He hath stretched forth the heavens as a canopy, and the earth He hath planted as His footstool; He crowneth His temples with the stars, as with a diadem, and in His hand He holdeth forth the power and the glory; the sun and moon are messengers of His will, and all His laws are concord."

THE LADY OF MY LOVE,

BY BROTHER J. LEE STEVENS, G. S., BRITISH LODGE, NO. 8.

DRINK to the lady of my love—
The beautiful—the young—
Whose merit soars all praise above,
Although before unsung:
Whose favour far exceeds the price,
Of the heart's boundless sacrifice.

Ask not her nation, rank, or name,
For whom your bumpers flow;
Or when her lover I became—
Or why continue so;
Enough, for those who drink to her,
That I am still her worshipper.

The fairest realms are realms unknown,
The richest gems unbought;
The rarest pleasures, all must own,
Are those in secret sought;
Then question not, nor disapprove,
But drink—"the lady of my love."

FAR AWAY FROM THE LAND AND THE SEA.

YES! thou art away to the regions of bliss,
Wherever those regions may be;
Thou art far from the scenes of a world like this,
Thou art far from the land and the sea!

Thy soul was more pure than a meteor's flight,
Thy life was more transient to me:
But now thy young spirit is lasting and bright—
Far away from the land and the sea!

Thou wert dear to my bosom, and never can I
Forget what thou promised to be—
Ere thy soul passed away to the bright azure sky—
Far! far from the land and the sea!

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Where naught can be seen from this world of ours,
Nor can mortals conceive what will be—
The joys of the best in those heavenly bowers—
Far away from the land and the sea!

I dreamed, in the pride of a parent's first love,
Of blessings that never could be;
But I thought not of death, nor the realms above,
Far away from the land and the sea!

Now holy and bright is the place of thy rest,
Whatsoever my feelings may be;
Thou art numbered in heaven along with the blest,
Far away from the land and the sea!

Haddington. G. Tait.

BROTHER DANIEL O'CONNELL, ESQ., *M. P.*

In justice to our readers and to ourselves, we feel compelled to insert the following letter to the Editor of the *Dublin Pilot* which subsequently appeared in the *Morning Herald, Times,* and other London papers of the 27th of April.

MR. O'CONNELL *versus* FREEMASONRY.

To the Editor of the Pilot.

London, April 19.

"Sir,—A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that society.

"I have since received letters addressed to me as a Freemason, and feel it incumbent on me to state the real facts.

"It is true that I was a Freemason and a Master of a Lodge. It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state, that having become acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

"Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable and useful institutions—institutions deserving of every encouragement—the temperance societies.

"But the great, the important objection is this—*the profane taking in vain the awful name of the Deity*—in the wanton and multiplied taking of oaths—of oaths administered on the book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which

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perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

"My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently becoming a Freemason, which I certainly would not now do.

"I have the honour to be your faithful servant,

"DANIEL O'CONNELL."

It is our pleasing duty to promote our Brother from the Masonic Chit-chat to a more distinguished position in this Review, an advancement which he will doubtless the more readily appreciate, inasmuch as he has himself courted it. The *pilot* generally directs the *steersman*—and we but emulate our gifted Brother in the course he has pointed out; we shall be careful that our good humour, although it cannot exceed his own, shall at least follow in his wake.

The letter to the Pilot contains, as above, various paragraphs, which we shall notice *seriatim*, merely desiring the reader to reperuse our former observations at page 85.

Par. 1. This in no manner alters the case.

Par. 2. Requires no comment.

Par. 3. The great point is substantiated; Mr. O'Connell is a Freemason, and has passed the Chair.

However it may be regretted that the ecclesiastical censure of his church has visited an institution of so truly sacred a character, and that the warm-hearted feelings of a youth of promise have submitted to a domination of any kind, we cannot but feel that our Brother *knows*, and knows right well too, that the "late Dr. Troy" was too politic a pastor not to have counselled the counsellor against taking the step alluded to, had he thought the same was seriously contemplated. But "*tempora mutantur.*"

Par. 4. Freemasonry is here placed in opposition to Temperance Societies. If this be intended as a joke, it is a poor one; if as satire, it is unworthy the Brother who has hazarded an experiment to little purpose. Indeed, it is pretty clear, that in taking aim, our Brother winced at the target, and his shot fell far a-field from "the point in the centre." He had forgotten, for a moment, the beautiful lesson of his youth.

Par. 5. Certain words that are printed in italic, have, we fear, an end and aim not easily seen through. Why taunt Masons with mockery and derision of God? the rather let the principles of peace and good-will which they inculcate, be impressively disseminated through the millions of his countrymen, and let them become sensible of the inestimable value of a society whose principal aim is to humanize the heart of man. Ministers of God are Brethren of the Order; sovereigns of Europe, Catholic and Protestant, are Brethren of the Order; and the monarch to whom our Brother O'Connell owes the dutiful homage of a subject, is the Patron of the Order.*

Par. 6. In reply to this paragraph we claim the acknowledgments of our Brother for having been the unintentional means of furnishing him with an opportunity of declaring himself. That persons hitherto did not become Freemasons as following Mr. O'Connell's example, may be inferred from the general ignorance of his being one.

* This was written before the death of King William the Fourth.

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We incline to an opinion that his present address will be serviceable to the Order, and anticipate that many will, in consequence, be emulous to join it, and therefore express our thanks to him for the service he has probably intended to render it. There are more ways than one of doing good; and we are inclined to think, after all, that our Brother may have only been practising a cunning device in our favour, and may be now laughing in his sleeve to think what will be made of the quarry he has started. If otherwise, do we forgive?—yes, with all our heart—his private virtues would redeem even a greater error—for *error* it is; and, after all, Mr. O'Connell is a Brother.

We have purposely avoided any allusion to the controversial arguments which the partisan in politics or the bigot in faith has adduced, or may think fit to bring forward; our business rests only as between Brother O'Connell and Freemasonry; and in this spirit we shall refrain from republishing the great mass of papers which have appeared on the subject of Brother O'Connell's ill-timed letter to the *Pilot*, which has merely tended to cause an angry feeling, without the possibility of doing any service.

MISS MARTINEAU *versus* FREEMASONRY.

That new lights may break in upon any one capable of the exercise of thought, cannot be questioned; nor will it be denied that the most capable may take a false estimate of the effects of light and shade as proceeding from their own exposition of the cause and effect. That Miss Martineau is a woman of genius none can, in our opinion, gainsay; nor are we among those who would close the mysterious path from the searching eye of woman. All we ask, when she essays the bold adventure of exploration not usual with her sex, is, that at least she should be wary in publishing any opinions from sources that are morally tainted. Miss Martineau has recently published three volumes, called "Society in America,"—they teem with graphic sketches and deep research. We shall not enter into any critical examination of the political opinions which the authoress discusses with equal freedom and boldness; nor shall we incur any charge of introducing subjects foreign to our peculiar objects; our business is with Miss Martineau as declaring war against Freemasonry*.

It is something complimentary that she introduces the subject early in the first volume. It may be, it tickled her, as a telling point; and being tickled, she has been prevented from judging with her usual acuteness. Miss Martineau has, at one fell swoop, adopted the libellous railings of the American Anti-Masonic party, and has raked up the ashes of a fable agreed upon to be forgotten even by those who invented it. This is not like the generosity of her sex: but Miss M., we presume, is somewhat scornful, and does not always act with womanly forbearance. "A bad institution is overthrown," cries our authoress—and upon what authority, gentle reader? Listen to her own words. "The account given of it by *some friends of mine, formerly Masons*, is, that it is utterly puerile in itself; that it may be DIGNIFIED UNDER A DESPOTISM, by an applica-

* Page 37, *et seq.* Vol. I.

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tion to foreign objects, but that it is purely mischievous in a republic. Its object, of course, is POWER *."

Miss Martineau prefers the renegade Mason to him who is an observer of discipline and practice. Such are the lady's friends! From such she imbibes the precious doctrine, that what is "utterly puerile may be dignified under a despotism," and that "its object, of course, is power."

Let Miss Martineau ask the honest, sincere, and well-informed Mason, whose youth and maturity have passed in the observance of the truest principles of philanthropy, whose conduct has been regulated by "the Moral Ethics," and whose age and experience disdain not still to support "the Social Ethics,"—let her ask him, what is *his* opinion of Freemasonry.

"Some worse institutions than even Masonry remain to be cast out." —p. 38. Prodigious! According to the Hahnemann doctrine, Miss M.'s puerility must descend to the infinitessimal point, to reconcile such absurdities.

TO THE EDITOR.

SIR,—On paying a visit to the Strong Man Lodge last week, I was highly pleased to find the annexed motion brought forward; and as it struck me, that if it were inserted in your Review, it might stimulate other Lodges to do likewise, I obtained a copy of the motion and permission from the Brethren to send it to you. Should it be convenient to insert it in your next number, you will oblige,

Sir and Brother,
Yours fraternally,
GEORGE AARONS.

King Street, Covent Garden,
June 5, 1837.

STRONG MAN LODGE, JUNE 4, 1837.

"Resolved unanimously,—That in order to raise a fund for the purpose of placing the Strong Man Lodge on the list of life-governors for the Asylum for Aged and Decayed Masons, the sum of two shillings per annum be taken from the subscription of every member, the sum of ten shillings from every initiation fee, to commence from and after the month of June, 1837, the same to be deposited in a savings' bank, in the names of Brothers Turner, Stone, and Davy, as Trustees for the Lodge; till the proposed Asylum shall have assumed a tangible form, and then to be paid to that fund, with the concurrence of the Brethren of the Lodge, and, that in the meantime, the sum of one guinea be annually paid to the Asylum fund, in order to enable the W.M. to attend all meetings convened for the purpose, and report to the Lodge thereon."

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* The words in italic and capitals are not so marked by the authoress—we have taken this

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MASONIC INTELLIGENCE.

MASONIC OFFERING TO THE GRAND MASTER.

We understand that the labours of the Committee are drawing to a close, and that they are only waiting for the reports from India and other distant parts, which are shortly expected, to enter into an arrangement for the designs, &c. The Grand Festival, in April next, is the period appointed for the Presentation; but as the design will occupy several months in execution, such Lodges as may have delayed to enrol themselves among the List of Subscribers, should now be speedy in their movements. The same intimation may be given to Grand Officers and other Brethren who may be desirous of being included in the list. When the offering is completed, a Report of the proceedings of the Committee, with a list of Subscribers, would be an interesting document.

ESPECIAL GRAND LODGE.—April 26.

PRESENT.

The R. W. Lord H. J. S. Churchill, D. G. M. and Prov. G. M. for Oxford, as G. M.

R. W.: J. Ramsbottom, Esq., *M.P.*, Prov. G. M. for Berks.
" R. Alston, Esq., *M. P.* " Essex.
" J. J. Guest, Esq., *M. P.*, " South Wales.
" S. M'Gillivray, Esq. " Upper Canada.
" H. R. Lewis, Esq. " Sumatra.

R. W.: Richard Percival, Jun., Esq., as S. G. W.
" B. B. Cabbell, Esq. as J. G. W.

R.W. Brothers, Sir W. Rawlins,—H. R. Willet, and D. Pollock, Esqrs.
V.W. Revs. W. Fallowfield and John Vane.—Grand Chaplains.
V.W. W. H. White and E. Harper, Esqrs.—Grand Secretaries.
W. T. Bossy, Esq., and R. T. Crucefix, *M.D.*—Grand Deacons.
W. Brothers, Silvester.—Mestayer,—B. Lawrence,—Shadbolt.—Cuthbert.—Dr. Granville,—J. S. Gascoigne,—T. F. Savory,—Heath.—J. J. Moore,—Henderson,—Thos. Moore,—Simpson,—Lawrie, and Masson, Esqrs.
W. H. Perkins, Esq., Grand Sword Bearer.
W. Sir George Smart, Grand Organist.
W. J. Jennings, Esq., Assistant Director of Ceremonies.

Brothers Johnson and Leigh, Prov.-Grand Officers for Somerset.—Brothers Halton and Heydon, Prov.-Grand Officers for Warwickshire.—The Hon. Fox Maule, *M.P.*—The Rev. G. Gilbert.—H. J. Prescott, Esq., &c. &c.

The Grand Lodge was opened in due form by the D. G. M., assisted by the Grand Chaplain, Brother Fallowfield.

Certain parts of the minutes of the last Quarterly Communication, relating to the business of the day, were read and confirmed; and a letter from H.R.H., the Most Worshipful Grand Master, regretting his own absence as well as that of the Pro.-Grand Master, was ordered to

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be inserted on the Minutes. His Lordship then proceeded to invest the several Brethren, appointed as Grand Officers by H.R.H. the M.W.G.M., with their respective Collars; and the Secretary announced the following List to contain the

OFFICERS OF THE UNITED GRAND LODGE OF ENGLAND, FOR THE YEAR 1837—1838.

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 Honorable 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.

Lord H. J. S. Churchill.

Hon. Fox Maule, *M.P.*	Senior Grand Warden.
H. J. Prescott, Esq.	Junior Grand Warden.
R. Percival, Jun., Esq., P.G.W.	Grand Treasurer.
J. Henderson, Esq.	Grand Registrar.
Rev. W. Fallowfield Rev. John Vane	Grand Chaplains.
W. H. White and E. Harper, Esqrs.	Grand Secretaries.
H. Perkins, Esq. Rev. G. Gilbert	Grand Deacons.
P. Hardwick, Esq.	G. Superintendant of Works.
Sir. W. Woods (Clarenceux) P.S.G.D.	G. Director of Ceremonies.
J. Jennings, Esq.	Assistant Ditto.
G. P. Philipe, Esq.	Grand Sword-Bearer.
Sir George Smart	Grand Organist.
Robert Miller	Grand Tyler.

GRAND STEWARDS FOR THE YEAR.

George Richard Corner	No. 1	Wm. Dawson Plumley	No. 30
John Coles Fourdrinier	2	James Alexander Douglass	32
Duncan Dunbar	4	Benjamin Brayne	37
John Mitchell, Jun.	6	Joseph Colling	66
John Lee Stevens	8	James Walton	72
Thomas Cotterell	14	John Waller	108
Charles Willis	21	Thomas Brown	116
Charles Moreing	23	Charles Ward	233
John Chanter	27	Kenyon S. Parker	324

The Especial Grand Lodge was then closed in due form.

[By some inadvertence the customary salutations were not made.]

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GRAND FESTIVAL OF THE ORDER.

The Brethren afterwards assembled in their Banquet Hall, Lord H. John Spencer Churchill, Deputy Grand Master, presided at the cross Table.

The cloth having been removed, "Benedictus" was sung with very pleasing effect by the professional Brethren, T. Cooke, Hobbs, Blewitt, Jolly and Taylor, assisted by the Masters Walker, from the Westminster Choir.—Sir George Smart, presided at the organ or piano-forte in the course of the evening.

"The King, the Patron of our Order," the first toast given from the Chair, was received with a hearty three times three, and followed by "God save the King," the whole company joining in full chorus.

"The first lady in the land—the Queen," was next greeted cheerfully and loudly.

Stevens's beautiful glee, "Ye Spotted Snakes," followed in good taste and style.

Introducing the succeeding toast, the noble Chairman said, Brethren, you are called upon to fill bumpers, and the reason you are all aware of. You will anticipate that I am going to give you the health of His Royal Highness the Duke of Sussex, our Right Worshipful Grand Master. (Loud cheers) I am happy to inform the Brethren present that he has this day gone out in his carriage for the first time since his last indisposition; and that I have no doubt of his coming among us at the next Quarterly meeting (Cheers). This I feel assured is a subject of sincere congratulation to us all. (Loud and long protracted cheers).

Duet.—"Friendship."

In proposing the health of Lord Dundas, the Pro.-Grand Master, Lord Churchill observed, that he was sorry to say that distinguished Mason was prevented from attending by indisposition, otherwise so unworthy a person as himself would not have filled the Chair (cries of No, no). This toast was received with full honours.

Glee.—"Where the bee sucks."

"The Duke of Leinster and Lord Ramsay, and the Grand Lodges of Ireland and Scotland."

Brother H. R. Lewis, P.G.M. for Sumatra, proposed the health of the noble Chairman, the Deputy Grand Master, and paid a well merited compliment to that zealous Mason, for his constant attendance to the duties of the Craft, when acting as Junior and Senior Grand Warden; and in particular for presiding that day, notwithstanding his suffering from an attack of the gout. His *better* health was drunk, and most warmly responded to by the whole company.

Lord Churchill returned thanks briefly but emphatically, adding that he would not detain them from their social enjoyments. "While therefore (concluded his Lordship) I please His Royal Highness and satisfy you, I shall feel happy to hold my present situation."

Song—by Brother T. Cooke.

I have now much pleasure, said the Chairman, in giving you "The Provincial Grand Masters," of whom I am gratified to observe there are several present.

Brother M'Gillivray, P.G.M. for Upper Canada, returned thanks.

Glee—"Foresters, sound the cheerful horn."

"The Wardens and other Officers of the Grand Lodge who have been this day invested."

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The honourable Fox Maule, *M. P.*, G. S. W., acknowledged the compliment. He begged the noble Chairman and the Brethren present, to believe that the important duties confided to the officers of the Grand Lodge, would be discharged by them with equal zeal and pleasure, and with a due sense of the favour with which they saw them thus distinguished by his Royal Highness the Grand Master. If they needed any other stimulus, it would be most amply afforded in the countenance given to their proceedings by the distinguished and beauteous assembly with which the surrounding galleries were graced.—(Cheers). And, recollecting the gallant profession of the Deputy Grand Master, he was sure that the best wishes of the Craft would be realized in him, if it were only through the graceful intercession of "the sweet little cherub who sits up aloft."—(Loud cheers).

Next on the list of toasts came "Success to the Masonic Charities."

Lord Churchill reminded the Brethren that the festival of the Girls' School was fast approaching, and that this charity was in a state to require their utmost support. He trusted, therefore, that there would be an overflowing muster of Masonic friends on that occasion, and that all would come with warm hearts, full purses, and ready hands.

Brother Ramsbottom, *M.P.*, addressed the meeting on the subject of the Girls' School, as Vice-President and Treasurer. He thanked his noble friend for the excellent appeal he had made in behalf of the charity. The Brethren had heard of the concentrated essence of Kalydor, which was devoted to the toilet of their fair friends; for the *gourmand* there was also an essence, which concentrated in a luncheon, nutrition enough to afford sustenance for a month; of the essence of charity he would say nothing in praise, for charity was the more valuable the more widely and largely it was diffused; but he could not help saying, that the noble Chairman was possessed of a concentrated power the most singular and perhaps efficient of any—he meant the essence of eloquence.—(Hear, hear.) With him a few words sufficed to convey all that others were scarcely able to express in many; and with respect to the charity of the Girls' School but little was left for him (Br. R.) to add. The anniversary festival was fixed for the 17th May, and before it was held, he would entreat the ladies, who that day honoured the meeting with their presence, to inspect the School in all its departments and arrangements, and report what they saw to the male part of their establishments.—(Cheers). Was he (Br. R.) to be a principal performer on that day, he should anticipate "a beggarly account of empty boxes;" but his honourable friend the member for Hertfordshire, and Provincial Grand Master for Essex (Br. Alston), had kindly undertaken to preside at the festival, and the funds of the institution could not have a better rallying point around which to gather in its support.—(Cheers).

Song—"Samuel Weller," by Brother Blewitt.

"The Ladies in the galleries." Drunk with repeated cheers.

Glee—"Here's a health to all true lasses."

"The Board of Stewards who have filled the office this day." Thanks returned by Brother Cartwright.

Before ten o'clock the noble Chairman vacated his place, and retired, accompanied by the Grand and Provincial Grand Officers, and attended by the Board of Stewards, amidst the plaudits of all who remained. We then retired to the concert room—if a chamber so very limited and insufficient for the accommodation of such numbers can be properly so called—where, mingling in the press of "ladies fair and Masons bravely

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dight," we listened to the syren strains of Miss Birch and Miss Hawes, and experienced an after and a better taste of the quality of our musical Brethren who had contributed so largely to the sociality of the dinner-table.

ROYAL MASONIC INSTITUTION FOR BOYS.

April.—Quarterly Meeting.—There was no particular business, except a suggestion by letter from Dr. Crucefix, that Mr. Lythgoe be requested to accept the office of solicitor to the institution, upon which a motion was framed, and unanimously agreed to.

A new trustee was appointed in the room of the late T. R. Smith, Esq. deceased.

Notice of motion was read from Dr. Crucefix, to take into consideration the duties of secretary and collector of the institution, and, if necessary, to form a committee and report thereon.

ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

April.—GENERAL COURT.—H. R. Lewis, Esq. in the Chair. Election of candidates. The following children were elected into the school:—

H. Hughes.	M. Smith.
R. Brothers.	S. Wiggins.

J. Ramsbottom, Esq. *M.P.* unanimously re-elected Treasurer.

Committees appointed April 1837.

GENERAL COMMITTEE (IN ADDITION TO THE LIFE GOVERNORS).

Acklam, J. P.	Kincaid, D.
Bassett.	Ledger,
Begbie, J.	Moncey, Ed.
Bolus, W.	Nicholson, J.
Bossy, T. W.	Nokes, J.
Brayne.	Peppin, T.
Cardozo, S.	Rackstraw.
Crew, F.	Shorman, W.
Davis.	Stahlschmidt, J. C.
Farncombe, T.	Trevor, Hon. A.
Fenton, J. H.	Taylor, J.
Field, R.	Wallas, T.
Fourdrinier, J. C.	Whiting, G.
Halton, W.	Wilson.
Hawley, John.	Waller.

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HOUSE COMMITTEE.

Lord H. John S. Churchill .	Kensington Palace.
Acklam, J. P. . . .	138, Strand.
Baumer, C. . . .	37, Albemarle Street.
Bossy, T. W. . . .	City Road, St. Luke's.
Buckingham, T. . . .	Stock Exchange.
Crucefix, Dr. . . .	Lancaster Place.
Gordon, A. S. . . .	35, Ely Place.
Henekey, G.	St. John's Wood.
Key, W. R. G. . . .	41, Ebury Street, Pimlico.
Lewis, H. R. . . .	Oriental Club.
Shadbolt, W. . . .	Stockwell Common.
White, W. H. . . .	18, Artillery Place.

AUDIT COMMITTEE.

Baumer, C.	Norris, S. C.
Birnie, G.	Peppin, T.
Gilbert, Rev. G.	Stahlschmidt, J. C.
Harper, E.	Staples, S.
Kincaid, D.	Taylor, J.
Henekey, G.	White, W. H.

April 20.—At a special meeting of the House Committee, Dr. Crucefix and Mr. Hope having been requested to prepare an address to H. R. H. the Duke of Sussex, President of the institution, soliciting to present a memorial to their Majesties the King and Queen, the Patron and Patroness, as well as to their R. H. the Duchess of Kent and the Princess Victoria, on behalf of the institution—an address was read and approved by the Committee, who directed that it should be engrossed and transmitted to the illustrious President through Lord John Churchill, the D.G.M.*

Mr. Matthews having offered his gratuitous services as dentist to the institution, that gentleman's kind offer was thankfully received.

May 18.—HOUSE COMMITTEE.—The thanks of the Committee were unanimously voted to the Rev. G. A. Browne, Acting Prov. G.M. for Cambridgeshire, for his able and successful advocacy of the charity from the pulpit of All-Saints Church, Cambridge, on the 7th instant, whereby 20*l.* were collected.

It was unanimously resolved that the terms stated in Mr. Mosely's letter be agreed to, and that the portrait of the Chevalier Ruspini be entrusted to him to repair.

[We are pleased to say the portrait has been restored in a most creditable manner—and its reappearance is welcomed as an auspicious omen.]

* The address was presented in due course; but we have not heard further as to the memorial.

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FESTIVAL OF THE GIRLS' SCHOOL.

FREEMASONS' HALL, MAY 17TH, 1837.

Present:—

R. W. Bro. R. Alston, *M. P.*, Prov. G. M. for Essex, in the Chair, supported by R. W. Brothers Lord John Churchill, D.G.M., the Earl of Scarborough, Lord Monson, J. Ramsbottom, Esq., *M. P.*; the Hon. Fox Maule, *M.P.* and H. Prescott, Esq. Grand Wardens; Bros. Cabbell and Percival, Past Grand Wardens; Revs. J. Vane and W. Fallowfield, Grand Chaplains; W. H. White and E. Harper, Grand Secretaries; Rev. G. Gilbert, Grand Deacon; Brothers W. Shadbolt, Bossy, Dr. Crucefix, Mestayer, J. J. Moore, Lawrence, Burckhardt, Cuthbert, Past Grand Deacons; Brothers Lawrie and Masson, Past Grand Sword-bearers; Brother Jennings, Assistant Director of Ceremonies; Brothers Brutton, Halton, M. Ricketts, and other Provincial Grand Officers; the medical officers of the Charity, Dr. Moore and Mr. Shipman; the House Committee, and the Master Wardens and Brethren of the Grand Stewards' Lodge, who, upon this occasion, dined in Hall, to support the Institution. There were, altogether, nearly three hundred Brethren of the Order, including the following Board of Stewards.

Brother the Right Hon Lord Monson	No. 603	*President.*
" Lord Albert Conyngham . .	6	*Vice President.*
" W. R. Kemp . .	(Chapter) 324	*Treasurer.*
" Peter Matthews . . .	218	*Secretary.*

Br. G. E. Shuttleworth	No. 1	Br. Samuel Bayley .	No. 113
" J. R. Children . .	2	" F. L. Periera .	. 156
" C. Hawley . . .	8	" A. U. Thiselton .	. 166
" R. L. Appleyard . .	12	" John Hulbert .	. 167
" Thomas Barker . .	14	" George Everest .	. 195
" ——— Fox . . .	21	" ——— Hollond .	. 196
" Alfred Rowe . .	22	" Peter André . .	. 233
" F. A. Winser . .	76	" Caleb Elisha .	. 234
" Hugh Fraser . .	116	" F. Hill . .	. 269
" Peter Mountain . .	108	" K. S. Parker .	. 324

On the removal of the cloth, "Benedictus" was sung by the professional Brethren Broadhurst, Fitzwilliam, Robinson, and Taylor, assisted by the Masters Walker, under the direction of Brother Sir George Smart, when the Chairman rose to propose the first toast.

The honourable Brother said, so well assured was he, that by every loyal Mason the purport of the first toast would be anticipated, as none were more warmly attached to their King, that to name it to them would be sufficient. He gave, "Health to the King, the Patron of Freemasonry and the Patron of this Institution, and may God bless him." Received with acclamations, and followed by "God save the King," the whole meeting joining heartily in the chorus.

Now, Brethren, said the Chairman, I have to address you all as Englishmen, and to claim from you a proof of devotion to the fair sex, by drinking to "the Queen, the Patroness of this Institution." All had, no doubt, heard of the recent indisposition of her Majesty, and would sincerely join in the hope that her recovery might be speedy, and that her Majesty might long live to enjoy a better state of health.—(Loud cheers.)

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Glee—"Health to the Queen."

Proposing the health of His Royal Highness the Duke of Sussex, M.W.G.M., the Chairman said that he could not but lament that it had not fallen to the lot of one more capable than himself, to do justice to the great Masonic virtues and high talent of their universally revered head, the great and distinguished leader of the Craft.—(Cheers.) Of him it was not enough to say, that charity was conspicuous in every action of his life.—(Hear, hear.) Of its public application every member of the Fraternity—indeed, every member of society—had ample means of judging; but it was unknown, save to a very few, the great amount of benevolence dispensed by His Royal Highness in the exercise of private charity.—(Hear, hear.) The interest taken by the M.W.G. Master in the prosperity of the two Masonic charities, those of the Boys' and of the Girls' School, was of the most intense and unceasing nature. That feeling had been highly gratified by the successful appeal so lately made in behalf of the Boys' School; and it would be with infinite pleasure, if, as their Chairman, he should be enabled to report to his Royal Highness that a handsomes ubscription had followed the proceedings of this day. —(Cheers.) When his Royal Highness had last presided over them in that Hall, he got invalided; and at that moment he was not sufficiently recovered to appear among them, but all would join in a prayer that his health might soon progress to a full and entire restoration.—(Cheers.) For thirty years had their illustrious Grand Master presided over the Craft, with a complete devotion of time, mind, talent, and generosity, and to the utmost advantage of the Fraternity.—(Hear, hear.) He called, then, upon every loyal Mason, to drink a bumper to the health and happiness, the prosperity, and every worldly blessing, of H. R. H. the Duke of Sussex, M.W.G.M. and President of the Institution.—(Loud and long continued cheers followed the pledge.)

Glee—"Here's to Sussex our Master."

Having given you the King, the Queen, and the Royal Duke, I will now, said the Chairman, give "The Members of the Royal Family who are not of the Masonic Craft."

Song by Brother Broadhurst—"Farewell, but whenever you welcome the hour."

Brethren, said the Chairman, I will never call on you to fill a bumper without giving you a good reason why. I do it now that you may drink to the health of two highly distinguished ladies, the Vice Patronesses of the Girls' School, the Duchess of Marlborough and the Marchioness of Hastings—(Cheers.) I am well satisfied that this toast is most acceptable to you; and if any thing can make it more so, it is, that one of those distinguished ladies gave birth to our excellent Deputy Grand Master—(Cheers.)

Glee—"My lady sweet, arise."

Introduced as the health of a noble individual who had endeared himself to every member of the Craft, the Chairman gave, "Lord Dundas, the Pro-Grand Master—(Cheers.")

Song by Brother Robinson.

In proposing the health of Lord John Churchill, the D. G. Master, the Chairman paid a just tribute to the Masonic excellence of that much loved nobleman. Without entering largely into the merits, virtues, and the moral and charitable character of the D. G. Master, since all were cognizant of them, he would merely appeal to the Brethren to join him in thanks and good wishes to one who felt it to be a pleasure

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to do every thing that could tend to do good to mankind.—(Loud cheers.)

Lord John Churchill, on rising, very good humouredly stated that all present knew what had been said with regard to himself was not correct.—(Laughter, and cries of "All true.")—He, nevertheless, ought to be gratified at having a character bestowed upon him so far beyond his deserts; and in thanking the Brethren for the honour thus personally conferred upon him, he would also add his very grateful thanks for the tribute of respect paid to his Lady-mother, the Duchess of Marlborough.—(Cheers.)—And I have now, (continued the Noble Lord,) much pleasure in proposing to you the health of the Worshipful Chairman, who has filled the chair so well this day, that it is unnecessary for me to say more to induce you to drink his health with the greatest enthusiasm.—(Loud cheers.)

Mr. Alston returned thanks, in the first place for the honour conferred upon him by his being placed in the Chair, and in the second place, for the manner in which the proposition of his health had been received. He had that day increased satisfaction in contemplating the object for which they were assembled, and most sincerely did he believe that its conclusion would bring satisfaction to all. It was his happiness to do all the good in his power towards mankind, and that enjoyment could not be experienced in pursuit of a better object than that in which they were now engaged.—(Cheers.)—No duty could be more acceptable than one that contemplated in its performance the education, protection, guidance, and care of female children, the otherwise unprotected offspring of Freemasons.—(Cheers.)

Song—"The wonders of a balloon," by Brother Fitzwilliam.

More than the customary period had by this time elapsed, and the children, to the number of sixty-four, were then introduced, exhibiting one of the most gratifying spectacles that the moralist and man of feeling, or the Mason combining both, could desire to behold. Health and contentment beamed in every countenance, and the dress, perfect neatness, and manner of each child, reflected the utmost credit as far as the management, supervision, and operation, on the Committee, not less than on the matron and her assistants.

Calling attention to the interesting exhibition which the presence of the children afforded, the Chairman observed, that he should pay a very poor compliment to the hearts of Englishmen if he were to suppose the meeting incapable of a serious appreciation of the scene. He would call upon them in that moment of excitement to open their hearts and their hands in behalf of the charity. He would not confine his appeal to the Brethren, but he would also address the fair Sisterhood, (turning to the galleries, which were literally crowded with the fair promoters and dispensers of charity.)—(Cheers.)—He would ask the fair visitors above to unite in feelings of admiration and support, at the heart-stirring spectacle before them. It was a picture which must have given the utmost delight and satisfaction to every beholder. It was a proof of what good intentions and efforts might produce.

The worthy Chairman continued his address to a length which we are unable to follow, and concluded by expressing a hope that the charity would perpetually prosper.—(Cheers.)—Before he sat down, the Chairman proposed the healths of the ladies in the gallery, with thanks to them for the honour of their company, and the zeal shown by them in aid of the children.

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After this toast had been drunk, the Chairman begged that it might not be taken by the ladies as a hint to retire.

The children in the organ gallery then sang an appropriate hymn, at the conclusion of which the Chairman rose to propose the prosperity of the Institution; which he commenced by saying, he would quote one line, and one only, of the hymn just then sung by the children, which was so applicable to the feelings of those who supported them—

"Who shield us for their love to Thee."

This was the secret of their success, the children were thus cared for by the friends of the Institution, in consequence of love for the Creator of them all.—(Cheers.)—In order, then, that the children might continue to deserve such parental care, it would be necessary for them to do only that which would be acceptable to their God. He then gave, "Prosperity to this Institution, and health to the Vice-Presidents, the Treasurer and the House Committee."—(Cheers.)

Brother Ramsbottom, *M.P.*, returned thanks. He appeared there, he said, in the double capacity of Vice-President and Treasurer. Gratifying as had been the appearance of the children, it was but fair for him to say, that the sixty-four present that day had left but one companion at home, and she was detained by an accidental hurt—so universal was their good health.—(Cheers.)—To the House Committee the friends of the Institution were most deeply indebted, but not to those alone; for to Mrs. Cook, the matron, and her assistants, the utmost praise was due.—(Hear, hear.)—Mrs. Cook had now been connected with the establishment nearly thirty years, and had always been the careful guardian of the health, the education, and morals of the children. —(Cheers.)—No stimulus was needed to carry on the great object of the Institution; but some impetus was required to the extension of charitable feeling, in aid of the building fund. The Brethren were well aware that an accidental call had been made for an outlay of £2000 for rebuilding. Of this expenditure, a considerable amount remained yet to be provided; and to this end he entreated the co-operation of every friend.—(Cheers.)—Most substantially had the repairs been made, and it would have been possible to have liquidated the cost by decreasing the number of children; but what member of the fraternity would consent to such a course?—(Hear, hear.)—Thanking them for the honour done to himself and Brother Officers, but, more than all, for their presence there as supporters of the charity, the worthy Treasurer sat down amidst warm gratulations.

We have already hinted that the preliminary business of the evening occupied a more extended period than is usually consumed for that purpose; and we regret to add that it did not appear that a proper or sufficient understanding had existed among those upon whom the management of the festival devolved, as to the details of procedure. The worthy Chairman seemed frequently at a loss respecting the toasts, as if the lists had not been placed in his hands previously to the dinner; and as the evening drew on, much confusion took place in the hall, which a better understanding might have prevented. We are satisfied that where such large numbers assemble together, order and regularity can only be preserved by the stewards dining and remaining at table with their respective friends, unless at such short intervals as those in which they may be required to assemble in a body to introduce the children, or conduct them from the hall. Our Brethren who officiated on this

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occasion appear to have directed their whole energy and attention to the subscriptions, in which they were indeed eminently successful, but a proportionate inattention to the maintenance of order among the guests, added to the impatience manifested by many at the prolongation of the business of the table, occasioned confusion and disorder, which were heightened instead of repressed by the intemperate expressions of some gentlemen who vainly attempted to enforce attention to the Chair. Let us hope that our mention of this unpleasant ebullition may be preventive of aught similar at future festivals. We know not whether to condemn or to applaud the extreme liberality of the stewards with respect to the hospitality they evinced; but it is gratifying to add that nothing could repress the liberal determination of the stewards and their friends to make the subscription worthy of the cause. Their efforts were crowned with success; the amount exceeded every preceding collection, nearly reaching the glorious sum of ONE THOUSAND POUNDS!

The following is an abstract from the accounts for 1836, 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, M.W.G.M. .	*a*	10	10	0
Lord H. J. Spencer Churchill, D. G. M., 6th donation .		10	10	0
Lord Suffield, J.G.W.		10	10	0
L. H. Petit, Esq. V.P., 24th donation . .		10	10	0
John Ramsbottom, Esq., M.P., Treasurer and V.P., 14th donation		10	10	0
W. W. Prescott, Esq., Gr. Treasurer, 10th donation .		10	10	0
Rev. J. Vane, Grand Chaplain		10	10	0
The Members of the House Committee of the School .		10	10	0
B. B. Cabbell, Esq., V.P., 9th donation . .		10	10	0
Moolvee Mahomed Ismael Khan . . .		5	5	0
The Dep. Master of the Lodge of Antiquity (Bro. Birnie) .		52	10	0
Freemasons' Quarterly Review . . .	*a*	2	2	0
Masters and Past Masters' Club . .	*a*	3	3	0
L. H. Petit, Esq., V.P.		52	10	0
Amount received of the Grand Lodge, being a moiety of Fees for registering the Initiation of Masons, during the year		117	8	9
Amount of Needle-work done by the Children . .		128	5	7
Amount of Dividends		466	0	8
Sundry subscriptions and donations . . .		933	1	9
Found in Donation Box		3	4	6
Balance due to the Treasurer . . .		1216	8	2
		£3105	19	5

Disbursements.			
By Balance due to Treasurer as per last account . .	1081	9	8
Provisions for Children, Matron, and Assistants .	655	8	8
Medicine	3	9	11
Amount paid for Rent, Taxes, Insurance, and Furniture	121	4	11
Carried forward	£1861	13	2

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Brought forward	£1861	13	2
Paid on account of Works lately completed*	611	12	0
Household Linen and Clothing for the Children, and Haberdashery	211	15	2
Coals, Candles, and Soap	61	17	4
Salaries and Wages to Officers and Servants	142	10	0
Gratuities to Matron and Assistants	24	3	0
Books, Printing, and Stationery	34	1	9
Incidental Expenses by the Matron	25	3	4
Collector	29	6	0
Interest of Money lent by Bankers	50	2	8
	3052	4	5
Donations announced but not yet received	53	15	0
	£3105	19	5

Examined W. H. White, Joseph Taylor, C. Baumer. S. C. Norris, J. D. Kincaid, } *Auditors.*

W. Fletcher Hope, *Secretary.*

BIRTH-DAY OF HER ROYAL HIGHNESS THE PRINCESS VICTORIA, MAY 24TH.

Royal Freemasons' School for Female Children.

Westminster Road, May 20, 1837.

"Dear Sir and Brother—Many friends of the charity having expressed a wish to be present at a little entertainment which will be provided for the children next Wednesday, on account of Her Royal Highness the Princess Victoria attaining the 18th year of her age, I beg to say that it will take place at two o'clock precisely.

I am, dear Sir and Brother, your's truly,

WM. FLETCHER HOPE."

In consequence of the above circular, a considerable number of ladies and governors attended, among whom we noticed the Rev. J Vane, Dr. Crucefix, Messrs. Bossy, Buckingham, Baumer, Bolus, Betts, Bentham, Fox, Fenton, Franks, Henekey, Hope, Kincaid, Matthews, Perry, Stewart, &c. &c.

The children were assembled in their school-room, every thing bearing the cheerful aspect of a joyous holiday. The company walked about the grounds, and expressed themselves gratified by the arrangements evidently made for the recreation as well as for the instruction of their protegées.

The children were then summoned to their dinner, and each class took their stations in the most disciplined manner; and grace being said by three children, of fifteen, ten, and seven years of age, at their respective tables, they commenced their task with exemplary determination and healthful appetite. It was, indeed, a happy sight.

After dinner, the children entered the school-room, and were marshalled to their stations without any confusion. The tables were spread

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* There is altogether owing by the Charity above 1900*l*, including, however, the balance due to the Treasurer.

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with fruit and cakes, and "wine sparkled on the board." Some recitations were then delivered, in a manner that would rival any establishment. Such, indeed, was the effect produced, as to cause the Rev. Mr. Vane to address the children in a most emphatic manner. The kindness with which he adverted to their attention to school duty, and his acknowledgment that in their examination by him as to their moral duties, they had acquitted themselves in the most satisfactory manner, was felt equally to be a reward to the children, as to their friends and patrons. Although among those who felt deeply the impressive manner of the reverend Brother, our memory does not serve us sufficiently to give a faithful report of his excellent address. At the request of the company, Dr. Crucefix, on the children's glasses being filled, requested they would pause while he directed their attention to the happy circumstances that had called them and their protectors together. He reminded them that a Princess of England, little above the age of the eldest scholar then present, had that day attained her legal majority, and it might be she would in due time be called upon to fill the throne. They should be careful in after life never to sully the bright character they had gained, but endeavour to prove worthy objects of the future patronage of the illustrious Princess whose natal day they were then commemorating. It should be observed also, that their Majesties the King and Queen, and H. R. H. the Duke of Sussex, were foremost in the benevolent throng of their supporters.

The health of the King and Queen, Duke of Sussex, and the Princess, were then drunk in a fervent, grateful, and affectionate manner, by the children and company; after which the children spent the remainder of the day in innocent mirth, and will long remember the 24th of May, 1837.

Jubilees and festivities may be held, and convivial hilarity may be indulged to its fullest extent, but commend us to the peaceful joy and cheerful exultation which attend such a meeting as this.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, MAY 3, 1837.

PRESENT.

E. Comp. Lord John Churchill . . . . as Z.
J. Ramsbottom . . . . . H.
S. M'Gillivray . . . . . I.

E. Comps. W. H. White.—E. Harper, E. and N.—T. F. Savory, P.S.—F. W. Bossy, S.B.; also, E. Comps. Henderson.—Shadbolt.—Cuthbert.—Hope.—Lawrence.—Burckhardt.—T. Moore, and many Principals of Subordinate Chapters.

After the confirmation of previous Minutes, the list of new appointments for the year was announced as follows:—

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.
W. H. White . . . . . E.
Edwards Harper . . . . . N.
T. F. Savory . . . . . P. S.
Hon. Fox Maule . . . . . } A.S.
H. J. Prescott . . . . . }

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Richard Percival Jun.	Treasurer.
John Henderson	Registrar.
Rev. John Vane	Sword Bearer.
Rev. Gilbert Gilbert	Standard Bearer.
George Peter Philipe	Director of Cer.
— Lowndes	Organist.
Robert Miller	Janitor.

The Report from the Committee of General Purposes was then read, and the prayer for the four Charters granted.

The consideration of the Pedestal for the Grand Chapter, was then finally referred to the following Committee, with directions to report thereon.

THE THREE GRAND PRINCIPALS, AND THE PRO.-Z.

E. Comp. Aarons,	E. Comp. Philipe,
Baumer,	Burckhardt,
Lazarus,	Henderson,
Bulmer,	Shadbolt.
G. Gilbert, *A.M.*	

The following E. Companions were elected as a Committee of General Purposes for the year.

THE THREE GRAND PRINCIPALS, AND THE PRO.-Z.

E. Comp. Percival,	E. Comp. Philipe,
Henderson,	L. Thompson,
Burckhardt,	Fortune,
Lawrence,	Staples.
Savory,	

Comp. Philipe then brought forward his motion for the revision of the Laws; and, after having entered into the subject, the following Committee was appointed to consider thereon and report,—viz.:

THE THREE GRAND PRINCIPALS, AND THE PRO.-Z.

E. Comps. Henderson,	E. Comps. Crucefix,
Burckhardt,	Thomas Moore,
Shadbolt,	Philipe.
G. Gilbert, *A.M.*	

and that three be a Quorum.

Comp. Philipe, then, on the part of Comp. Crucefix, who was absent, gave the following notice of motion.

"That no Companion holding office as Principal, should be eligible for election to the Chair of another Chapter, as such practice is incompatible with the spirit of the Law, which provides that all Chapters should be represented in Grand Chapter by their respective Principals."

After a very wearisome discussion upon several subjects the Grand Chapter was at length closed.

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GRAND OFFICERS' CLUB. (R.A.),

May 3.—Present:

E. Comp. Ramsbottom,
" Willett,*
" Petit,*
" M'Gillivray,
" Henderson,
" Lawrence,
" Hope,
" Sir W. Rawlins,*
E. Comp. Fallowfield,*
" Harper,
" Shadbolt,
" Cuthbert,
" T. Moore,
" Spencer,*
" Pollock.*

It was suggested, that for the future no observations whatever should be made in the Club relative to the contemplated proceedings of the Grand Chapter; that the Scribes should be given to understand that they were to furnish no information or particulars, as the Club was but a meeting of private individuals, and without any authority to control Masonic subjects.

[This suggestion is highly important, and, had it commenced at an earlier period, would have saved much misunderstanding. There is a wide distinction between a meeting of private individuals without power to control proceedings, and who do not desire to meet otherwise than as a private party, and a meeting of Grand Officers, who assume a dictation to the Grand Chapter.

The next step to be enforced is, that no member of this Club shall be permitted to sign the entry-book, unless he intends to be present in the Grand Chapter. There is something not over delicate in recording a *non est.*

Good has come of evil, and although many present and future Grand Officers may be desirous to join the Club as a private party, they will now understand that its importance is confined to the simple observance of social courtesy. It is in this sense we state our hopes that nothing "untoward" will again occur; and we declare, on the part of those who have been deceived by the "former state of things," that although anxious to participate in the supposed duties as Grand Officer, they were desireless of joining a Masonic party *merely* for the purpose of conviviality, however *innocent.*]

BOARD OF BENEVOLENCE.

April.— — Willett, Esq. as Master.
May.—Dr. Crucefix, as Master.
June.—H. R. Lewis, Esq. as Master.

The cases have been interesting in their character; and there has been shown a marked anxiety to enforce the power of the Constitution in compelling Masters of Lodges to attend in support of petitions. We cast a veil over one instance, which we would have enlarged upon, but the awful circumstance that attended it, will, we trust, not be lost upon the parties concerned.

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* The six thus marked were not in Grand Chapter.

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In May there was the case of a deserving Brother, whose age exceeded seventy years, that called for the unanimous expression of liberality; and it was recommended to Grand Lodge to grant the sum of fifty Pounds for his relief.

In the Committee of Masters, the following notices were given,

NOTICES OF MOTION.

A message from the GRAND MASTER, that he should in Grand Lodge propose some regulations in aid of the Girls' School.

That it is expedient to form a library for the Grand Lodge, and that the subject be referred to the Board of General Purposes.—J. Henderson, Grand Registrar.

1.—To relieve the financial difficulty incurred by the recent restoration of the Girls' School-House.

2.—To take into consideration the Book of Constitutions, which is now out of print, as to what amendments and explanations are necessary.

3.—By direction of the General Committee of subscribers to the contemplated Asylum for the Aged and Decayed Freemasons, to bring that Institution under the sanction and protection of the Grand Lodge.—These three latter notices by R. T. Crucefix, P.G.D.

31*st May*, 1837.

QUARTERLY COMMUNICATION.

PRESENT.

June 7.—H.R.H. the Duke of Sussex, M.W.G.M. on the Throne.

R.W. Lord H. John S. Churchill, D.G.M.
„ Hon. Fox Maule, S.G.W.
„ Henry J. Prescott, J.G.W.
„ Simon M'Gillivray, Prov.G.M. Upper Canada.
„ H. R. Lewis, Prov.G.M. Sumatra.
„ Richard Perceval, P.G.W. and G. Treasurer.
V.W. Revs. John Vane, W. Fallowfield, } Grand Chaplains.
John Henderson, Grand Registrar.
W. H. White, E. Harper, } Grand Secretaries.
W. Rev. G. Gilbert, Grand Deacon.
G. P. Philipe, Grand Sword-Bearer.
J. Jennings, Assistant Grand Director of Ceremonies.
Sir George Smart, Grand Organist.

PAST GRAND WARDENS.—W. Stuart, D. Pollock, Esqrs.

PART GRAND DEACONS.—Brothers Shadbolt, Gascoigne, Deacon, Heath, Silvester, Cuthbert, Keightley, Granville, *M.D.*, Crucefix, *M.D.*, Burckhardt, Lawrence, Bossy, Savory, T. Moore, Esqrs.

PAST GRAND SWORD BEARERS.—Simpson, Masson, Esqrs.

Together with many Grand Stewards, the Master of the Grand Stewards' Lodge, and many other Masters, Past Masters, and Wardens of Lodges.

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After the minutes of the March Communication, and those of the Especial Grand Lodge in April, had been read and confirmed,

The Most Worshipful Grand Master addressed the Brethren for a considerable time on his proposition for the relief of the Female School, and concluded a most luminous exposition of his views, by proposing that the sum of £1500 should be advanced from the Grand Lodge Funds, to be repaid from the surplus proceeds of subscriptions and donations that may be annually shown to be in the hands of the treasurer of that charity. The proposition was seconded by Brother Coe, and was about to be put, when an amendment by Brother Lythgoe, "that some guarantee should be given for the repayment," was suggested, which, after a very critical and lengthy discussion, was withdrawn, and the proposition of the Grand Master was carried by acclamation.*

The several minutes of the Lodge of Benevolence for April, May, and June were then read and approved.

After which Dr. Crucefix moved that the sum of £50 be voted to Brother Wm. Hughes, whose case was fully detailed at the June Lodge of Benevolence. The vote was carried unanimously. The reports from the Boards of General Purposes and Finance were then read and approved.

Lord John S. Churchill and Richard Percival, Jun., Esq., were then, at the suggestion of the Grand Master, unanimously elected Trustees, *vice* W.W. Prescott, Esq., and Sir John Soane, deceased.

Dr. Crucefix then rose relative to his notices of motion, and stated his gratification that His Royal Highness had, by his gracious message and present observations, rendered that relating to the Girls' School unnecessary; and in regard to the second, in reference to the Constitutions, he had the pleasure to announce to the Grand Lodge, that at a conference, to which the Grand Master had condescended to admit him, such portions as admitted of immediate consideration would be declared to them by the Grand Master himself, to whom he begged most respectfully to entrust his motion.

His Royal Highness then entered very minutely into the subject, and drew the attention of the Brethren to the several emendations which circumstances had rendered needful, and concluded by stating that he should appoint a Committee forthwith, so as to be enabled to present a report at the next Grand Lodge, if not earlier.

The Boards of General Purposes and Finance were then proceeded with, and the following were declared.

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* Our duty points at the propriety of giving at length the message of His Royal Highness to the Committee of Masters, which was a most masterly document, but we could not obtain a copy in time We shall hardly be acquitted of neglect in failing to report the addresses of His Royal Highness during the evening; but circumstances, which are known to many, precluded us from taking accurate notes, and we therefore are compelled to give merely an outline of the general proceedings.

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BOARD OF GENERAL PURPOSES.

GRAND OFFICERS.

John Henderson, *President.*
H. R. Lewis.
B. B. Cabbell.
G. Gilbert, *A.M.*
H. Heath.
T. W. Bossy.
R. T. Crucefix, *M.D.*
B. Lawrence.
G. P. Philipe.
J. Masson.
R. W. Jennings.

MASTERS.

S. C. Norris . . . G.S.L.
W. Bolus . . No. 21
J. M. Carrow . . No. 27
L. Thompson . . . 66
J. Pike 79
— Manton. . . . 158
J. Bulmer. . . . 169
M. Sangster . . . 218
D. Kincaid . . . 255
— Archer 259

PAST MASTERS.

J. P. Acklam . . . 8
S. B. Wilson . . . 19
J. Lythgoe . . . 27
J. M'Mullen . . . 269

BOARD OF FINANCE.

GRAND OFFICERS.

J. Ramsbottom, *M.P., Pres.*
H. R. Lewis.
R. Perceval, Jun.
H. J. Prescott.
R. T. Crucefix, *M.D.*
T. F. Savory.
Thos. Moore.

MASTERS.

S. C. Norris, . . . G.S.L.
J. M. Carrow . . No. 27
J. Pike 79
M. Sangster . . . 215
D. Kincaid . . . 255
— Archer . . . 259

PAST MASTERS.

J. P. Acklam . . . 8
S. B. Wilson . . . 19
J. C. Bell . . . 108
R. L. Wilson . . . 113

His Royal Highness then stated that as the time had passed for the consideration of new subjects, Brother Henderson's motion must stand over until the next meeting.

Dr. Crucefix also stated that for the same reason his motion relating to the contemplated Asylum for the Aged Freemason must also be deferred.

His Royal Highness expressed his thanks for the affectionate manner in which he had been received, and for the very respectful attention with which his remarks had been listened to. The Grand Lodge was then closed in ample form.

[The following memorandum of attendances at the Boards of General Purposes and Finance may be useful.

GRAND OFFICERS.							MASTERS.							PAST MASTERS.				
9	10	0	1	0	6	12	10	5	6	7	5	7	5	2	6	9	7	24
0	5	8	2			53	7	7	5				64					
1	4	1	0	0	1	0	4	2	2	3	2	2		3	4	2		9]
						7						15						

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THE NEW JEWEL FOR THE GRAND STEWARDS.

THE Jewels for the Grand Stewards of the year, are now furnished by the Grand Lodge, and are therefore the property of the Craft. They are worn on all public meetings of the Order, by the Grand Stewards, who are *ex officio* Grand Officers of the year, and take rank accordingly.

The Past Grand Stewards are entitled to wear a similar jewel, but of a reduced size, with the words "Past Grand Steward" engraved on the circle; and on the reverse must be engraven the name of the Brother, with the name and number of the Lodge from whence he derives his itle of distinction.

These regulations came into operation at the Grand Festival of 1836.

Past Grand Stewards of 1835 and previously, must confine themselves to the former medal.

The Brethren who were members of the Grand Stewards' Lodge at its centenary, 1835, have been allowed additions to their medals, commemorative of that event, granted to them by H. R. H. the Grand Master.

It should be observed that the present medal *must* not be worn by Past Grand Stewards of an earlier date than 1836; nor must the old medal be worn by Grand Stewards appointed since that date. We have been requested to make these regulations as public as possible.

GRAND STEWARDS' LODGE.—Alive to the interests of Masonry, we are gratified to state that the Master, Past-Masters, and Wardens of the Lodge have had a meeting with Brother George Aarons, on the subject of a letter he lately addressed to the Lodge; and we look with equal interest and anxiety for some report of their conference.

April.—The resignation of a most esteemed member of the Lodge, Brother W. P. Norris, the respected father of the present Master, having been tendered and accepted after a service of nearly forty years; it was determined that the sentiments of regard and affection, in which the veteran Brother is held, should be commemorated by the presentation of a piece of plate; and that Brother Crucefix should undertake to inform himself of the wishes of their friend and Brother, as to what would be most acceptable. In consequence of this suggestion, at the meeting in May, a very handsome cup and cover was exhibited in Lodge and presented to the Worshipful Master as the proxy of his father, whose age and infirmities prevented him from appearing in person to receive it.

We have much pleasure in recording a very pleasing act of courtesy on the part of the late Board of Stewards, who invited the Master and Senior Warden of this Lodge to their meetings; we hope the compliment may be auspicious of an access of members from the Board to join the Grand Stewards' Lodge.

PRINCE OF WALES'S CHAPTER.—*April.*—Companions Pollock, Willet, and Hon. Thomas Dundas, as Z. H. and I.

P. S. Comp. Lord Monson.

The principal business was the exaltation of Brother the Hon. Frederick Saville, and another Brother; and we have unqualified pleasure in recording the very able manner in which the noble Sojourner

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performed the duties of his official appointment. The principals also vied with each other in the accuracy of their several addresses.

Companion Pollock, although unexpectedly officiating in the absence of the first Principal, through illness, was perfectly ready, and it was generally hoped he would have given the explanation of the pedestal. Companion Willet gave the Symbolical lecture with excellent effect; and it was reserved for Companion the Hon. Thomas Dundas to deliver the Historical, as a conclusive proof that in the Prince of Wales's Chapter there are Companions equal to first-rate duty. *"Cui honor, reddite honorem."*

BROTHER PETER THOMSON.

April 28th.—The Lodge of Instruction, held under the warrant of the Lodge of Stability, No. 264, was held this evening, being the last time of meeting for the season. The principal business was to present the above much respected Brother with a token of the respect in which he is held by the Craft; and to render this expression as marked as possible, the object of the meeting was characterised by a more than usual attention to Masonic duties. We subjoin a sketch of the proceedings which were as gratifying as they were correct.

There were above ninety Brethren assembled at the George and Vulture, Cornhill, at the early hour of seven, when Brother Thomson took the Chair,—opened the Lodge; and the lectures were ably worked by the following Brethren:—

Brother Morris, Sec., worked the first section,—Brother Barnes, Jun., J.W., the second—Brother Fox, S.W., the third—Brother Hurder, the fourth.—Brother Rule, the fifth.—Brother Satterley the sixth.—Brother P. Matthews the seventh.

It should be observed that the lectures, although differing in language from what are usually delivered in the Grand Stewards', and at the Master Mason's Lodge of Instruction, in Charlotte Street, are excellently arranged, and are, we believe, chiefly compilations from those formerly delivered by the late Dr. Hemmings, one of the most accomplished Masons of his day. This variation is, in our opinion, their best recommendation; and we could wish that while the land-marks should be strictly observed, there were more frequent explorations into the sound principles of our beautiful Mystery.

The Committee then retired, and in a few minutes returned, preceded by Brother Coe, bearing a very splendid watch, &c., in a handsome case, on a crimson cushion, which was handed to Brother M'Mullen, the President, who, in a very complimentary manner, presented it to Brother Peter Thomson, informing him that the numerous members of the Lodge of Instruction, in consideration of his ardent zeal for their improvement, had met that evening for the pleasing opportunity of evincing to him their warmest feelings of gratitude and respect, for his Masonic services; and that he did not hesitate to say the success of the Lodge of Instruction was mainly attributable to his unceasing assiduity.

Brother Thomson then rose, and stated, that it was with mingled emotions of surprise and gratitude, of which no expression of his could give an adequate idea, that he accepted this tribute of their favour and esteem, which they had been pleased to bestow on him; that any exertions which he had made to serve the Lodge of Instruction, or Masonry

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in general, was only what he considered to be the duty of every member of the Craft. For him to endeavour to declare his grateful sentiments on the occasion, was utterly impossible; that he was quite at a loss for words to give utterance to his feelings, but that he had no doubt the overflowings of a grateful heart would be more acceptable than a long and eloquent speech. In conclusion, he begged to observe, that he had been scrupulously attentive to instruct the Brethren in accordance to the plan laid down by the Lodge of Reconciliation, after the Union: and he added, that their gift would be carefully preserved, out of respect to the givers, and descend as a heir-loom to his posterity.

Previous to the Lodge being closed, upwards of twenty Brethren, then present, joined the Lodge of Instruction; which affords a pleasing hope that it will continue to rank among the most respectable and numerous Lodges of Instruction in the Craft.

At nine o'clock about seventy Brethren sat down to supper, provided by Brother Simon, the worthy host, whose well known attention and assiduity were conspicuously displayed.—Brother M'Mullen in the Chair.

After the supper the President gave "The King, Patron of the Craft."

"The Queen, Patroness of the Royal Masonic Charity for Female Children."

"The Grand Master the Duke of Sussex." All of which were drunk with due Masonic respect.

Dr. Crucefix, at the request of the President, addressed the Brethren, and paid a very marked compliment to Brother Peter Thomson, whose health he proposed, which was enthusiastically received with every demonstration of Masonic respect; and was cordially felt, and gratefully and appropriately acknowleged by the worthy Brother.

The following observations struck us as very appropriate. "Our Brother, whose services we are now presuming to record by a grateful sense of their value, is no common Mason; for upwards of thirty years he has been labouring in our vineyard, and garnering up stores for the good of the Fraternity. These, the stores of his experience he distributes to all who need, and who are desirous of partaking of them. Of simple habits, but of sterling worth, he stands a bright exemplar in the Craft; and we shall all do well to attest our regard by imitating him. Attached, by a fond remembrance, to the system promulgated by his Masonic tutors, he, with a propriety which did him honour, cheerfully adopted the working promulgated by the Lodge of Reconciliation; and by his ready accordance promoted the leading features of the "Union." And if any regard the mode of working the lectures with any doubt, let them examine the language and their doubt will vanish."

The next toast given was "The President, Brother M'Mullen," who, in acknowledging his thanks, said, that it was one of the proudest moments of his life,—that he had performed a pleasing duty—that the present was the largest Masonic meting he had ever been called upon to preside over; and concluded by thanking the Brethren for the polite manner in which his health had been drunk.

The President then proposed the health of Dr. Crucefix, regretting he was incompetent to do justice to his distinguished friend and Brother. (Drunk with enthusiasm.)

The worthy Brother congratulated the company upon the state of this Lodge of Instruction; which maintained equally its own reputation, and the interest of the Craft. His personal feelings prevented him

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from giving utterance to his thoughts; they were, however, bounded only by his grateful sense of the kindness which dictated the present mark of their respect. His position in Masonry enabled him to make a bold but a true declaration, that the present era was the most flourishing that was ever known; our system was well understood, regulated by sentiment, and secured by justice; and nothing could endanger the permanence of the moral fabric, but their own indifference—this he trusted so far from being the case, he would venture on their part to assert, that all who were present would feel it to be their duty to hand down to their successors such record of their conduct as would not be an unworthy example. (Hear, hear).

Brother Lawrence Thompson proposed the health of the members of the Committee, which was warmly welcomed, and Brother Coe returned thanks.

The President and several friends then retired; and Brother Coe having been requested to take the Chair, drunk success to the Aged Masons' Asylum, which was received with rapturous applause.

Brother R. Barnes, Sen., having obtained permission of the Chairman to give a toast, said, there was a distinguished Mason, a member of that Lodge of Instruction, who, though absent, deserved to live in their remembrance; he alluded to Brother Philip Broadfoot, who had originated that Lodge of Instruction, and whose zeal for its success was exceeded by none. He therefore proposed his health and prosperity to him.

Other compliments were afterwards paid, and the company, after a delightful evening, separated.

On the inner case of the watch was engraved the following inscription.

"Presented to Brother Peter Thomson, P.M., of the Lion and Lamb Lodge, No. 227, by the Masonic Brethren of the Lodge of Instruction, held under the sanction of the Lodge of Stability, No. 264. in grateful estimation of his constant, zealous, and ardent attention to their improvement."

April 28, A.D., 1837, A.L., 5837."

MASONIC LIFE ASSOCIATION.*

It is the honest boast of Freemasons, that their Order is based upon the two kindliest principles of human nature, viz. Social Friendship and Charity to the Poor.

Of the former it is unnecessary to speak, the latter only is the object of the present address.

The Masonic Charities are well known to consist in providing relief for the poorer Brethren, and support and education for their offspring, objects which comprehend the principal duty of a Mason, and if fully carried out, would demonstrate to the world, that the word "Brother" is something more than a name.

These Charities have long met with the warmest support, not only from our M.W.G.M. and the Officers of the Grand Lodge, but have

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* We are requested to give publicity to this Circular.

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been taken up by many other sincere and generous Masons, whose liberality and exertions in the cause deserve the highest praise.

Yet while we boast the generosity and perseverance of some, it cannot be denied, that there has long existed an apathy amongst others, arising partly from ignorance of the beneficial effects of the Charities, which all the exertions of our Illustrious M.W.G.M. and the Stewards of past years have been unable to overcome, and which has hitherto prevented our Charities from assuming that high and therefore truly useful position in society, whichthe noble principles and vast latent resources of the Institution ought to have procured for them.

It is pleasing, nevertheless, to observe that within the last few years this apathy is fast passing away, and that a spirit is now aroused for making the Society more worthy the title it bears, that of being the most Charitable of all Institutions.

It should not, however, be forgotten that Voluntary Subscriptions are not the only means applicable to this purpose; the example of many other societies teaches us that much good may be done by men associating themselves together in undertakings which, in a pecuniary point of view, may be both profitable to themselves and productive of the greatest benefit to the Order.

Let this splendid example of the benefit of co-operation be our guide, and while we spare no pains to continue and increase the Funds of our Charities by the methods at present adopted, let us avail ourselves of those legitimate resources which have, hitherto, been unproductive only because they have been untried.

It is unnecessary at the present day to expatiate upon the importance of Life Assurance, the benefits arising to the Assurers and Assured, are well known, for while a prudent and economical management, and a careful selection of risks, affords the former a certain return for their Capital, the very fact of such result furnishes the Assured the best pledge of the fulfilment of the conditions required of them on the commencement of their Assurance.

With this view and a similar prospect of success, a few zealous Masons have originated the idea of establishing in the Fraternity, an Association for the Insurance of Lives, granting Annuities, and Purchase of Reversions, in the same manner as other establishments of a like nature.

The Capital is proposed to be raised by Shares, and to be totally unconnected with the Masonic Funds, except in the important feature, "*that a proportionate part of the profits shall be devoted to the Masonic Charities,*" thus giving to Freemasonry the benefit of its success, and securing it from all loss in case of failure, which may be readily effected by the appointment of Trustees for the Charities to be allowed seats at the Board, and votes as Honorary Directors, without incurring any responsibility as members of the Association.

The distribution of the proportionate part of the Charity Funds to be under the control of the Grand Lodge.

In arranging the detail of the plan, the promoters are anxious to consult the feelings and experience of the older and more influential members of the Craft, but they trust they have given sufficient proof that an Institution of the nature proposed, combining profit to the proprietors, with a great annual increase to the Masonic Funds, cannot fail of meeting with approbation from all Masons, and the success which every well-directed effort in the cause of charity deserves.

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In our last number we dropped a hint that a most important subject might shortly be submitted to the consideration of the Craft; so important indeed is the question, that its promoters have hesitated to take any step beyond that of sounding the opinion of several friends as to the ultimate practicability of the object, and have contented themselves with placing the preceding "Circular" before his Royal Highness the Duke of Sussex, the M.W.G.M., and for the present the matter thus rests until the recommencement of the Masonic session, when we hope to lay before our readers some further advances in a matter which we consider not merely practicable, but which embraces the most satisfactory promise of enduring success.

While expressing these sentiments, however, let us not be misunderstood. We do not, we will not, advocate any measures which have for their object individual profit, beyond the FAIR remuneration for actual services, or for the EQUITABLE return for capital invested. There must be no sinecures, no extravagant salaries. All must be determined upon truly Masonic principles; so that when the reserved fund for the ultimate security of the assured shall be invested, the residue shall be carried to the General Account of Masonic Benevolence, in the aid of ALL the Charities of our Order.

We have since heard that a second project of a similar nature is in embryo, and merely observe that we trust there will be neither rivalry nor jealousy, but that a union may take place; so that instead of failure in both attempts, there may be such a co-operation in the majestic work, as will ensure the most certain success.

MASONIC CHIT CHAT.

June 1.—The Board of Stewards, for 1836-7, met at Brother Breach's, Blackwall, to wind up their accounts. They presented their President, Treasurer, and Secretary, Brothers Cartwright, Walmisley, and M'Mullen, with Past Grand Stewards' Jewels, according to the new regulations. To each Jewel was appended an insignia of office; to that for the President, "a laurel wreath,"—to the Treasurer's "the keys," and to the Secretary's, "the cross pens." They further presented the Secretary with a very elegant coffee-pot, as a pleasing method of conveying to Mrs. M'Mullen their estimation of their Brother's active services.

ENCAMPMENT, No. 20,—*June* 16.—The Hon. F. Saville was installed this day.

THE LATE BROTHER PRESTON.—A bust of this distinguished Mason, which was for many years in the possession of his friend, the late Brother Meyrick, has been lately presented by Colonel Meyrick, his nephew, and executor, to the Lodge of Antiquity, through the medium of Brother Simpson, P.G.S.B., a member of the Lodge, as a memorial of one, who when living, contributed so much to its reputation and prosperity.

BROTHER THOMAS BRUTTON.—We mentioned some time since that a piece of plate was about to be presented to the excellent and highly esteemed governor of Stafford gaol. This very elegant present being a large waiter, weighing 150 ounces, has been manufactured by Brother

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Acklam, in the Strand. In a richly chased centre is the following inscription:—

"To Thomas Brutton, Esq., Governor of the County Prison, Stafford, this piece of plate (together with a Tea-Service), is presented by a number of his friends, in testimony of his private worth, and in admiration of his humanity, zeal, and integrity, in discharge of his arduous public duties.—1837."

Caveac Lodge.—*June* 13.—Brother George Warriner was this day initiated as Master, at the Bell and Anchor, Hammersmith. In his address he made many effective observations; among them, the interesting fact, that such had been the former reputation of the Lodge, as to have been found worthy of a visit from the illustrious Grand Master. He trusted that the future discipline and character of the Lodge would be such as to deserve, even though it might not again obtain, a similar mark of favour.

A motion of an annual subscription in aid of the Aged Masons' Asylum, was passed unanimously.

The Earl of Durham.—It is understood that the Grand Cross of the Bath was conferred on the Earl of Durham, at the express desire of his late Majesty, as a mark of approbation of the talents and diplomatic skill displayed by his lordship during his mission, and more particularly in effecting certain arrangements in a matter which at one time threatened serious differences between this country and Russia.

Married.—On Thursday, *May* 11, at Barrow-upon-Trent, in the county of Derby, J. M. B. Pigot, *M. D.*, D.P.G.M., of Nottingham, to Miss Mary Anne Emma Dodsley Flamstead, daughter of the late Rev. Richard Dodsley Flamstead, rector and patron of Lambley, in this county.

Birth.—*May* 12, at Stoke-upon-Trent, the Lady of Sir W. Dunbar, Bart., (G. M. L.), of a son.

The Crusades.—Letters from Constantinople state as a fact now beyond doubt, that the Sultan had given the Holy Sepulchre at Jerusalem to the Greek priests, with full permission for building a Christian temple upon the spot, at their own expense. In the beginning of March there was a numerous meeting of the Greek patriarchs, at which a hatti scheriff of the Sultan was read to that effect. It is stated that this document was heard with the greater pleasure, as the endeavours to obtain this concession had so long been fruitless. It is said that a very large sum is already proposed for the erection of the church. And thus the Greek church has at last quietly obtained that from the Turks, for which the princes and prelates of the west, in their crusades, centuries ago, expended so much treasure and blood, against the Saracens.

Prince of Wales's Lodge.—His Royal Highness the Duke of Sussex, M.W.G.M., and W.M. The Hon. Thomas Dundas, *M. P.*, W.D.M. In consequence of the very serious illness of his Majesty, who is Patron of the Craft, and Past Master of the Lodge, the meeting intended to take place this day is postponed. By command, E. Harper, *Sec.—Freemasons' Hall, June 15th.*

The President of the late Board of Grand Stewards gave an elegant entertainment to the members, at his private residence, on the 8th of April. We shall not invade the sanctity of private hospitality, otherwise than by stating, that in thus associating, the Board had the best

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possible opportunity of proving their discrimination in electing as a president a gentleman of amiable manners, and endued with the best principles of union and friendship.

Registration of Deaths.—We, the undersigned, President of the Royal College of Physicians, President of the Royal College of Surgeons, and Master of the Worshipful Society of Apothecaries, having authority from the several bodies whom we represent, pledge ourselves to give, in every instance which may fall under our care, an authentic name of the fatal disease. And we entreat all authorised practitioners throughout the country to follow our example, and adopt the same practice. and so assist in establishing a better Registration, in future, throughout England.

(Signed) Henry Halford,
President of the Royal College of Physicians.
(Signed) Astley Cooper,
President of the Royal College of Surgeons.
(Signed) J. Hingeston,
Master of the Society of Apothecaries.

May 1st, 1837.

EXPLANATORY STATEMENT.

The Register Books in which all deaths are to be registered after the last day of June, 1837, contain columns wherein may be inserted the *cause of death*, in juxta-position with those other important illustrative circumstances, the *sex*, the *age*, and the *profession* or calling of the deceased person. Each Register-Book will also be assigned to a particular District of small extent, and will thus show in what part of the kingdom each death has occurred. The persons who according to the Act must give information to the Registrar on being requested so to do, are "some person *present at the death*, or *in attendance* during the last illness," or "in case of the death, illness, inability, or default of all such persons, the *occupier* of the house or tenement, or if the occupier be the person who shall have died, some inmate of the house or tenement in which such death shall have happened." It is, therefore, earnestly recommended that every practising member of any branch of the medical profession who may have been present at the death, or in attendance during the last illness of any person, shall immediately after such death, place in the hands of such other persons as were in attendance, of the occupier of the house in which the death occurred, and of some inmate who may probably be required to give information, *written statements of the cause of death*, which such persons may show to the Registrar, and give as their information on that subject. It is desirable that such statement should exhibit the popular or common name of the disease.

Liberal Present to Bishopsgate Ward School.—On Monday, June 24, the subscribers to the Bishopsgate Ward School dined together, the Lord Mayor in the Chair. Deputy *Sir William Rawlins*,* in the course of the evening got up and addressed the Lord Mayor on the subject of the institution. He said he was now in the eighty-seventh year of his age, and that he could not in better terms express his admiration of the institution they had assembled to celebrate, than by stating that if the treasurer would call upon him next day he would put into his hands a check for 1000*l.* in the three per cent consols for its benefit. The announcement was met, as might be expected, with immense cheering. Alderman Copeland presented the institution with 50*l.*

* Sir W. Rawlins is a P.G.W., and a Member of the Grand Stewards' Lodge.

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Obituary.

DEATH OF GRIMALDI.—The patriarch of Clowns, JOSEPH GRIMALDI, is dead!

> "So fades, so vanishes, grows dim and dies,
> All that this world is proud of."

To those who recollect Grimaldi in his prime, it must cost an effort to consider him in grim association with "dusty death!" His antics seemed "not for an age, but for all time." How gloriously did he despoil butchers of their legs of mutton, apple-women of their pippins, making, by his "so potent art," petty larceny the most humorous of all conceits. But he who has robbed with fame for nearly half a century, is carried off by the general thief—the gaunt, stark highwayman, who stops even monarchs on their own road, rifling them with no more ceremony than the beggar at the ditch side! Grimaldi is dead. Remembering his tricks, we doubt, as we read, his *Hic jacet!*

The following lines have been sent to us by one of his early and passionate admirers.

> Adieu! great Clown! for great indeed thou wert,
> Who lent to mummery and wildest farce
> True humour's power, and even moral's force;
> Proving how truly *genius* can inspire
> All things, from poesy to pantomime—
> The lowest branch of histrionic art.
> Thou hadst not then one jump, trick, or device,
> Longer to 'scape from the all-magic wand
> Of the dark-visaged Harlequin, old Death.
> Well, till he strike *us*, doubt not but thy name
> Shall be remembered with the prouder ones
> Who trod in tragic pomp or polished grace,
> With steps contemporaneous, the stage.

"Poor 'Joe,' tumbled into existence on the 18th of December, 1779, and made his first appearance on any stage at Drury Lane Theatre, in the pantomime of 'Robinson Crusoe,' the 26th of December, 1781. He remained as the Fairy, Imp, Goblin, Cupid, Zephyr, &c., of this establishment, for some years; and when only seven years of age had a regular engagement, which contributed not only to his support, but also to elevate him in no little degree, above his minor playmates. His first appearance as a man, was in the melo-drama of 'Valentine and Orson,' in which he sustained the arduous character of Orson, his astonishing agility and fine conception amply compensating for his want of figure. After passing upwards of a quarter of a century at Drury Lane, he went over to Covent Garden, where he made his first appearance in that most successful of comic pantomimes, Mother Goose. From that period his progress in his profession may be traced as gradually rising every year in public esteem and favour. His difficult and original delineation of the character of Clown, fully deserved the encomiums that were at that time lavished on him; and an after performance of Acres, in Sheridan's comedy of The Rivals, gave promise of great talent in the regular drama, had his inclinations tended that way. Mr. Grimaldi had been part proprietor of Sadler's Wells for many years, and having survived two

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wives and his son, J. S. Grimaldi, he finally departed this stage of his existence, aged 58."

"It was his custom," says a correspondent of a morning paper, "during his hey-day, to raise the wind by pledging himself, and for this purpose he would proceed, at about six in the evening, with his creditor or a bailiff, to the shop of Mr. Crouch, a pawnbroker, in Ray Street, Clerkenwell, state the sum required, which was immediately paid, wait with the greatest patience till a messenger from Sadler's Wells, who always knew where to find him, made his appearance to redeem him, and then proceeded to delight an audience, who had threatened to pull the house down if he did not appear. That he never forgot this friend on interest, the following will certify. About six or seven years ago, the daughter of Mr. Crouch recognised the veteran pantomimist trudging, nearly double, on the other side of the street. She saluted him; he returned it, crossed over, and begged her name, as he had but a faint recollection of her. She made herself known to him, on which he cordially shook her by the hand, exclaiming, 'Well, well, I care not who knows it, your father was the best friend I had in the world.'"

We ourselves knew Brother Joe Grimaldi, and, in our youth were, like our correspondent, a passionate admirer of his talent; we had also reason to esteem him as a man. Our intimacy was of the closest—in the bed-chamber, and at the table. Well we remember the mime when sick—really so—yet obliged to play the Clown, as a first piece, at Sadlers' Wells, (such was the fashion then, reader, when early hours were the winning way to fame), after this we have known him to jump into a hackney coach, hasten to Covent Garden, and salute the audience, who, with roars of laughter (not merely the boisterous, but the irrepressible, joyous laughter), little dreamt that he who thus acted the "merrye fool," was sick at heart, and ill at ease.

At a party once with Sheridan, Dr. Parr, Drs. Lettsom and Hawes, with one or two others—all now in their graves but the writer of this hasty article, Grimaldi was invited as a guest, at the request of Dr. Parr. The host, the most singular of the party, had for a servant, a lad from the charity-school, whose badge, cap, and accoutrements, were greatly admired by all the wits; but Grimaldi's humour was most cruelly but effectually played off upon the hapless member of the "Muffin Cap breed." Grimaldi had eyes, so had Geoffry, but they used them differently. At one time, the open mouth of this Ganymede, his wild staring eyes and breathless horror, was observed with silence by all, and without knowing the cause; for Grim. took his advantage, watching, with stealthy and cat-like vigilance, the very moment to prey upon his victim, who, having no power to escape, moved not from his position, while his torment or appeared to dine at his ease, and left the party without any idea of the share he had in the affair. Anon, the poor witless lad was giggling with a delight he could neither conceal nor control, handing the guests their plates with the most confused irregularity, until his master demanding the reason, the boy, pointing to the cause, declared it was all Mr. Grimaldi's fault, who was rolling his eyes at him.

Grimaldi was, in childhood, apprenticed to Dubois, the Clown of Covent Garden, who lived in Vineyard Gardens, Clerkenwell. Dubois profited well by his pupil, receiving a share of his engagement at Drury Lane after Grimaldi became the regular Clown. His first essay as Clown was in Harlequin Amulet, or the Magic of Mona, which did not run the usual time, owing to the want of scenic effect, and perhaps from

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the pointed satire in the rival pantomime. Dubois was low in his frolic, and was sometimes reprimanded. Upon one occasion, being indisposed, Grimaldi took the part, and worked the scene,—"a baby in the cradle," with so much point and delicacy, that from that moment the proprietors determined to engage him; and the next season he shone forth in T. Dibdin's inimitable pantomime of Mother Goose.

While the latter pantomime was running, a gentleman came behind the scenes, and asking for a private interview, was told that it was impossible to grant it. He left his card, and requested Mr. G. to call upon him next day. On his introduction, the gentleman apologised for the liberty, but stated that he had heard that Mr. G. was in difficulties, and that if he would allow his solicitor to investigate them, he should be happy to aid him. It is needless to say, that the kindness was gratefully acknowledged; and in declining the offer, as not being in the situation alluded to, he intimated that the gentleman was probably mistaken in the party, as a brother Clown, then at the Circus, was in a very unfortunate dilemma. No notice was taken at the time, but, in a few months afterwards, Grimaldi received a letter of thanks from the party, who traced the bounty of a stranger to Grimaldi's intimation. The delicacy upon the part of the stranger is a moral lesson.

The Sir Hugh Middleton's Head is still known as a place of resort for those who frequent the "Wells;" but in Grimaldi's zenith it was the temple of fun and frolic; and our Clown left the graver duties of Masonry as incompatible with his disposition to jovial mirth; he became an "Odd Fellow," or rather he added an odd fellow to the society bearing the name. Those were the days.

Grimaldi was even superior as an actor, in serious spectale, than as clown: his Kaloc, Old Man of the Mountain, Orson, and the like, have passed away. Nor did he lack comic powers, which he displayed to considerable advantage at Sadlers' Wells. Farewell Grimaldi—*first* and *last* of thy class—farewell!

April 16.—After a few weeks illness, COMPTON SHACKLETON, Esq. of Poland Street, and Chiselhurst, Kent, aged 38. By his death the poor have lost a kind and liberal benefactor, and his numerous acquaintance a sincere and devoted friend. He was a member of the Globe Lodge, and by his uniform practice of moral and social virtues, was endeared to all who knew him.

May 7.—At his house in Grafton Street, Bond Street, WM. STAVELY, Esq., in the 53d year of his age. Brother Stavely was initiated last year in the G.M.L. No. 1, and on that occasion made a very pointed allusion to the circumstances attending the exercise of the Masonic virtue of secrecy. Brother Stavely proved himself, during his Masonic career, "a good man and true." When raised to the degree of a Master-Mason, he offered for the use of the Lodge a large sum of money, as a proof of the high gratification he felt upon the occasion. This was declined as unnecessary, but the sum of twenty guineas was ultimately accepted, in compliance with the Brother's earnest solicitation. Brother Stavely served as President of the Boys' School Festival, and became a Life Governor. He avowed his intention of serving on the Board of Stewards for the Girls' School, and was desirous of supporting the Asylum for the Aged. Death has, alas! stopped his useful career.

Lately, Mr. JOHN CANN, who was for many years the respected Tyler of the Palladian Lodge of Freemasons in Hereford; the Brethren,

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anxious to pay every honour and respect to his memory, formed a procession, and attended his body to the grave, where it was deposited with the usual ceremonies of the Order. Soon after three, the Brethren moved in procession from their new Lodge room, at the Green Dragon hotel, preceded by a military band.

At Montrose, on the 12th ult., at the advanced age of 89, Mr. JAMES BURNES. This venerable individual was the cousin-german and correspondent of Robert Burns, and the grandfather of Captain Burnes, the Bokhara traveller, and of Dr. Burnes, K.H.

May 24, of typhus fever, caught in the discharge of his professional duties, Doctor JOSEPH GASON, in the 35th year of his age. A distinguished professional career was about to open for this much-lamented gentleman, thus cut off in the prime of life, after a short illness, by the inscrutable will of Divine Providence. His numerous attached friends and acquaintances will long lament the loss of one who was endeared to them by every quality which could adorn human nature. The poor sufferers who had to seek for aid at the public hospital to which he has been for several years attached (Stevens's), have reason to mourn their loss of one of the most humane and attentive benefactors. Doctor Gason was Senior Warden of the Victoria Lodge, No. 4, Dublin; and, had it pleased the Great Architect of the Universe to spare him, was to have been installed Master after St. John's day. We understand his Lodge are about to erect a tablet to his memory in St. Paul's church, Dublin.

PROVINCIAL.

NEW APPOINTMENTS.

Lord Suffield, as Deputy Prov. Grand Master		for	Norfolk;
Sir Lucius Curtis, Bart.	Ditto	-	Hants;
Charles Lee, Esq.	Ditto	-	W. R. Yorkshire;
John Auldjo, Esq.	Ditto	-	Upper Canada.

HERTFORD LODGE.—The members of this Fraternity held their last meeting for the season on Thursday last, May 4, 1837, at the Town Hall, and after the Masonic business of the day had been gone through, the Brethren sat down to a Banquet at six o'clock. Brother Y. Crawley, jun., the Worshipful Master, took the Chair, supported by about forty-six distinguished Brethren.

CHATHAM, *June* 24.—The Masonic Lodge, No. 216, lately held at the Sun tavern, Chatham, now held at the City Coffee House, Rochester, celebrated the anniversary of St. John the Baptist, by dining together at Brother Munday's.

SURREY.—Opening of the Provincial Grand Lodge, and installation of the Rt. W. and Rt. Hon. Lord Monson, as Prov. G.M.

REIGATE, *June* 10.—The Surrey Lodge was held this day under the care of Brother Martin, W.M.; and, after the business was concluded,

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and the Lodge closed, the Provincial Grand Lodge was opened in form by Brother Thomas Moore, P.G.D., who installed Lord Monson as Provincial Grand Master for the province of Surrey, under patent from his Royal Highness the Duke of Sussex, the M.W. Grand Master.*

His Lordship appointed

Br. Martin, W.M.	of the Surrey Lodge, Reigate,	as Prov.	S.G.W.
" Jas. Andrew, P.M.	of the Grove Lodge, Ewell,	"	J.G.W.
" Wynter, *A. M.*	Surrey Lodge .	"	Gr. Chapl.
" Budgeon, P.M.	Ditto . .	"	Gr. Treas.
" Hart	Ditto . .	"	Gr. Sec.
" ———	Guildford Lodge	"	S.G.D.
" Pollen, *A.M.*	Surrey Lodge .	"	J.G.D.
" J. D. Kincaid	Grove Lodge .	"	G.S.B.
" — Mudie	Surrey Lodge .	"	G. Orgt.

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

THE BANQUET.—Lord Monson presided with the Earl of Mexborough on his right hand; about thirty Brethren sat down, including Brothers Atkins, Fitzwilliam, and Jolly. The usual Masonic toasts and sentiments were given.

His Lordship adverted to the serious illness of the King, in a most feeling address, praying the Great Dispenser of All Good might accept their heartfelt wishes for his better health. Afterwards, in alluding to H. R. H. the Duke of Sussex, he expressed his sincere gratitude for the appointment as Prov. G.M., whereby he should be enabled to prove that his profession as a Mason would be put to the test by his future practice; this, at least, was expected, and it became both him and the Brethren of the Province to do all in their power to promote the wishes of their illustrious Grand Master.

"The Pro-Grand-Master" was received with warm regard.

In proposing the health of the Deputy Grand-Master of England, his lordship stated that he should accompany it with a very short speech, as the best compliment to the noble Brother, who did not like a long one.

Lord Mexborough, the Prov. G. M. for the West Riding of Yorkshire, was next offered to the company, most warmly cheered, and suitably acknowledged.

The health of Lord Monson, the Prov. G. M. was received with acclamations, after which "the Visitors, the Lodges of the Province, and musical Brethren," were severally given. The evening passed away most socially. The cheerfulness of the party was mainly supported by Lord Mexborough, who delighted them as much by his convivial manners as by some excellent comic songs. About ten, the noble Brethren retired, and Brother Martin was called to the Chair, which he filled till midnight, to the perfect satisfaction of those who remained.

[Our Reporter will excuse the omission of some parts of his report. We, however, agree with him, that, where it is possible, the installation of Provincial Grand Masters should be performed by Brethren of equal Masonic rank; but this etiquette may be dispensed with when necessity compels the assistance of a substitute.]

NORTHAMPTON.—We have much pleasure in stating the great prosperity and increase the Pomfret Lodge, 463, has met with lately. We

* There were several visitors, among whom were the Earl of Mexborough, Prov. G.M. for the West Riding of Yorkshire; Rev. Bro. G. Gilbert, J.G.D.; Brother Acklam, of the Grand Stewards' Lodge; Brother Henry Rowe; Brother Blakiston; and other London Brethren.

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understand it is the intention of the Brethren residing at Towcester, who have been initiated in this Lodge, to immediately apply for a Warrant of Constitution to form a Lodge at Towcester.

CAMBRIDGE.—His Royal Highness the Duke of Sussex, Grand Master of England, has granted a warrant of constitution for the establishment of a new Lodge in this town, under the title of "The Lodge of the Three Grand Principles."

HULL.—MASONIC DINNER IN HONOUR OF THE PRINCESS VICTORIA.—The Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, of Free and Accepted Masons, assembled in the Freemasons' Hall, in Osbourne Street, to celebrate the arrival at mature age of the Princess Victoria, by dining together. The dinner and wines were provided by Brother Lewis, and gave great satisfaction to a very numerous assemblage of the Brethren, who, while they enjoyed the good things of this life, did not forget their Brethren in distress. A very liberal subscription was entered into in behalf of the distressed Highlanders.

The following address of congratulation to her Royal Highness was unanimously adopted by the Brethren, and ordered to be sent to Brother Hutt, *M.P.*, (who is a member of this Lodge,) for presentation.

"TO HER ROYAL HIGHNESS THE PRINCESS ALEXANDRINA VICTORIA OF ENGLAND.

"The dutiful and humble Address of the Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, of Free and Accepted Masons, assembled in open Lodge, in Freemasons' Hall, in Osbourne Street, in the Borough of Kingston-upon-Hull.

"May it please your Royal Highness,

"With the most lively feelings of gratitude for the fostering protection which the Masonic Order has received from various branches of the illustrious House of Brunswick, under whose paternal care the Fraternity has attained a prosperity unknown to past ages, we, the Worshipful Master, Officers, and Brethren of the Humber Lodge, No. 65, humbly and respectfully beg to offer to your Royal Highness our most sincere and loyal congratulations on the auspicious occasion of your Royal Highness obtaining your majority as the Presumptive Heiress to the Throne of these Realms; and to assure your Royal Highness that, as Freemasons, we yield to none in our love to our country, and our ardent attachment to that illustrious house of which your Royal Highness is a member.

"These are not the words of unmeaning adulation, but the genuine tribute of a faithful and loyal Brotherhood, from whose breasts the recollection of past favours can never be effaced.

"We feel emboldened and encouraged to approach your Royal Highness with these our sentiments, by the proud fact that a beloved Prince of your royal house now sways the Masonic Sceptre, and also by the gratifying recollection, that, amongst the many noble and illustrious persons who have ranked under the Banner of Freemasonry, your Royal Highness's late revered and exalted father, for the long period of thirty-three years, stood pre-eminent, taking, at various times, an active part in the more immediate concerns of the Fraternity.

"In all humility we fervently pray the Great Architect of the Uni-

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verse to take your Royal Highness under His most especial care and protection, and to bless your Royal Highness with health, peace, and happiness; and when your Royal Highness shall be called to ascend the Throne of this great and happy nation, may we, as Masons, enjoy that countenance and protection which your exalted predecessors have been graciously pleased to bestow upon us.

"Given in open Lodge this 24th day of May, 1837.

"ELIAS HART. W.M.

"JEREMIAH STARK, Secretary."

BOLTON, *June 15th*, 1837.—The Companions of the Chapter of Concord attached to Anchor and Hope Lodge, No. 44, Bolton le-moors, opened their renewed Royal Arch Charter under the sanction of the Grand Chapter of England, on Wednesday, the 31st of May last, Companion Matthew Blunt, Z, Companion Stephen Blair, H, and Companion Joseph Lomax Heap, J.

The hour fixed for attendance was two o'clock p.m., and such was the anxiety of the Companions in Bolton and neighbourhood to hear the ceremony, &c., that they assembled numerously and punctually at the time stated. The regalia for the occasion was perfectly correct; the principal Z appointed Companion Henry Knight principal S, Companion Benjamin Crampton, N, and Companion Thomas Platt, as E. At half-past two o'clock the Chapter was opened in form, and eight of the Brethren of the Lodge, to which the said chapter is attached, were exalted to this sublime degree. The manner in which the principals performed the ceremony gave very great satisfaction to every Companion present, and added much to the reputation of the Chapter, proving that their labour and expense have not been spent in vain; for their work is before the Lord, and their recompence is with their God.

Such were the pleasing sensations throughout the whole of the proceedings, the remembrance of that day will be cherished with feelings of peculiar delight. On the conclusion of business, the Chapter was closed in form, and the Companions partook of their repast. After the removal of the cloth, and the benediction had been pronounced by the principal Z, toasts, sentiments, and songs followed, which were given in peculiar order, and the days' proceedings terminated at "high twelve," with unfeigned satisfaction to every one present.

WAKEFIELD, *May* 24.—CELEBRATION OF THE PRINCESS VICTORIA'S BIRTH-DAY.—The coming of age of the heiress to the Throne of these realms was celebrated at Wakefield, on Wednesday, with becoming spirit. The delightfully sunny morning was ushered in with merry peals from the bells of the Parish Church; at an early hour strangers began to arrive from the neighbouring towns and villages; the shops were closed and business was suspended, in order that the day might be kept as a general holiday.

As the hour approached for commencing the ceremony of laying the Foundation Stone of the New Corn Exchange Buildings, the Earl of Mexborough, the popular Provincial Grand Master of the Freemasons, arrived in town about two o'clock, and was warmly greeted by the assembled populace. Between one and two o'clock, the scenes in Wood-street, Silver-street, and the Corn Market, were cheering in a great degree; every window was occupied by ladies, and the streets were almost impassibly thronged. A little after the latter hour, the Masonic Procession moved from the Court-House in due order.

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The immediate scene of the ceremony was densely crowded. A commodious gallery had been erected on the western side of the scite, to which persons were admitted by ticket.

On arriving at the ground the Brethren opened to the right and left, and the Rt. W. the Earl of Mexborough advanced through the interval, supported by the two P.G. Stewards and the D.P.G.M. and the other P.G. Officers who were appointed to take a part in the ceremony, then followed his Lordship, and arranged themselves in proper order.

The stone which weighs about 25 cwt. was then raised by the workmen about three feet from the ground, and a sealed bottle, containing coins of the realm, &c. &c., was deposited in a square hole in the rock. The Noble Earl then spread some lime underneath the stone with a silver trowel, and the stone was then gradually lowered.

When the foundation stone had reached its bed, the R.W.P.G. Master struck it three times with the gavel, saying,—May the Great Architect of the Universe grant a blessing on this Foundation Stone, which we have now laid, and by his Providence enable us to finish this and every other work, which may be undertaken for the good and advantage of this town.

The ceremony having been gone through, the Band played the National Anthem: after which the Rev. Dr. Naylor, as Chaplain of the Masonic Lodge, offered up a prayer.

Dr. Naylor afterwards ascended an elevated platform, and spoke an elegant address to the Brethren of the ancient and honourable fraternity of Freemasons, congratulating them and every individual of the vast multitude present, on the auspicious result of the business of the day; the eloquent speaker then entered into the general commercial state of the town of Wakefield, and drew a lively picture of its means and position.

The Earl of Mexborough proposed "Three cheers for the Princess Victoria," and the call was responded to with much earnestness. The procession was then re-formed, and proceeded to the Court-House.

The ceremony being finished, the order of procession was reversed. The Rt. W. the P.G.M. supported by two P.G. Stewards, advanced in front of the procession: the Brethren then proceeded to the Lodge, which was closed in due form, and with solemn prayer.

THE PUBLIC DINNER.—At four o'clock, a party of upwards of sixty, consisting of the Trustees, Directors, and Shareholders of the building, who were joined by several of the gentlemen residing in the town and neighbourhood, took place at the Great Bull Inn. The chair was ably filled by John Barff, Esq., supported on the right by the Earl of Mexborough and the Rev. William Sharp, and on the left by the High Constable, George Green, Esq., Thomas Barff, Esq., the Rev. Dr. Naylor, and Joseph Holdsworth, Esq. The vice-chair was occupied by Joshua Swallow, Esq., who was supported right and left by several of the merchants and professional gentlemen of the town. On the removal of the cloth,

The Chairman gave "The King." The band played the National Anthem. The Earl of Mexborough then sang *God save the King* in excellent style.

"The Queen" was next given from the Chair.

The Chairman said that the next toast followed in the usual order, but he could not propose it, on that day especially, without a remark or two, it being the anniversary of the birth of the Princess Victoria, the

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heiress presumptive to the Throne, and the day on which she attained her legal majority.—(Applause.)—Her ascension to the Throne could not be a very distant event, in the course of the ordinary circumstances of life; it was, therefore, not surprising that the nation should on this day take occasion to show their loyalty and attachment to one who would on the demise of the King, an event he trusted yet far distant, be their future Queen. The sex of the Princess had kept her from mixing so much in public as would have been the case with one of the other sex; we had not, therefore, much in the past to judge of what her future conduct might prove; yet there was one well-known trait in her character truly British—that of benevolence.—(Hear, hear.)—When a case of distress was represented, the Princess and her royal mother were ever ready to relieve it.—(Applause.)—He proposed the Princess Victoria, and after the manner adopted by themselves at their own happy homes in the domestic circle, wish her "many happy returns of the day." (The toast was drunk with enthusiasm.)

"The Army and Navy" was the next toast.

The Chairman said that he now proposed, with very great pleasure, the health of his noble guest who sat at his right hand—(Cheers)—to whom their best thanks were due for so kindly and so willingly consenting to lay the first stone of the institution. (Cheers.) It might not be known to all, although it was to some, that the original intention was to lay the stone on the 15th, but that the rules of the Lodge would not permit strangers to dine with them on that day. He could bear testimony to the great kindness shown by his lordship in arranging the change of day; and they ought not to forget, in their estimation of the noble earl's condescension, that his attendance put him to considerable personal inconvenience, the consequence of prior arrangements. He (the Chairman) felt anxious that the noble lord should lay the first stone of the Buildings, as he had previously performed a similar ceremony at the Proprietary School, an establishment that had conferred greater benefits on the town than any other public institution, for very many previous years; and he hoped to see the new Exchange as prosperous as the School, and, if possible, conferring even greater advantages. At the same time he begged of the noble lord to allow him to present to him the silver trowel used in the Masonic ceremony.* (Great applause.)

The Earl of Mexborough then rose, and the cheering was resumed. When it had ceased, he said that he had a due sense of the high compliment just paid to him. He was not much in the habit of public speaking, but this he could safely assert, that what he did say came from the heart. He felt greatly honoured by being requested to lay the first stone of the new buildings. He hoped that the institution would be a source of prosperity to the town; not that he thought that it would be so because of his performing the ceremony, but, as the Proprietary School scheme had been highly successful, he might, without subjecting himself to a charge of vanity, be permitted to hope that circumstance might be ominous of good for their present undertaking. (Hear, hear.) He trusted that he should live long enough to see all the wishes of the directors and shareholders fully met, and their intentions carried out to the utmost extent. Although living so near to them, he was seldom

* The Trowel bore the following inscription, neatly engraved by Mr. George Lascelles:—"Presented to the Right Hon. John Earl of Mexborough, P.G.M. of Free and Accepted Masons, of West Yorkshire, by the Wakefield Exchange Buildings Company, on laying the Foundation Stone, May 24, 1837.

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amongst them, excepting on occasions of Masonry; and although he was only known to many of those present as their Grand Master, yet he could venture to say to those who were not of the Order, that if they associated with them they would find them the best of all good fellows. (Cheers.) Those who knew him best, were aware that he was anxious for the prosperity of the town of Wakefield: he could not be otherwise, not only because his residence was near to the place, but because of the uniform kindness of the inhabitants towards him on all occasions. And he could assure them, that in future he should do all that lay in his power to promote their happiness, comfort, and prosperity. (Cheers.) He might now be allowed to propose "the health of the Directors of the Exchange Buildings, and prosperity to their undertaking." They could not do better, he thought, than permit him to give the honours. The noble earl accordingly led the cheering, which was heartily prolonged.

Mr. R. Binny acknowledged the toast, and returned thanks on behalf of himself and fellow-members of the Committee, who entertained grateful feelings for the compliment paid to them.

The Chairman gave "the Vicar and clergy of Wakefield," observing that they were at all times willing and anxious to discharge their important duties. (Applause.)

The Rev. Dr. Naylor returned thanks. He might allude to the business of the day as some little testimony to the fact that he did not shrink back when his fellow-townsmen required his services. The clergy would fully appreciate the honour now conferred upon them. They might, like other people, sometimes err in judgment, when they did so they felt sorry; they were not infallible, and when they did that which by some might be deemed wrong, they looked to their fellow men with a hope that they would forget and forgive. (Hear, hear.)

The Chairman gave "Joseph Holdsworth, Esq., and the acting Magistrates of the West Riding."

Joseph Holdsworth. Esq., was greeted, on rising, with several rounds of applause. He assured them that he had not expected this distinguished honour; he did not mean that a high compliment to the West Riding Magistracy was at all likely to take him by surprise, but he had not anticipated that his own name would have been coupled with theirs by so flattering a notice from their worthy Chairman, and responded to so kindly, so cordially, and, as it appeared to him, so unanimously by the present respectable company. This testimony of their respect, he was quite sure would be as gratifying to his brother Magistrates as to himself. (Cheers.)

Mr. Holdsworth again rose to propose the health of a gentleman whose name he was sure they would receive with enthusiastic feeling; it was the name of an individual who deserved the thanks of every one for his kindness of disposition and untiring public spirit; it was no other than that of their worthy Chairman. (Great cheering.) They were aware that he had filled the office of constable, and for the able manner in which he had discharged the difficult and somewhat onerous duties of the office, he had earned the respect and thanks of his fellow townsmen. Whatever could be done by him to promote social comfort, and advance commercial prosperity, had been done by Mr. Barff; he had, therefore, the greatest pleasure in proposing his health. (Cheers,) and the toast was drunk with every demonstration of high respect and admiration.

The Chairman rose to return thanks amidst the renewed plaudits of

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the company. He must, he was sure, attribute to their kindness their estimate of the humble abilities he possessed. He could undertake to assure them, however, that such abilities as he had should at all times be devoted to forward the best interests of the town.

Mr. G. H. France then sang a song, "Ye Brethren of the Ancient Craft," the company joining in the enlivening chorus.

The Chairman gave the Deputy Provincial Grand Master and other Visitors, and thanks to them for their attendance.

Mr. Lee, of Leeds, returned thanks on behalf of himself and brother Masons, who had pride in being called upon to assist at the ceremony of laying the first stone of such a splendid building as it undoubtedly would be in the course of time. Their Tools taught great national lessons. The *Plumb* was the fair emblem of upright dealing. The *Level* taught them that, as Masons, they were all on a level one with another; and that they could meet on a level for the grandest and worthiest of purposes; he need only call their attention to the fact of the attendance to-day amongst them of the Noble Grand Master, who met with them, and acted with them for the best of purposes. Were they not then on a level? Some might say they were not, but he, as a Mason, said they were. Then as to the *Square*, it taught men to regulate their actions in life, to love justice, and to walk humbly. (Cheers.)

At the request of Mr. France, backed by the earnest call of the company, the Earl of Mexborough sang "Willie brew'd a peck o' Maut." The rich vein of humour introduced by his lordship into the drunken scene, described by Burns, called forth repeated bursts of hearty laughter.

The Vice Chairman proposed "the Countess of Mexborough."

Lord Mexborough returned thanks on behalf of his Countess.

The Chairman said that he had now to propose the health of a gentleman who filled the highest office in the town, George Green, Esq., their worthy constable, than whom no man had more the interests of the town at heart. (Cheers.)

George Green, Esq. replied amidst great cheering.

Lord Mexborough sang a comic song, to the great amusement of the company.

Lord Mexborough proposed "the Ladies." Drunk with three times three, and one cheer more. The ladies of the Chairman and constable were the subjects of separate toasts. The names of Mrs. J. Barff and Mrs. Green, were received with enthusiastic applause. Mr. Barff and Mr. Green returned thanks on their behalf.

Lord Mexborough, in a brief speech, took leave of the company. Three cheers and one cheer more were given on the noble Earl's departure.

After a few observations from the Chairman, in reference to the advantages likely to be derived by Wakefield from the Establishment of the Manchester and Leeds Railway, the chair was vacated, and the meeting broke up. We are sorry that a want of space has compelled us to abridge a few of the speeches delivered at this interesting festival.

West Riding of Yorkshire.—The annual meeting of the P.G.L. was held on Whit-Monday, in the Music Saloon, Wakefield, where a great number of the Brethren from the different Lodges in the Province assembled. The P.G. Master, the Earl of Mexborough in the Chair, who opened the Lodge with the usual ceremonies, in the most impressive manner. The Lodge examined several claims of distress on the Bene-

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volent Fund, and such sums of money were granted as the exigencies of the cases required. Brother Heselton, P.M. of the Lodge of Fidelity, 364, Leeds, and P.G.S., Warden of the Province, brought forward the subject of the new Institution for the relief of Aged Masons. He observed that he had not mentioned the subject to any Brother, and was not even prepared with a seconder, for he felt quite sure in a body of the nature of that he was addressing, its own merits would find the way to their hearts, and he anticipated a liberal grant for that excellent Institution. He was immediately seconded by the noble Chairman, in the true spirit of Masonry, and the sum of twenty guineas was voted on behalf of that desirable object.

Brother Carr, of Wakefield, having resigned the office D.P.G.M., his Lordship appointed Brother Lee, of 364, Leeds, to that office, which was announced amid the unanimous plaudits of the Brethren, who had long known Brother Lee as an accomplished Mason. Brother C. J. Branling, Esq., of Middelton Lodge, received the appointment of P.S.G. Warden, which gave great satisfaction to the Brethren. Indeed, in the choice of officers his Lordship evinced his usual judgment and discrimination, and gave universal satisfaction in the selection. At the conclusion of the business, the P.G.L. was closed in due form, and with solemn prayer. The Brethren afterwards sat down to an excellent dinner at the Bull Inn, when the Brethren finished this delightful meeting in that temperate enjoyment becoming Masons, and with that hilarity which the social talents and condescending manners of the noble Chairman always promotes amongst the Brethren. Several excellent songs were sung by the Brethren, and the whole was enlivened by a party of glee singers, engaged for the occasion from Leeds.

Nottingham.—The Commercial Lodge, No. 594, gave a grand banquet to the Provincial Grand Master, Col. Wildman, on the 10th of May. The Provincial Grand Officers, the Worshipful Master and Wardens of the Royal Sussex and the Newstead Lodges were also invited.

The Worshipful Master Brother D. B. Finn opened the Lodge in due form at three o'clock. P. M. The R. W. Prov. G. M. entered the Lodge in procession, attended by his Grand Officers and Visiting Brothers from several distant Lodges, and was received with Masonic honours.

The P.G.M. having taken the Chair, a report of the progress of the Lodge since his last visit was read by the Secretary, Brother W. H. Baker.

The P.G. Master having complimented the Brethren upon their efficiency and prosperty, initiated a candidate into the mysteries of Freemasonry, and performedthe ceremony in a most impressive and erudite manner. The Brethren then adjoined to the banquetting-room, where a most sumptuous repast awaited them. The healths of the "King, the patron of the Craft," "The Queen, the patroness of the Girls' School." "His Royal Highness the Duke of Sussex, Grand Master of England," were respectively given.

In proposing the next toast, the W. M. said, Brethren, we have done ourselves the honour of drinking the health of the Grand Master of England, but we of this province owe him a deep debt of gratitude, independent of his unwearied exertions for the good and well-being of the fraternity, that is, in appointing to preside over the interests of the Craft in this Province the individual we have the honour this day to entertain.

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The W.M. then passed a high and well merited eulogium upon the P.G.M., and drew a comparason between the state of Masonry at the time the P. G.M. received his appointment and the present. We need not say that it was most gratifying. The W.M. concluded by proposing the health of the G.P.M., Col. Wildman, which was drunk most warmly, and with all the honours.

The P.G.M. returned thanks in an eloquent speech, replete with true Masonic feeling, and concluded by proposing the health of the W.M.

The Worshipful Master acknowledged the compliment. Numerous toasts and speeches followed, illustrative of the antiquity of Freemasonry, its importance and general utility.

Br. J. M. B. Pigott, the D.P.G.M. for Nottingham, Br. Elvastone, the D.P.G.M. for Leicestershire, Br. E. Mammatt, the W.M. of the Tranhoe Lodge, Ashby-de-la-Zouch, Br. J. C. Williams, Br. Oldknow, Royal Sussex, and Br. Keys, Newstead Lodges, severally addressed the Lodge. The pleasure of the evening was much enhanced by several excellent songs. Br. Farmer, of the Newstead Lodge, particularly distinguished himself.

SIDMOUTH, *May 25th.*—FOUNDATION OF THE PIER AT THE NEW HARBOUR.—Lodge No. 109 was opened here on the evening of the 23rd, for the purpose of *raising* Bro. Price, the civil engineer to whose able superintendance the construction of the piers is entrusted; we were much pleased with the general accuracy of the working by the respected W. M. Bro. Thos. Hodge, and the singular propriety and solemnity with which it was administered; we rejoice in the abundance of materials for forming an admirable Lodge, and we doubt not that when a little more discipline is infused among the members generally, and a stern word or two to the outer and inner guard, but the Lodge will be of that character which all good Masons in conjunction with their excellent Master are desirous of seeing. At 4 o'clock on the morning of the memorable 24th, our slumbers were interrupted by *artists* of every description most *industriously* following their vocation from the important "big drummer" of the village band down to the triple bob major of the belfry. Although nature has been most prodigal in decorating the beautiful little retreat of Sidmouth, yet hundreds of willing and cheerful hands were at this hour busily displaying their taste with their loyalty, in forming glorious arches of laurel in many parts of the town, and wherever a flower could hold place, there did it lend its powerful aid to the manufacturer of mimic crowns, wreaths, and devices of every description; we were amazed as well as gratified at the number and most tasteful distribution of pretty flags, and we gave a shout on beholding the proud old British Union flaunting in careless majesty and might on the Tower. By 9 o'clock Sidmouth was "*full-dressed*"—carriage, boat, steamer, and yacht, successively added to the vast concourse of awaiting spectators of the coming procession and ceremonials. Among the yachts, we recognized "The Transit," belonging to Brother Kemp, first from witnessing the singular alacrity and discipline which marked all her movements, and next by a hearty "grip" from her hospitable owner. All the vessels were gaily dressed with numerous flags. The romantic and stately cliffs were thickly studded with a brilliant host of elegantly dressed ladies, and it is impossible to describe with any effect, the novel and imposing appearance of the whole on this most interesting occasion.

The weather joined in the general smile, and all seemed combined to render the day as auspicious as the most sanguine could anticipate. At

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high twelve the procession moved from the grounds of the Rev. W. Jenkyns.

Constables—A British Standard—The workmen employed on the Piers, Two and Two—The Engineer and Superintendant—A British Standard—The Band—The MASONIC BODY in regular Order:—Band—A British Standard—Shareholders of the Sidmouth Harbour, Two and Two, with ribbons on the left breast—The Harbour Committee, Juniors preceding with wands—A Sergeant of the S. D. Y. C.—A Russian Standard—A Sergeant of the S. D. Y. C.—Ladies attending the Embassy, in a carriage drawn by four superb grey horses—A Sergeant of the S. D. Y. C.—The Russian Embassy—A Sergeant of the S. D. Y. C.—Five Workmen, bearing the Trowel, Square, Level, Plumb-rule, and Gavel—A Standard—Constables. On arriving at the Piers, the Procession halted, and formed Two Lines facing inwards; the Five Workmen with the Tools led through the Lines, followed by the Embassy and the rest of the Procession in inverted order and arranged round the stones, on the Brethren being properly stationed, the choristers sung a Masonic hymn. The stone of the Eastern Pier was then laid with the usual Masonic solemnities by the R. W. D. P. G. M. in the name of Her Royal Highness the Princess Victoria, by proclamation of the Pro. Grand Director of Ceremonies. The stone of the Western Pier was laid at the same time by the Russian Embassy in the name of Her Imperial Highness the Grand Duchess Helena of Russia—The Bands playing God save the King. The guns on the cliffs, and Yachts in the offing firing Royal salutes, and "hurrahs" from thousands of English hearts hailing this first step toward the commercial prosperity of that part of Devonshire.

The procession returned in the same order in which it proceeded, along the beautiful and commodious Esplanade to the London Hotel. The Brethren appeared in full Masonic clothing, and we remarked by the jewels many of exalted rank. The absence of R. A. clothing was as usual much lamented by all parties; we confess we are at a perfect loss to justify its rigid exclusion, and it is generally hoped that before another order for its exclusion shall be promulgated, the ceremony of closing the 3rd degree may be recollected; as R. A. Masons we confess our jealousy of its non-appearance, fearing the circumstance may be misconstrued. Clerical Brethren wore their gowns with the hoods appertaining to their several degrees; and the military and naval Brethren appeared in regimentals and uniforms.

At 5 o'clock the company (about 170) sat down to dinner, under the Presidency of their highly respected neighbour and our valued Brother, Bro. Col. Tulford; Mr. Cornish ably assisting as Vice President. The Brethren in Masonic clothing sat at a table by themselves, headed by Bro. Carwithen and Bro. Huyshe acting in the West. We are not quite sure that this *semi-mixture* of Masonic observances in a large mixed company is altogether advisable, we overheard many expressing their desire since the usual Masonic rites must be dispensed with, that they could mix unrestrained with the gentlemen at the other tables, and when the D. P. G. M. at eight o'clock gave the signal toast for departure, we were quite sure that our impressions were right. Notwithstanding the awkwardness of this division, we smiled at Bro. White's indefatigable efforts for the "Old Mason's Asylum," and detected his celebrated snuff box insinuating itself among the Brethren, and we fervently hope that each Brother did honour to himself by paying for his "pinch."

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After the removal of the cloth,

The Chairman proposed, "The King and the Craft." He united them in compliment to the Brethren present who had assisted them on that day—(Cheers.)

"God save the King," sung by the whole company.

The Chairman proposed the health of the first lady in the land, and may she long live to set so good an example to our wives and daughters. "The Queen"—(Cheers.)

The Chairman said the next toast he should propose to them would be that peculiarly adapted to the occasion. This day was remarkable as being the birth-day of the heiress apparent to the throne of these realms. In all parts of the country there would be numerous meetings to celebrate it. In none were hearts beating with more love and affection for the amiable princess than in that town—(Cheers.) It is acknowledged by all that she is both amiable and highly accomplished, and it may be permitted to us to hope that she will meet with a husband worthy of her virtues, and who will be received with kindness and affection by the people of this country—(Cheers.) Whenever called to fill the throne of these realms, let us hope that she may choose such counsellors as will support the principles that placed her family upon the throne,—(drunk with three times three and one cheer more.)

Air—From the Victoria Quadrilles.

The Chairman next proposed the health of an illustrious lady who had endeared herself to all of them, "Her imperial Highness the Grand Duchess Helena of Russia"—(Cheers.)

Sir W. Tonkin returned thanks for the compliment paid to his honored mistress. She had shown her preference for their town by making it the place of her residence, and this he hoped would set an example to royalty—(Cheers.) They had shown their sense of her virtues, her beauty, her amiability, by selecting her for the honor of receiving the dedication of one pier of their future harbour. He was happy that there was by his side an officer in the Russian Embassy who could bear testimony to her of the enthusiasm with which her health had been received by them—(Cheers.) He could say that no one was more beloved by his people than the Emperor of Russia, and in that love the Grand Duchess shared. He congratulated them on the commencement of their harbour and he hoped it would be brought to a happy conclusion. He felt proud that the Russian Government had deputed him, or rather his wife, to perform the honourable duty of laying the pier, and he trusted that the time would come when it would be crowded with vessels, distributing their wealth to every part of the surrounding country. Such a building must be beneficial to them and all their neighbourhood—(Cheers.)

The Chairman proposed "the Army and Navy."

Captain Hodges returned thanks on the part of both services in which he had served. They had ever been the defenders of their country againt foreign foes, and he trusted they would never be required to act but against the common enemy.

Air—"Hearts of Oak," sung by the company.

The chairman proposed a toast nearly connected with their interests. He had always thought that a harbour was much wanted. Sidmouth was at present difficult of approach both by sea and land. But by their proposed harbour one difficulty would be overcome, and the other would soon follow—(hear.) With the toast of "Success to that great undertaking,"

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he would couple the name of the skilful engineer Mr. Price, who would no doubt relate to them some interesting circumstances connected with it—(cheers.)

Air—"Health and long life to our King."

Mr. Price, returned thanks. Having acknowledged their kindness, he said it would be expected for him to say something with respect to the harbour. The formation of a harbour on an exposed coast like that of Sidmouth must be viewed by every philanthropist as a subject of peculiar interest. He was happy to state his firm conviction that the harbour would be constructed at an expense not greater than is commensurate with its object and within the revenue which may be reasonably expected even from the town and neighbourhood of Sidmouth alone—(Cheers.) It was fortunate for Sidmouth that it possessed a scite where nature had already done more than half our work, the half-tide rocks to the Westward of the town have given us the solid base for our pier, we require only to excavate the central space, and the materials will be employed in forming the pier and breakwater, being cased with the large and more solid masses of stone which are found in abundance beneath the cliffs to the Eastward of the town. For this purpose a tunnel has been driven through the base of the cliff and a railway is in a course of construction, by means of which, these loose rocks which lie ready for our use, quarried by the hand of nature, will be brought down to the work at a comparatively trifling expense. He was convinced that a railway must and would be formed from this harbour to Honiton, he had examined the country and found it perfectly practicable to carry a line on almost a dead level—(Cheers.) If this were once accomplished Sidmouth would confer on all that district the blessing of cheap fuel. Coals cost at present, 35s. per ton, delivered at Honiton: if the harbour and railway were completed they would seldom exceed 25s. per ton; for these reasons he considered the harbour of Sidmouth would become also the harbour of Honiton—(Loud cheers).

The Chairman proposed the healths of the Brethren present—(cheers.)

Dr. Carwithen D.P.G.M. said that the Brethren seldom appeared before the public, but whenever they were asked to do so, to forward the work of benevolence and public good, they did not hesitate. He trusted he should not be trespassing by proposing a toast which included the best portion of society, he meant the ladies—(Loud applause.) They had seemed well pleased with the Masonic tune just then played to them by the band, it is called "the Entered Apprentice," the last verse runs:—

> No man can more the ladies adore,
> Than a Free and Accepted Mason.

The ladies were the greatest ornaments and supporters of the principles of Freemasonry. Where was charity so abounding as with them? Who that has laid his head upon the pillow of sickness has not found the hand of a wife, or a daughter, the kindest and most unwearied attendant—(cheers.) Their natures are not so rapt and selfish as ours, they walk through a less stormy path of life, and who, whether Mason or man, would not lift his hand in their defence and his voice in their praise?—(cheers.) He called on them to drink a bumper to the "Ladies of Sidmouth."

Air—"Here's a health to all good lasses," sung by the company.

The Chairman said that they were much indebted to the unpaid

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magistracy of this country. Some people doubted whether much good was done by them, but when it was remembered how cheaply the law was administered by them he thought they must be beneficial—(Hear, hear.) He said this to introduce as a toast the healths of the gentlemen who act in Petty Sessions at Sidmouth—(cheers.)

— Lee Esq. returned thanks. He had the honour of having been for twenty years a magistrate of that Town. As far as Sidmouth was concerned, his office was almost a sinecure, but when incendiarism prevailed and he found it necessary to ask the aid of the inhabitants, they rallied round him in a manner which checked it in its bud—(cheers.) His friend the Chairman was an old inhabitant of the county and a descendant from one of its most ancient families. Whenever he (Mr. L.) entered the Castle at Exeter he found Colonel Fulford actively engaged in his duties and devoting himself to the interests of the county. He proposed the health of Colonel Fulford—(cheers.)

Dr. Carwithen added a few words as a Mason. The gallant Colonel had recently joined their ranks and he must say that he would rather see one old Mason join than ten new ones, for they could have no object of curiosity. The company of the great and good was always desirable. The deserved compliments that had been paid to him must be the more gratifying because coming from one with whom he differed in politics. In him the principles of Masonry are carried into practice, and if honesty and integrity exhalted the character of any man, that man was Colonel Fulford—(cheers.)

Colonel Fulford briefly returned thanks. He felt a deep interest in the welfare of the neighbourhood. He proposed the health of "the Lord of the Manor."

Mr. Leicester, as his Steward, returned thanks.

The Chairman proposed, "The Russian Embassy, and thanks to them for the part they had taken in the proceedings of the day." As Russian Consul in this and other places on that coast, he could assure them that he should always endeavour to protect and advance the interests of commerce. The Engineer, with his usual modesty, did not state all the advantages which would be derived from the harbour. There were other commodities besides coal. He hoped that the undertaking begun under such auspices would prosper. He begged to propose "the health of the Committee of Management, with thanks to them for their exertions."

— Cornish, Esq. said that though Sir W. Tonkin had spoken in high terms of the Duchess Helena it was not more than she deserved. When she departed she sent for him (Mr. C.) and gave him fifty pounds to distribute among the poor, which he had done with the assistance of their respected vicar, and it was divided among the poor and distressed of the place, relieving much misery.

Mr. Gutteris returned thanks on the part of the Committee.

The Chairman, with a high eulogium, proposed the health of their vicar, the Rev. W. Jenkyns, which was received with shouts of applause that lasted several minutes.

The Rev. Gentleman, who seemed much affected by the warm reception, said that his feelings would not suffer him to say more than that from his heart he thanked them, and resumed his seat amidst immense applause.

Dr. Carwithen D.P.G.M. said that the time for parting having arrived he could not quit without proposing a toast usual on such occasions. They

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have seen assembled there, under the banners of Masonry, many persons enjoying the comforts and luxuries of life. But there were persons also connected with them, as well as the great, the wealthy, and the powerful,—some, who among the multitudes of Masons in all parts of the popular world, were reduced to the extreme of misery and want. While Masons were grateful to the Grand Architect of the Universe for the blessings they enjoyed, they did not forget the poor, and therefore it was customary to give as their concluding toast, to be drunk in solemn silence, "All our Brethren, however distressed or suffering, in any spot upon the face of the habitable globe."

The company then separated. Mr. Gyngell exhibited a grand display of fireworks in the evening, and so closed the day, which will long be remembered in Sidmouth.

EXETER.—The Aged Masons' Asylum engrossed much of our attention, but at present we have only good wishes to offer, which must pass as current coin until we can in some degree approach the noble example of the Taunton Lodge. Next season it is hoped that at least an annual subscription will be sent as an earnest of our sincerity. We must not be the last in the race of charity. One cause of our present inability may be pleaded in the arrangements making to meet in a hall of our own, instead of assembling at a public hotel, for reasons that may be well understood. This once effected, Masonry in the Province of Devon will assume its proper position; we shall be enabled to work out its principles far beyond our own present sphere of action. As it is, we are improving very materially, in discipline, in practice, as also in numbers and respectability.

The Brethren of St. George's Lodge, in this city, celebrated their annual festival on April 24, by dining together at Street's Royal Clarence Hotel. Among the visitors were several Brethren from Tiverton, Sidmouth, and other Lodges.

TAUNTON.—R. A. MASONRY.—A strong muster of Companions assembled at the Chapter of Sincerity in this town on Thursday, for the purpose of installing the Principals Elect, (Companions Warre, Leigh, and Crotch) and such *Past* Chiefs as were qualified. We wish that every Mason, nay every man, could have witnessed the impressive ceremonies of the day; the conclave was opened after the ancient manner, by the M.E. Companions, Elton, Huyshe, and Cave; although we had heard much commendation of the peculiar proficiency of those distinguished Masons in the "mystic science," we confess we were not prepared to admire the singular combination of profound research, extraordinary memory, and absorbing solemnity with which the protracted and trying work appointed for them was completed; many *Past* Chiefs were duly and ceremoniously inducted into the suitable secrets of their stations—an exaltation of a candidate, and the unanimous election of Companion Crucefix, as an honorary member, concluded the labours of the Chapter.

We regret that our space will not permit us to do faint justice to the continuous eloquence which followed the banquet, particularly a heart-stirring appeal in behalf of that illustrious effort of Masonry, "The Asylum for the Aged Mason," by Brother Huyshe, a name immortalised in this town, by the lasting monument which the truly Masonic ancestor of *this distinguished Brother* has raised in ample proof of the charity which alike animated the Huyshe of 1615, as it now does his worthy

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descendant. We rejoiced to find Brother White's well-known *snuff-box* (*Remember the old Mason at a pinch*) in great requisition; the gratifying product of its tour round the table was suitably acknowledged by that Brother, who took the opportunity of making known the benevolent intention of Brother Davis to give up the profits of one night's performance at the theatre at any early period, to "The Asylum."

Many other circumstances were developed by Brother Elton, doing considerable honour to the heart and feelings of Brother Davis, and fully attesting his Masonic principles. Brother White also announced that he had undertaken with considerable pleasure *another collectorship*, that of contributions to a *Masonic Testimonial* of esteem, which it is intended to present to the most worthy R.W.D.P.G.M. Brother Charles Maddison, whose health he proposed with some gratifying prefatory remarks that were ably corroborated by Brother Grafton.—*April* 6.

TO THE EDITOR OF THE TAUNTON COURIER.

Dear Sir,—Despite any ungallant suspicion of undue female curiosity, I must tell you that I overheard a conversation between two mystic Brethren at the theatre on Friday, from which I could gather that another Mason's night was to take place before the month was out, and that "Brother" Davis would give up the proceeds to the support of some "Masonic Asylum;" this is very kind, and ought to be very generally responded to. I recollect being present at the theatre of a considerable town eastward of this, when the profits were also to be awarded to some charity; it was announced that the Masons would appear in their Masonic dress, &c.; the consequence was, that the box-list or plan rose from "*much rain*," to "*set fair*,"—every seat was occupied, and the proceeds were augmented by this announcement at least three fold. I shall not readily forget the novel and elegant appearance of the House on that occasion, and do confess a desire to witness so gratifying a sight once again. Thus then were the "Brethren" gratified; first, in *trebling* the funds, and next by the satisfaction of having pleased the "Sisterhood," who are *barbarously* forbidden from witnessing a "full-dress assemblage of Masons on any *regular* occasion.

I cannot know any reason that may prevent this indulgence to their brethren and sisters who are unenlightened; indeed, I am afraid it must be ill-natured not to do so. I merely entrust these hints to you, and do certainly venture to hope that I may be enabled to double mine and my friends' exertions to "make a house," in this, I hope, innocent expectation; and am, dear Editor,

Your's gratefully,
A MASON'S SISTER.

[Sculptors, poets, and painters, have always assigned to Charity a female personification; no doubt, to show that in virtuous hearts its loveliness is irresistible. The full force of our kind Sister's appeal will, accordingly, it is hoped, be acknowledged on the forthcoming occasion, and then the ladies may fairly dispute, if not insist on, the pre-eminence of the attraction in filling the theatre, between their own "bright eyes," and the mystic decorations of a Mason's clothing.—ED. *T.C.*]

BRISTOL.—On the 24th of *April*, was held, at the superb hall in Bridge-street, an *Encampment of Baldwyn, time immemorial*, under the

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commandery of Companion George Wallis. The Conclave, which was numerously and most respectably attended, being opened in due form, agreeably to the ancient ceremonies, the Baton was placed in the hands of Companion Husenbeth. The worthy Superintendent then commenced a dissertation upon the meaning, intent, and use of the several Orders, showing how and in what manner they were connected with Craft Masonry, and their value even in the present day, when of course they are shadows only of that which was in its zenith a most splendid and highly useful reality. The approbation of the assembled Brethren was exemplified by the clashing of swords upon their shields, after the usage of the Crusaders. The following Companions were then chosen unanimously to the several commanderies:—Richard Smith, George Wallis, F. C. Husenbeth, Robert Mercer, and Henry Goldwyer. Companion Richard Smith was also nominated Assistant Grand Superintendent. Votes of thanks were next awarded to the past officers generally, and arrangements made for the regular holding encampments in future. In point of costume and appointments, the one in Bristol is, by general consent, considered to be the most splendid Encampment in the kingdom.

The history of these orders is most interesting. There are only four original Encampments in England: these are at Bristol, London, Bath, and York. In Scotland there is only one, that is the Sir Knights of Kilwinning. They are termed "Encampments of Baldwin, time immemorial," or, "time out of mind." The meaning is, that they were coeval with the return of our Richard the First from the Holy Land, 1195. Of all these Orders, the Templars were the most numerous and the richest. In this Brotherhood of Jerusalem is merged the Sir Knights of Palestine, Rhodes, and Malta. They domiciled in great abundance on the east side of old Bristol Bridge, where they possessed all the lands which we now call Temple and Saint Thomas-street, the Great Gardens, and so forth. Their munificence and piety bequeathed to us Temple Church. The citizens of Bristol once trembled at their power, and several frightful encounters took place in High-street between the burghers and these fierce men, who

> "Carved at the meal
> With gloves of steel,
> And drank the red wine through the helmet barr'd,"

As may be seen in Seyer's History of Bristol; but the feudal times are at an end.

BATH.—HER ROYAL HIGHNESS THE PRINCESS VICTORIA.—The Freemasons of Bath, although not permitted to assist in laying the Foundation Stone of the Column to be erected to celebrate the day on which H.R.H. the Princess Victoria attained her legal majority, the Brethren of the Royal Cumberland Lodge were determined that the day of rejoicing should not pass without some demonstration of respect to the daughter of their late illustrious and distinguished Brother, the Duke of Kent. At five o'clock, about thirty of the Brethren, including visitors from the Lodge of Honour, met at the Castle Hotel, and sat down to banquet. The W.M. in the Chair. The cloth having been removed, the W.M. gave the usual Masonic Toasts,—"The King and the Craft,"—"The Queen,"—"The Princess Victoria, and may she follow the example of her illustrious ancestors, by extending her patronage to the benevolent

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institutions of the Fraternity,"—"The Grand Masters of England and Ireland,"—"The P. G. Masters of Somerset, Wilts, Gloucester, and Devonshire." After many other toasts had been drunk, the Brethren separated at an early hour, much gratified. The harmony and pleasure of the evening was greatly enhanced by the introduction of some beautiful glees and songs, which were sung with great taste by Brothers Manners, Wodderspoon, Temple, and Keeling, members of the R.C. Lodge.

READING.—GRAND PROVINCIAL MASONIC MEETING.—On Friday, the 12th of May, John Ramsbottom, Esq., *M.P.*, Provincial Grand Master of the County of Berks, opened his first Provincial Meeting of the Craft in the Masonic Hall in the Forbury, when he proceeded to invest his Grand Officers for the year ensuing, as follows:—Rev. J. Benwell, G.C.; W. Montagu, Esq., D.P.G.M.; Capt. J. Ramsbottom, S.G.W.; Capt. S. Ramsbottom, J.G.W.; Dr. Woodhouse, G.S.D.; Thos. Heathcock, Esq., G.J.D.; W. Baker, G.S.; C. F. Palmer, G.S B.; H. L. Taylor, G. Pursuivant; and W. Readett, Esq., Master of the Ceremonies. A large number of the Craft were present, being ever anxious to testify their respect to their Provincial Grand Master, who, after an excellent address to each of the Brethren on their being invested to office, closed the Grand Lodge according to ancient custom. The Brethren then adjourned to the George Inn, where an excellent dinner was provided by Mrs. Mason, which consisted of every delicacy of the season.

The following toasts were drunk with Masonic honours:—"The King, G.P. of the Order,"—"H. R. H. the Duke of Sussex, G.M."—"Lord John Churchill, P.G.M.,"—"Lord Dundas, D.G.M.,"—"W. Montagu, Esq., D.P.G.M.,"—"The W.M. and Brethren of Lodge 597."

Brother Burckhardt, on proposing the health of the P.G.M., in a most eloquent speech, enlarged on his private and public character, as well as great energy in the cause of Masonry; and, in conclusion, said, he should take the liberty of changing a few words of those impressive lines of our favourite poet, Goldsmith, and be allowed to say, that the worthy individual, our P.G.M., belongs to that class which he begged to describe as—

> "A bold commoner—a nation's pride,
> Which once destroy'd, ne'er can be supplied!"

The Provincial Grand Master returned thanks, and highly complimented the Brethren of the Reading Lodge, whose speech we regret our space will not allow us to give at length, as well as those of Brother Barnett, and many other of the Brethren, who enlarged on the beauties and excellencies of the Order. The Brethren separated at ten o'clock, highly gratified with the proceedings of the day.

SCOTLAND.

EDINBURGH,—*March 22nd.*—The Royal Arch Chapter, No. 1, celebrated the festival of the Vernal Equinox in the Royal Exchange Coffee Room. The M.E.Z. in the chair, supported by Grand Principal Sir Patrick Walker, Past Principal Archibald Marshall, Major Deuchar, and a number of other excellent Companions.

The Most Worshipful the Grand Master-Mason of Scotland visited

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in form the Lodge Canongate Kilwinning, Edinburgh. An elegant entertainment was prepared for the occasion, and the lower end of St. John's Chapel was decorated with devices in coloured lamps. The Hall, indeed had a most gay and gorgeous aspect. These, of course, were but the external features of the occasion; of its internal and Masonic characteristics we shall shortly say, that the proceedings of the night justified all that was to be expected from the visitation of so distinguished a Mason to so distinguished a Lodge.

There can be no doubt that the exertions of the noble Master in visiting personally the Lodges under his eye, must prove of the most essential service, and that, were his excellent example followed by the Provincial Grand Masters, as it ought to be, infinitely greater spirit would be infused throughout the country, and more enlarged and enlightened views instilled into the minds of the members.

The Celtic Lodge of Edinburgh and Leith held a festive meeting, at which above sixty of the Brotherhood were present; deputations from the Canongate Kilwinning, and other Lodges attending.

March 31.—The members of the Lodge Edinburgh St. David dined together in Waterloo-place, the R.W.M., Sir Patrick Walker, in the chair, supported by a respectable assemblage of the Fraternity. The evening was spent with harmony and hilarity. The late "Great Unknown" was initiated in this Lodge.

April 26.—The Lodge Canongate Kilwinning closed its campaign for the season, the Substitute Master in the chair, supported by Brothers Captain Macan, Dr. Burnes, Captain M'Kenzie, Lieutenant Deans, W. Pringle, A. Marshall, and other present and past office bearers; Brothers H. Haggart and Blair officiating in the absence of the regular Wardens of the Lodge. A very numerous deputation from the Lodge Roman Eagle attended; and the Brethren having adjourned from labour to refreshment, the evening passed in the greatest social and Masonic enjoyment.

The Lodge of St Andrew, which, we understood, has lately revived considerably, after struggling with some intestine divisions, also held a festival in finishing the winter session. From about this period till summer, St. John's Day, there is a general cessation of work in the Lodges.

DINNER AND PRESENTATION OF PLATE TO DR. BURNES, K.H., PROVINCIAL GRAND MASTER FOR WESTERN INDIA.

April 27.—Originating in the warm and welcome proposals of the Most Worshipful Lord Ramsay, and Admiral Sir David Milne, a splendid entertainment was given at Edinburgh to Dr. James Burnes, on the occasion of his approaching departure for India, at which the *elite* of the Masonic Fraternity attended. The chair was taken by Lord Ramsay, Br. Deans acting as Croupier. After the cloth was removed, and the health of the King and the Royal Family had been given, the noble President rose and addressed Dr. Burnes, in the name of his friends, in a complimentary manner, informing him that the object for which they were that evening met, was to present him with a memorial of their regard and esteem for him as a gentleman and a Mason. The token to which his lordship alluded, was a splendid silver vase, after the model of the celebrated Warwick vase, exquisitely chased and adorned with Masonic and chivalric insignia; with the following inscription on the pedestal.

"Presented to the Chevalier James Burnes, *D.C.L. F.R.S.*, Knight

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of the Royal Order of the Guelphs of Hanover, and Right Worshipful Provincial Grand Master for the Western Provinces of British India, by his Masonic friends in Scotland, to mark their regard and esteem for him as a gentleman, and the high sense they entertain of his zeal and successful exertions in the cause of Freemasonry.—Edinburgh, 27th April, 1837."

The cup was the work of Messrs. Widdowson and Veale, Strand, London, and does them infinite credit.

Dr. Burnes appeared deeply affected by this mark of Fraternal friendship and regard. He expressed himself as being unworthy of so great a reward, but he accepted it in the affectionate spirit in which it had been proffered, and would hand it down as a proud memorial to his children, on whom he would impress its history, and his Brethren's kindness. (Two interesting boys of Dr. Burnes', Masters George, and Fitz James, Holmes, so named after their late Grand Father, General Sir George Holmes, K.C.B., were present at the moment, having been pleasingly introduced after dinner.) I am sure, said the warm-hearted Brother and distinguished guest, that even my kind and too partial friends present, can scarcely wish or conceive me placed in a more proud or enviable state of feeling than that to which they themselves have now elevated me; and I must possess a heart dead to every generous emotion, if it is not overpowered by the occurrences of this day. What feelings, indeed, must be mine if they are not deeply affected by the events of the last three years, brought this evening to such a termination? Scarcely has that period elapsed since I appeared amongst you a nameless wanderer. So loose had become the ties to my native country that I had quitted India with deep regret, aggravated by a separation from my friends and Brother Officers there, and heightened by all the doubt and dread which naturally beset a stranger in entering upon a new and untried sphere. What is my situation now? Enjoying an ample share of public consideration—secure in the regard and esteem (to use the words of that inscription) of many of the most distinguished individua's in my own station of life—in terms of close intimacy with some of the most illustrious of the land, whether for their high birth and splendid talents, mighty services to the state, pre-eminent professional attainments, or an elevated tone of gentlemanly character—favoured by the branch of the government under which I serve, and honoured even by Majesty itself. I stand amidst you, to close my career, with but one feeling to cloud my exultation,—sorrow, that I may not remain longer with you, and that, in all probability for a term of years, this will be the last occasion on which we shall all meet together. Even this painful reflection, however, is soothed by the confident hope that I may yet return amongst you; and although I shall then be an older man, yet my heart will be cold indeed, if it does not warm at the sight of you, and the remembrance of this board.

But what has been the magic spell which has secured this success? what the presiding star over my destiny to which I am to attribute so much unexpected preferment? My friends! I owe all to the feelings which actuate you this night. It is the kindness of you, and such as you, that has carried me on in the path of honour, and which has given an impulse to my fortunes that may yet lead me to an eminence which you will not regret having aided me to attain. It is you also who have stimulated my exertions, now so splendidly requited, in the cause of Masonry; that bond between us which shall knit us firmly together, though seas between us roll. Confident in the excellence of that glorious

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Institution, and experienced in its advantages, I have, with your aid endeavoured to give a popularity and charm to its character and observances among the higher classes of society, where, perhaps, they had not retained the credit they deserve; but in this, as in every other noble pursuit, I may exclaim with the latin poet, "labor ipsè voluptas," the delight has fully repaid the exertion; and besides feeling highly obligated to Masonry on other grounds, I owe it a deep debt of gratitude for having brought me into near and intimate connexion with many excellent individuals, whose friendship will, I trust, only end with my life.

I can with truth assure you, my Brethren, that your magnificent memento shall ever be the brightest ornament of my board, the highest pride of my heart. My children, young as they are, are present to witness the gratitude I express, and the pledge I make at the proudest moment of my life, that it shall ever be esteemed in my family as the choicest and most valued gift. They are here also, that should their father never return to them, he may at least remain impressed upon their memory, in association with this splendid token of your affection; bearing with it the important lesson that, to those who earn the favour of good and honourable men, the passage through life is little short of happiness, the road to distinction almost without difficulty. My friends! I can never express my gratitude for your present, which, valuable as it is in every point of view, will be especially so to me from the moral influence which it must produce in my favour whenever it is seen; nor may it be imagined that the overflowing heart need have recourse to poetry on an occasion like the present, yet I entreat you to take my concluding, but lasting and fervent sentiment in the words of my kinsman, and one and all of you believe, that though

"The bridegroom may forget the bride
Was made his wedded wife yestreen,
The monarch may forget the crown
That on his head an hour hath been;
The mother may forget the babe
That smiled so sweetly on her knee,—
Yet I'll remember you my friends,
And all that ye have done for me."

The effect of this eloquent and impressive speech will not soon be effaced from the remembrance of those who heard it. It was alike creditable to the head and to the heart of him who delivered it.

Many interesting toasts and speeches were given during the course of the evening, and various compliments paid to Dr. Burnes in his official Masonic capacity.

Lord Ramsay, although one of the Committee, deemed it his duty, as President at the Banquet, to propose the healths of the Committee of Management for the plate and festival, and many thanks to them for their exertions.

The Committee consisted of the noble lord himself, Sir D. Milne, *K.C.B.*, and G.M. of the Templars in Scotland, Sir Patrick Walker, Grand Warden, Sir George Ballingall, Grand Deacon of G. L., Alexander M'Neill, Advocate, Master of Lodge Canongate Kilwinning, Captain Macan, Prov. G.W., for Linlithgowshire, W. A. Lawrie, *W.S.* Grand Secretary, James Jardine, *W.S.* Substitute Master of Lodge Canongate Kilwinning,—W. Stewart, of Glenormiston, Grand Standard Bearer of the Temple,—John Wilson, Advocate, Grand Chancellor of ditto,—

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Edward M'Millan, S.S.C., Grand Treasurer ditto, and Lieutenant Deans, Grand Secretary to the Conclave.

John Leslie, Esq., Honorary Secretary and Treasurer to the Committee, returned thanks, and said, that, as the subscriptions were quite of a private nature, and perfectly unsolicited, his duties had been very pleasant.

Seldom, or never indeed, have so many social ingredients, gastronomic and intellectual, been conjoined to form a perfect fête. It was almost too good to last long; and yet it did last long, for upon Lord Ramsay vacating the chair, it was so excellently filled by Mr. Stewart, of Glenormiston, that the party did not separate till a somewhat late, or, perhaps, rather early, hour, personally trusting that they might one day all meet again to hail the return from the East of their esteemed guest.

Among the military and civilians present were Major Deuchar, Grand Turcopolier of the Templars,—Captain D. Campbell,—Lieutenant Wentworth, *R.N.*,—Mr. John Miller, advocate, Mr. W. Pringle,—Mr. Maitland, Grand Clerk, &c. &c. Apologies for absence were sent by the following Gentlemen, who had all cordially joined in the tribute to Dr. Burnes. Mr. M'Kenzie, of Portmore, Senior Grand Warden of Scotland,—Sir R. M'Donald Seton, Bart., Prov. Grand Master for Stirlingshire,—Mr. Ivory, Sheriff of Bute,—Mr. G. Douglass, of Tillywhillie, Sheriff of Kincardine,—Mr. Robert Blackwood, Senior Warden of Canongate Kilwinning Lodge,—Mr. Hunter, of Blackness, Master of Dundee Operative Lodge,—Mr. Graham, of Leitchtown, Master of Edinburgh Mary's Chapel,—Mr. Hamilton of Bangour Prov. Grand Warden for Haddingtonshire,—Captain Livingston,—Mr. Douglas Sandford, Advocate, &c. &c. Altogether a more gratifying scene was probably never witnessed, and it is difficult to say which were most delighted (mingled as the occasion was with the thought of parting) they who had met to do honor to their common friend and Brother, or he who was the object of their unfeigned feelings of regard.

The conduct and bearing of Dr. Burnes, on this interesting occasion, enhanced, if possible, their respect and good-will towards him as a gentleman and a Mason; and his warm and grateful acknowledgments to the Earl of Dalhousie in particular, to whom he had been under the special obligation of having been personally brought to the notice of the King, were such as to evince the excellence of his disposition, and the justness of his judgment and views.

In conclusion, whatever be the difficulties and obstacles to be encountered, none certainly is more capable, by his due appreciation of their utility, to effect in the East the perception and practice of Masonic principles, than the enlightened Provincial Grand Master for Western India, who is about to proceed on his noble mission.

May 12.—It gives us the greatest pleasure to state, that there is every prospect of a Masonic Charity School being immediately established in the capital of Scotland. Brother Laurie, the Grand Secretary, with whom this has always been a favourite object, is using every effort to effect its accomplishment.

St. Clair of Rosslyn.—In the "Chronicles" of the Canongate Kilwinning Lodge the following entry occurs, of date 18th May, 1736:—"The Lodge having occasionally met, admitted William St. Clair of Rosline, Esq., a Brother of the ancient and honourable fraternity of Freemasons; he paying into the box as usual." (Signed by George

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Frazer, Master). St. Clair appears to have visited his mother-Lodge no less than eight times within the year after his formal election and induction as Grand Master. Although there was no official poet laureate at the period of his death in 1778, yet there was not wanting some piously-inspired pen to celebrate his worth in verse, as the following lines do testify, composed and chaunted at the funeral Grand Lodge which met upon the mournful occasion.

Frail man! how like the meteor's blaze,
How evanescent are thy rays:
Protracted to its longest date
How short the time indulged by fate!
No force death's potent arm can brave;
Nor wisdom's self elude the grave.
Where'er our various journies tend,
To this we soon or late descend.
Thither from mortal eyes retired,
Though oft beheld and still admired,
Sinclair to dust its claims resigns,
And in sublimer regions reigns.
Let us whom ties fraternal bind
Beyond the rest of human kind,
Like Sinclair live, like Sinclair die—
Then join the Eternal Lodge on high.

It is flattering to know, that the laureate wreath which the Grand Lodge has lately so appropriately bestowed, is not unappreciated by its wearer. No one, certainly, among the sons of Scottish song, is better entitled to "bear the bell away." Brother Gilfillan's fame has long been spread abroad throughout the triple kingdoms; and the publication recently of a volume of his choicest songs and poems has fully confirmed his claim to be considered as one of Scotland's favourite bards. Hath not the plaid of the Ettrick Shepherd fallen upon him?

Among the living names of note on the roll of the Canongate Kilwinning, is that of the Right Hon. Charles Hope, Lord President of the Supreme Court of Session, who was initiated many years ago in that ancient Lodge.

Legal decision affecting Lodges.—In July, 1810, the Court of Session of Scotland pronounced judgment in certain actions, respecting properties, which had been raised between the Masters and other Office-bearers of the Lodge Canongate Kilwinning, and several other Lodges in Edinburgh, and some persons who had formerly been themselves members of these Lodges, but had been expelled by a sentence of the Grand Lodge. As the applications had been made by the Office-bearers for themselves and the other legal members, the court considered that Mason Lodges, not being corporate bodies, could not sue by their Office-bearers; and descerned accordingly.

Public monuments are about to be erected in different parts of the "north countrie," to the memory of the late Duke of Gordon. That excellent nobleman, distinguished alike in the tented field and at the festive board, presided as Grand Master Mason in the years 1792-3. He was better known under the title of Marquis of Huntly—a name dear to every Highland heart.

May 23.—At a meeting of the Supreme R. A. Chapter of Scotland, held at the Hopetoun Rooms, present Comps. Capt. Boswell, *R.N.*, Sir

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D. Milne, Dr. Burnes, *K.H.*, Gen. Wright, Capt. Sinclair, *R.N.*, Stewart of Glenormiston, &c. &c. Dr. Burnes, *K.H.* was unanimously appointed M.E.Z. for Western India.

The first Provincial Grand Master over the Indies was Colonel J. Young, appointed by the Grand Lodge of Scotland in 1757.

The Provincial Grand Master for Canada and Nova Scotia, under the Scottish Constitution, visited this country lately, but we have not heard that he brought over any favourable reports regarding the state of Masonry in that colony.

The suburb denominated the Canongate, where the Lodge Canongate Kilwinning was by its last Kilwinning charter constituted to be held, derives its name from an establishment of religious *Canons* anciently existing there, and not from the military term *Cannon*, as some have supposed.

Wardens appear in former times to have fulfilled the functions, and, in fact, constituted the office and dignity of Provincial Grand Masters. Thus, in the appointment of a Warden for Aberdeenshire, by James the Sixth, that officer was commissioned to exercise rule over all the subordinate Lodges in his province.

JEDBURG, *March* 21.—PRESENTATION TO PROVOST RUTHERFURD, P.M. OF THE ST. ANDREW'S LODGE.—The workmen in the employ of this gentleman met in the Spread Eagle Assembly Room, and presented him with a handsome silver tankard, in token of their respect and esteem for his private character, on the occasion of his marriage. The piece of plate bore the following inscription, neatly engraved:—"Presented to John Rutherfurd, Esq., Provost of Jedburg, on his marriage eve, by his workers, as a mark of their esteem. March 21, 1837."—On the following evening Mr. Rutherfurd gave all the persons employed by him a handsome entertainment in the Spread Eagle Inn, which went off with great glee.

DUNSE.—The Dunse Lodge of Freemasons met on Thursday, the 16th March, to celebrate the hundred and eleventh anniversary of the Lodge. Before entering on the festivities of the evening, the Brethren were arranged in order of procession, and perambulated the principal streets of the town. The procession was brilliantly lighted with torches, and a great assembly turned out to see the pageant. Mr. A. Grinlaw's brass band played on the occasion.

ELGIN.—The Kilmolymock Lodge of Operative Masons have held several special meetings for the purpose of effecting their final dissolution as a benefit society.

WICK.—The Masonic Lodge of Wick has dissolved the benefit society connected with it, the Brethren continuing their usual operations as Masons.

IRVINE.—On Monday week, 8th. May, the foundation stone of Fullarton Church, at half-way of Irvine, was laid with Masonic honours, by George Johnston, Esq. of Redburn, Most Worshipful Grand Master of the ancient Mother Lodge of Kilwinning, and as such Provincial Grand Master of Ayrshire, in presence of the Brethren of Mother Kilwinning and of several other Lodges of the county, the Magistrates and Council of Irvine, and a number of gentlemen of the town and neighbourhood.

CARNOUSTIE, *May 24th.*—OPENING OF ROYAL VICTORIA RAILWAY.—The opening of this Railway took place under most auspicious circum-

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stances, the weather being uncommonly fine, and the concourse of people not being under eight to nine thousand, scattered at intervals along the line; but the principal focus of attraction was the spot where the foundation stone of the Royal Victoria Depot and Town was to be laid, situated on the beautiful plains, or downs, which run along the coast for many miles, equalling a bowling green for their smoothness and verdure, with the majestic Tay and rich coast side of Angus bounding the horizon. About one o'clock the different Lodges and members of Trades were seen in the distance moving along from various directions, with their music and flags, to the rendezvous, east end of Carnoustie. Never was there such a gay scene as when, at the word "march," the procession moved off in nearly the following order to the ground.

Band of Bugles, headed by Sergeant Ross—Officer and Men of Preventive Service in uniform—Colours of His Majesty's late 104th Regiment, borne by two Veterans with laurel—Office-bearers of Carnoustie Gardeners' Society, and Members, Flags, &c.—Mr. Hunter's Piper—The Scholars attending the Carnoustie Schools, and Teacher, Mr. Spankie—Royal Victoria Railway Flags, with portrait of the Princess—Star and Garter Mottos, borne by Mr. Hunter's Forrester and Ground Officer, Tenantry in the rear—Full Brass Band of the Caledonian Lodge of Dundee—Grand Tyler of the Ancient Operative Lodge of Dundee with drawn sword—Grand Stewards, with Rods, Compasses, Tools, Cups, Cornucopia, &c.—Mr. Sheriff Henderson, Acting Grand Master—Master of Operative Lodge—Mr. Hunter, Past Master of Operative Lodge—Warden of Operative Lodge—Major Hunter, late 104th Regiment—Stewards with Rods.—Office-bearers of the Ancient Lodge of St. Thomas of Arbroath, with Banners and Insignia—Gentlemen attending, &c.

The ceremony of laying the stone was performed in an impressive manner by Mr. Sheriff Henderson. The coins of his present Majesty, newspapers, and the letter from the equery of the Princess, Sir John Conroy, having been previously read, was therein deposited. The ceremony being concluded, three cheers rent the air with success to the Royal Victoria Railroad.

The Grand Master and Masonic Brethren then entered the Railroad coaches, and proceeded up the line for the first time, to open it by descending with a cargo of blocks for the Dundee and Arbroath Railroad.

The Dinner.—At four o'clock, a party of about 100 sat down in the Crown Inn. Mr. Hunter in the Chair, supported by Mr. Sheriff Henderson, Captain Medley, R. N., Major Hunter, Mr. Henderson of Grange of Barry, Mr. Nicholson of the Newtyle Railway, the Members of the Lodges, Deputations, &c. and a numerous muster of the elite of the neighbourhood. The following toasts were given.

"The King"—three times three—*God save the King.*

"The Queen"—three times three—*Star of Brunswick.*

"The Princess Victoria—the Royal Patroness of the Railway which had that day been opened,"—nine times nine, and tremendous cheering. Tune—*Here's a health to all good lasses.*

"The Army and Navy"—*Hearts of Oak.*

"The Earl of Airlie—Lord Lieutenant of the County." Tune—*Bonnie House of Airlie.*

"The Sheriff of the County—Mr. L'Amy.

Mr. Hunter of Blackness said, it was an auspicious circumstance connected with that day's proceedings that the ceremony of laying the

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foundation stone of the Victoria Railway Depot had been laid by one of the judges of the land—Mr. Sheriff Henderson. It was very kind of this respected law officer to perform the duties of Grand Master. He begged to return him his best thanks, and drink his good health with all the honours. (Great applause.)

Mr. Sheriff Henderson returned thanks for the kind manner in which his health had been drunk. He had come amongst them a stranger, but was becoming better acquainted, and the longer he lived in Forfarshire, he liked it the better. (Cheers.) He then asked for a toast, and said he was quite sure they would all join in drinking the health of the generous and spirited individual, Mr. Hunter, who had erected one of the best private Railroads in Scotland. He would propose the health of Mr. Hunter, as the projector and executor of the Victoria Railway, and who had done much for it. Mr. Hunter's health was then drunk with immense applause.

Mr. Hunter said, that it was with feelings of the highest gratification that he had witnessed the result of the days proceedings; it was a doubly auspicious moment that they had been assembled—on the birth-day of a Princess, as exalted by her virtues, as being the heiress of the throne of the British Empire. (Cheers.) His Majesty's mail, he had no doubt, would, ere long, be whizzing past the windows there, direct from London, and thus, Carnoustie and Victoria would become commercial cities, forming the centre of two railroads. He begged to drink all their healths, with many thanks. (Tremendous cheering.)

Major Hunter requested a special bumper to the health of Lord Panmure whom he warmly eulogised as a kind and generous landlord, and as a nobleman who is universally esteemed. I chanced, continued the Major, to spend some years of my life on the other side of the Atlantic; and I can assure this meeting that the name of Maule of Panmure* was as well known there, and as highly respected, as it is at home. It is with the greatest pleasure, therefore, that I call upon you to drink the health of Lord Panmure with all the honours. (Enthusiastic cheering, and one cheer more.)

Due honour was then paid to the Masonic bodies from Dundee—to agriculture, commerce, and the general interests of the country and district. Many amusing incidents occurred to which we cannot do justice. Indeed the whole business passed off remarkably well; and was appropriately concluded by a ball. Dancing was kept up with great glee till an early hour next morning.

Dumfries.—Masonic Procession.—Laying Foundation Stone of St. Mary's Church.—This interesting ceremony took place on the 24th of May, the birth-day of England's future Queen, and was performed by the "Brethren of the Mystic Tye" with all the "pomp and circumstance" usual on such occasions. The site upon which the Third, or as it is now christened, St. Mary's Church—in remembrance of its olden name—will rear its head, is one of the most prominent and appropriate in the neighbourhood of Dumfries. The "Old, or Chrystal Chapel," as our home readers well know, is the name of a large mound or rising ground, situated immediately upon the Eastern boundary line of the town of Dumfries; and, as St. Mary's Church will face the highway at the

* Lord Panmure is the P. G. M. for Forfarshire.

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junction of the Annan and Lochmaben roads, the elevation will serve as a prominent and pleasing object with the numerous class of travellers and strangers who visit us from that direction. Although it is well known that a small oratory or chapel crowned the beautiful knoll on which St. Mary's Church is now to be built, all traces of it have long since departed; and, previous to the period of enlightenment on which we now pride ourselves, the ground was used as the last unconsecrated resting place of the suicide. In an age which is not more than a generation removed, the prejudice against those unfortunates who lifted their hands against their own lives, extended to the length of denying their bodies Christian burial in the common churchyard, and there are still persons alive—speaking links as it were between the present generation, and one which has passed to its final account—who recollect of the bodies of suicides being hoisted out of the back windows of their dwellings, and interred by torch-light on the Old Chapel grounds. During the recent process of levelling the ground previous to sinking the foundation, a considerable quantity of human bones were dug up, with about seventy or eighty skulls; the paucity of number, therefore, sufficiently indicates that the place has never been used as a general burying ground; and such phrenological amateurs as had an opportunity of examining the caputs of the nameless departed, which the spade brought to light, declare, after inspecting the bumps, that the majority of the individuals, when alive, must have desiderated something in the shape of a balancing or reasoning faculty in the "upper story." Traces of the rough foundation of a building were also lighted upon by the workmen; but from what was seen, it only proves that the chapel or oratory must have been a very small one indeed, and totally unlike the handsome and ample edifice, which is now destined to obliterate the name and recollection of the Chrystal Chapel. Of the manner in which this site acquired a topographical interest connected with our burgh, and is given in the "History of the House of Seyton, by Sir Richard Maitland of Lethington," a copy of which is now in the Advocate's Library, Edinburgh.

No traces of this building, as we have stated, have been visible in the time of the present generation; but, in a work entitled "Picture of Dumfries," published in 1832, and familiar to many of our home readers, a date for its disappearance is given.

The laying of this foundation stone excited considerable interest, both in the honourable Craftsmen of Freemasons, and in the public at large. It is now twenty-two years since a similar ceremonial was enacted here, viz., at the laying of the foundation stone of Burns Mausoleum, in June, 1815. Previously, there had been only three occasions of the like within remembrance; and we believe the old gentleman who bore the silver keys of the Kilwinning Lodge, on Wednesday last, was the only person present, or perhaps surviving, who has officiated at all of them; these were the laying the foundation stone of the Bridge, by Mr. Furgusson of Craigdarroch, in 1791; of the Jail, by Lord Dalkeith, about 1806, and of the Academy, at a later date. But as the New Church was built in 1724, and St. Michael's re-built in 1746 none of these occasions of Masonic ceremonial, in the recollection of the race that now lives, has had for its object—as was well remarked by Mr. Babington—the rearing of a temple for the worship of the Great Architect of the Universe. At an early hour the several Lodges from the country, whose attendance had been solicited by the Depute Grand Master, arrived, and about two o'clock, the several Lodges processed, with music playing

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and banners flying, to the Court-House, where the Grand Lodge had assembled. After preliminaries had been arranged, the Masons proceeded to the New Church, of which the front gallery had been reserved for them; but it was found to be insufficient, and no small inconvenience resulted from certain of the Brethren being forced to stow themselves, as they best could. A numerous auditory had previously assembled, comprising many ladies, the civil authorities, the sheriff and sheriff-substitute, the provost and members of council and police, with ministers of the Synod and Presbytery of Dumfries. The latter were generally attired in gown and bands, and among them we observed the Rev. Mr. Dunbar of Applegarth, Grand Chaplain; the Rev. Dr. Wightman; the Rev. Messrs. Bennet of Closeburn; Kirkwood of Holywood; Fyfe of Dumfries; Crawfurd of Irongray; Brydon of Dunscore; Thorburn of Troqueer; Yorstoun of Torthorwald; Gillies of Carlaverock; Grierson of Kirkbean; George John Duncan of Kirkpatrick-Durham; with Mr. Babington of the Episcopal connexion, &c. Dr. Duncan then gave out a part of the 122nd Psalm, which was joined in by the assembly, after which he delivered up an eloquent prayer, suited to the occasion, and concluded with a portion of the 127th Psalm—

"Except the Lord do build the house,
The builders lose their pain, &c."

On the conclusion of the service, and about half-past three o'clock, the procession formed in the High-street, nearly in front of the Church, and set out for the hill. The day was cold, however, the dust swirrelling at a disagreeable rate; but it was dry overhead, and to this extent suited those who had on their Sunday's best. The procession embraced the magistrates of Dumfries and council, preceded by the town officers; the sheriff and substitute, preceded by their officers; the presbytery and other ministers; committee of St. Mary's Church; Kirk-Session of Dumfries; magistrates and council of Maxwelltown; commissioners of police; incorporated trades; subscribers and friends of the church.—After the Civic came the Masonic order, preceded by the brass band of Dumfries. The Provincial Grand Lodge had the usual array of Grand Tilers, with drawn swords, Grand Stewards and Operatives, with Implements, Records, Corn, and Wine,—the procession closed with the Grand Master—Br. J. Babington.

We have appended the numbers which the respective Lodges hold in the Books of the G.L. of Scotland—41, 53, 62, 63, 100, 140, 162, 191, 234, 238, 252, 258. The persons of the Masons were decorated with sashes, aprons, and the gold and silver insignia of their offices, while the Depute Grand Master was adorned with golden emblems and jewels of costly price, which would have sparkled gloriously in the sun, had the luminary been pleased to shine on them. More than twenty banners "fluttered in the breeze," and the windows along the whole line of march looked loveliness itself, from the fair forms that gazed from them. The streets were, of course, densely crowded, and we have heard it estimated that, first and last, upwards of 12,000 persons gazed on the procession.

The Grand Lodge made its way to the platform, with infinite difficulty, and many who had perhaps come a distance of from ten to twenty miles to take a part in, and witness, the ceremony, could not approach the stone without walking over the heads of some thousand people. Around the stone the densest crowding, and closest squeezing took place;

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there were civilians and Masons jostling to be forward, and Grand Tilers and Grand Stewards, contesting the point of precedency with all and sundry. It is easy to find fault after cause is given; but it strikes us that by a little foresight on the part of those upon whom the charge lay, a path might have been kept clear, and the unseemly confusion which we have noticed, prevented.

After order had been somewhat restored, the Provincial Grand Treasurer deposited a glass bottle, containing the coins of the Realm, in the cavity of the foundation stone; and the Provincial Grand Secretary deposited another bottle, containing *Dumfries Courier*, *Dumfries Times*, and *Dumfries Herald*, last printed; a list of subscribers to the church; the names of the committee, an historical account, &c.; an extract from the history of the house of Seyton, by Sir Richard Maitland of Lethington, a MS. in the Advocates' Library; and a scroll, bearing a Latin inscription, and the English translation relative to St. Mary's Church.

All the preparation having been made, the Grand Master, assisted by his substitute and the senior and junior wardens, proceeded to lay the stone in the usual form, and having done so delivered the usual invocation. The Rev. Brother Dunbar, Grand Chaplain, then dedicated the temple to Almighty God in a most eloquent and impressive prayer, in which he invoked the Divine Blessing on the work in which they had been engaged. While the Rev. Gentleman was thus engaged, we regret to say that the platform on which he stood, with the Grand Lodge, and a multitude who had there obtruded themselves, gave way with a fearful crash; and for a minute or two the utmost confusion and alarm was excited, till it was understood that no one had sustained injury. Mr. Dunbar then resumed and finished the prayer with the most admirable calmness and self-possession, and his appearance thus engaged was the first thing to assure those at a distance, who had heard the screams and commotion without being aware of the cause, that nothing serious had taken place. [That no one was killed or cruelly maimed, is a matter of great thankfulness, for the chances were ten to one against the accident resulting so innocuously. A very few minutes before it gave way, we observed above a score of little fellows seated right beneath the platforms, whom the sergeant of police and others were whipping out rather severely; but in this case timely severity proved their ultimate deliverance, otherwise they must have been crushed to death by the mass which bore down the platform. The insecure manner in which these were erected is reprehensible to the last degree. The one might be perfectly sufficient to carry the ladies, and the other the members of the Provincial Lodge; but the parties should have considered that there is a mighty difference between a crowd out of doors, and an orderly assemblage anywhere else, and it is our opinion that it was extremely culpable to leave the platforms with the most distant suspicion of insecurity attaching to them, however severely they might have been tried.]

The work being completed as we have said, and three hearty cheers having been given by the Brethren,

The Grand Master ascended the platform, and spoke thus—Major Adair, and Gentlemen of the Committee of the New Church—Having performed the pleasing duty of laying the foundation stone of the Church about to be built under your directions, it only remains for me to congratulate you on the happy, and, but for the slight accident which has now occurred, the auspicious commencement of this truly laudable and pious undertaking. The occasions on which the Masonic Body

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have been solicited to perform a duty, similar to that we have now accomplished, have, of late years, been few and far between. Within the memory of the oldest inhabitants there have, I believe, been only four Masonic Processions at Dumfries, all of them connected with buildings of a purely secular nature. The present is the only occasion, for nearly a century, of the erection of a Temple to the Most High God, the Great Architect of the Universe, on which the ancient and honourable Fraternity of Freemasons have been called upon for their assistance. It has been as much our anxious desire as our duty as a Christain body, to give all the effect in our power to this procession, and to lend a helping hand in the rearing this sacred edifice. We trust that we have performed this duty to your satisfaction. To you, Gentlemen of the Committee, the Christian community of this town and neighbourhood stand deeply indebted. You saw the want of Church accommodation for your Christian brethren, and you adopted the best means to supply that want by a timely and judicious appeal to the liberality of the community. Well, Gentlemen, have your active and zealous exertions been seconded,—well have they been rewarded. If the feelings of satisfaction which you must now enjoy, will admit of any increase, it must be by being assured that those exertions are fully appreciated, by the great majority of the inhabitants; by none are these more highly estimated than by the ancient and honourable Body over which I have, on this occasion, the honour to preside. In the name of that Body I offer you the tribute of our thanks. As this edifice has been happily begun, so by the blessing of the Most High may it be speedily brought to a successful termination; and may future generations, as well as the present, gratefully acknowledge that to you they are mainly indebted, under Providence, for the inestimable privilege of worshipping our Lord and Saviour in this House of God—St. Mary's Church, Dumfries.

Major Adair replied to this address as follows:—I feel highly honoured by being permitted, on this occasion, to represent the subscribers to this church, and to offer to you, Sir, their acknowledgements for the compliments you have been pleased to pay them. I am convinced that all who have witnessed the ceremony must be satisfied of the great importance of the presence of the ancient and honourable Body over which you preside, and must have been highly gratified by the solemnity and propriety with which your duties have been performed. The subscribers feel that they are not only performing a duty to God, but promoting the best interests of the community, and that in providing additional means of religious instruction, they are advancing the cause of virtue, of order, and of obedience to the laws. To you, Sir, and to your Brother Masons, to our respectful Sheriffs, Sir Thomas Kirkpatrick and Mr. Baillie, to the Rev. Members of Presbytery, to the Magistrates and Council of Maxwelltown, to the Commissioners of Police, to the Members of Incorporated Trades, and to all other Gentlemen who have given their attendance to-day, whether in a public or private capacity, I have much pleasure in offering the respectful thanks of the Subscribers. To the Magistrates, the Councillors, and the Kirk Session of Dumfries, I do not think we are entitled to return thanks, as I hope they consider themselves at home here, and that in giving their presence and countenance on this occasion they are performing a very important and very gratifying part of their official duty. To all those of the spectators who can hear me, I would offer thanks for their orderly

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and peaceable conduct hitherto, and would most earnestly entreat them to pass the remainder of this day in a manner suitable to the occasion which has brought us together, and that they would prove their reverence for their Heavenly Father, and their loyalty to their Prince, by avoiding every place and every occasion of excess or of disturbance.

After three rounds of applause for the Princess Victoria, on whose birth-day the stone was laid, and the performance of "God save the King" by the Brass Band, the procession returned to Dumfries. The Masons proceeded to the Court-house where they were dismissed by the Grand Master. The different Lodges returned to their various "howfs," dined and spent the evening. As day-light departed, bonfires blazed in different parts of the town, squibs and crackers whizzed through the air, and all passed off right merrily.

STOTFIELD AND LOSSIEMOUTH HARBOUR.—GRAND PROCESSION AND DINNER.—The ceremony of laying the foundation stone of the inner basin of the new harbour at Stotfield Point took place yesterday, in presence of a much greater concourse of people than was ever before assembled in the neighbourhood of the village of Lossiemouth. This was to be expected, from the great degree of interest taken in the matter by the inhabitants of Elgin.

The Incorporated Trades, with devices and mimic representations made the scene very gay—next followed

The TRINITY LODGE and its members with the official parties concerned in the ceremonial—and then

The Kilmolymock Lodge with the Brethren.

The members of both Lodges were dressed in suites of black, with white gloves, aprons, and sashes.

The Rev. Alexander Walker, Chaplain of Trinity Lodge, offered up an impressive and appropriate prayer on the occasion—and a Masonic hymn was sung accompanied by instrumental music.

The ceremonial proceeded, and very eloquent addresses were respectively made by Col. Brander and Mr. Lawson, jun., which we regret our limits will not permit us to give, nor indeed only a hasty sketch of the very interesting proceedings.

The Dinner was attended by 150 friends to the undertaking, and was conducted in a spirit of convivial friendship not likely to be forgotten.

Col. Brander presided, and by his estimable qualifications ensured the good will of all. We must plead our limited space and the lateness of our report as the excuse for thus briefly noticing a meeting, we should have felt happy to have given at length.

IRELAND.

DUBLIN, *March* 6.—At eight o'clock this evening, Lodge No. 50 was opened by Brother Thomas Benson, P.M., preparatory to the formation of an ARCH CHAPTER, pursuant to the powers contained in a decretal authority, granted A. L. 5830, to certain Companions of No. 50, by the Duke of Leinster, William White, Esq., and the Marquis of Sligo, but which has remained in abeyance, until the interposition of some of the more zealous of the Brethren, who, with a vigour and promptitude com-

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mensurate with the importance of the object to be attained, collected, enrolled, and convoked the present *consistory*.

The several candidates having undergone the usual severe scrutiny, and being critically catechised by Companion Thomas Wright, they retired to the robing room, and remained there until "The Chapter" was instituted with all "the pomp and circumstances" customary on similar occasions, and each of the three acting Grand Principals. Companions Benson, Tenison, and Greene had been invested with the *toga*, and assumed the sceptre of superior authority. The candidates were then introduced from the corridor, when the Deputy Grand Secretary of Ireland went through the mystic workings of this beautiful system *seriatim*, all the ranks, rights, and immunities of Companionship being finally conferred by the Principals. The Brethren, after expressing their thanks to Companion T. Wright for his presentation to them of a portion of the requisite costumes, made arrangements to bring the future operations of the conclave forward, with a regularity and splendour suited to that dignity and earnestness seldom claimed, but universally conceded to the members of a body which has attained so brilliant a zenith.

The following Companions were by the unanimous voice elected officers for the ensuing twelve months :—

PRINCIPALS.

George James Baldwin, Anne, St. Mount-Joy Square.
George Fitton, Abbey Street.
Thomas Joseph Tenison, Gloucester Street.

HIGH PRIEST.

Rev. Thomas Carmichael, *A.B.*, Baggot Street.

SOJOURNERS.

John Hazlett, Lower Dominick Street.
Hercules Ellis, Hardwicke Street.
Richard Caulfield Martin, Merrion Square.

TREASURER.

William Murray, Eccles Street.

SCRIBES.

John M'Nally, Upper Dominick Street.
Terence Hughes, Gardiner Street.

INNER GUARD.

Hon. Theobald F. W. Butler, Rathmines.

June 1.—The Grand Lodge of Ireland met on this evening for the dispatch of business.

Wm. White, Esq., on the Throne.

A return of the Brethren elected to serve the offices of Master and Wardens in the Metropolitan Lodges was handed in, and applications accordingly made from more bodies, praying the concurrence and sanction of the members of the Grand Lodge of Ireland to such relation. There was then a close investigation entered upon, and which resulted in the approval and appointment of all those Brethren who had complied with the regulation, which requires "that no officer shall be approved of, who having served a former office, shall be found not to have attended, either by person or proxy, four times in his half year of office."

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This is truly a judicious and salutary law, and was passed for the purpose of ensuring an attendance in the Grand Lodge, sufficiently numerous for the competent discharge of its multifarious concerns; it is, therefore, the duty of every Brother who has a *scintilla* of regard for the continuance of an institution, whose frame and constitution have

"Borne the brunt of centuries,"

to reject each candidate for official promotion who has not adhered to the strict letter of this enactment. It is required by the Grand Lodge of Ireland "that in future the Masters-Elect of Dublin Lodges, shall be summoned to the Grand Lodge on every St. John's Day, in order to be then rendered competent to attend in the Committee of Charity and Inspection, whether they be formally installed or not; and all Masters Elect not attending at the Grand Lodge on such occasions, shall be fined for such default.—By order, J. William Hort, Grand Secretary."

The Members afterwards proceeded to consider the propriety of electing a Provincial Grand Master for Monaghan. A discussion on the Masonic merits of the respective candidates occupied the Brethren for a considerable time, those named being the Right Hon. Brother Baron Rossmore, Lord Lieut. and Custos Rotulorum of the County; and Hercules Ellis, Esq., of Hardwicke Place, Dublin, and Lisnaroe, Clones, P.M. of Lodges 50 and 681, and W. Master of No. 790 and 881, Clones and 794, Newbliss. A division having taken place, the Deputy Grand Master declared Counsellor Ellis duly elected, subject at the same time to the approval and ratification of His Grace the Duke of Leinster.

D.G.S. John Fowler, Esq., has presented to the Grand Lodge a richly framed print of *William* Duke of Leinster, Grand Master of Ireland. We believe this nobleman was the grandfather of the present Chief of the Irish Masons.

At the Easter Quarter Assembly of the Dublin Corporation, Brother Alderman Warren, P.M., of No. 2, was elected Lord Mayor, and Brother Thomas James Quinton, P.M., of No. 4, and John Jones, P.M. of Lodge 2, High Sheriffs for the ensuing year, commencing on Michaelmas Day next. Brother Jones has also been invested with the Order of *Prince Rose Croix.*

The Members of Lodge 790 Clones, of which Hercules Ellis, Esq. is W.M., have elected Thomas Tenison, Barrister-at-Law, an honorary member, and conferred on him the rank of Past-Master, in testimony of their appreciation of his sedulous attentions to the interests of the *Craft.* A distinction of this nature, emanating from one of the most influential and respectable of the Provincial branches, is a strong attestation of Br. Tenison's merits, and an encouragement to him to persevere in that fraternal course which has secured for him the approval of his Brother Masons.

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 St. John will be held at Radley's Masonic Coffee-House, Commercial Buildings, Dame Street, on Saturday, the 24th day of June, 1837, on which occasion his Grace the Duke of Leinster, Grand Master of the Order, has signified his intention of presiding.

The Grand Lodge will be opened according to ancient form, at the

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hour of five o'clock, and the salutation of the Grand Officers and other usual business immediately proceeded on. Dinner to be on the table at six precisely.

Victoria Lodge No. 4.—This Lodge, so named by the special permission of Her Royal Highness the Princess Victoria, met to celebrate the anniversary of her natal day and coming of age as regards the crown, on the 24th May, by a grand banquet, to which were invited all the *elite* of the Craft.

The Brethren of the Lodge wore a new badge on the occasion, white kid skin trimmed with silver lace and fringe, and on the fall, "No. 4, Victoria" embroidered in silver; and the better to designate them, they wore a blue ribband on the left side with the words "May 24th, Victoria Lodge, No. 4," in silver letters. The Lodge-room was tastefully laid out, a splendid Royal Arch on the centre table with word "Victoria" surmounted by the coronet of the Princess, and all the other furniture equally in character. Over the throne was placed a splendid blue silk canopy lined with white, beneath it the word "Victoria" in large silver letters.

The visitors were admitted by Lodges and saluted according to custom—it having been previously determined in Lodge to dispense with all Masonic salutes except to the King and Grand Officers at refreshment. At seven, dinner was announced by the stewards, who carried each a small blue banner with "Victoria" on one side, and "No. 4" on the other; each Brother of the Lodge took charge of one or two visitors. The banqueting room was most tastefully decorated with Masonic devices, a very splendid banner immediately over the chair, decorated with laurels, &c.

As there is no pleasure without an alloy, so it happened on the present joyous occasion. The Senior Warden, Brother Joseph Gason, *M. D.*, a gentleman of prepossessing and endearing manner, a real good Mason, who had been ill of fever, was called to the Grand Lodge above a very few hours before the banquet, and having occurred so late in the day, two o'clock, and so unexpectedly, rendered it impossible to postpone the banquet, some of his most intimate friends absented themselves in consequence, among whom was the W. M., Bro. King: in consequence of which, Bro. T. J. Quinton (Sheriff-elect) was called to the chair, to whose gentlemanlike and convivial manner the company were much indebted for the truly happy and delightful evening which they spent. The table was decorated with a profusion of flowers from the garden of Bro. Barry, one of the stewards. On the cloth being removed, "Non Nobis Domine" was sung by a most efficient and enchanting choir, viz. Brother John Smith, Doctor of Music, Ter. Magrath, Hill, Sapio, Rambant, Greene, &c.; then followed the usual toasts.

"The King, Grand Patron of the Order of Freemasons, and better health to him."

The Master on announcing this toast, said that he regretted to inform the company that his Majesty was much indisposed. The toast was rapturously responded to by the Brethren.

Song—"God save the King."

"Duke of Sussex, the Grand Master of England."

Song—"Haste my boy."

"Lord Ramsay, Grand Master of Scotland."

Song—"Robin Ruff."

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"Duke of Leinster, Grand Master of Masons in Ireland—who would be with us if he could.*"

Song—"Raise the Song."

"The Deputy Grand Master, and the rest of the Grand Officers."

The Rev. Bro. Flynn, Grand Chaplain, in returning thanks, regretted the absence of D. G. M. White, who, the Craft would be sorry to learn had only been kept away by indisposition, which he trusted would be but of short duration; for myself, Worshipful Sir, allow me to say, I always visit this Lodge with pleasure, as I invariably learn somewhat more of our blessed institution than I knew on my entrance to your Lodge, and I retire with regret from your convivial board when I see such incomparable good order, such happiness, and such harmony, and it is really a matter of regret that the world cannot take a peep at the Victoria Lodge, as they might take a lesson and learn how men ought to live and enjoy themselves like true Brothers.

Song—"Hail Smiling Morning."

Toast—"The Masonic Orphan School, increase to its funds, and decrease to its objects; and may the appeal to be made on Sunday next by our Brother of this Lodge, the Rev. J. A. Birmingham be successful and the collection abundant;" upon which, the Rev. Brother then rose and returned thanks in nearly the following words.:—

Worshipful Sir and Brother, I offer to your acceptance the expression of my most sincere and heartfelt gratitude for the distinguished honour you have conferred upon me in associating my name and humble talent with that most interesting and Christian Institution the Masonic Female Orphan School; an Institution which, whether we consider the principles upon which it was founded, or the interesting character of the orphaned objects of its fostering care, cannot but be dear to every Masonic Brother who feels that heaven-born principle of love to the Brotherhood which Scripture enjoins, and which Masonry was instituted to cherish and to advance. As your flattering approval of my advocacy of this interesting charity has called me forth a third time as the advocate of its claims, upon the Brethren *most especially*, and upon the Christian community generally, I trust I shall not be considered as o'erstepping the bounds of that distinguished situation in which your kindness more than my talents have placed me, if I take this opportunity of impressing upon the very numerous portion of the Order by whom I am surrounded (amongst whom I can reckon the very "elite" of the Craft) the importance of supporting on the ensuing Sabbath the claims of the Female Orphan School.

We all should consider how numerous and increasing are the claims upon this Institution, by reason of "the pestilence which walketh in darkness, and the sickness which destroyeth in the noonday." And I trust, Brethren, I shall not give offence to any present, when I entreat of you to recollect that in so large a body as the Masonic Order, there must be a large portion whose families and whose fortunes depend upon their lives and their professions; so it is incumbent upon all of us to support an Asylum for Masonic Orphan destitution, to which we know not how soon or how suddenly, through the adversity of the capricious and uncertain fortunes of this life, our orphaned offspring might one day

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* Being obliged to dine with t Lord Lieutenant, His Grace sent an apology for his absence.

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have cause to appeal, although we now luxuriate (as the parents of many of the inmates of this Asylum have done before us) in all the buoyancy and bloom of health, and in all the apparent stability of a permanent and reversionary independence. While, Brethren, on this serious subject of the uncertainty of human fortunes and earthly dependencies, I trust I shall not be deemed censurable as throwing a passing gloom over this festive board, while I offer a passing tribute of posthumous esteem and affectionate regard to the memory of a Brother, Dr. Gason, whose loss we all this day, I am sure, most sincerely deplore; of esteem for the talent, and zeal which characterized his most useful and valued labours in that most important profession of which, in his peculiar sphere, he was the ornament and the pride, and I must add, of affectionate regard for the Christian and amiable qualities of his heart. Who of this portion at least of the Order have not witnessed the gentleness of his deportment, the mildness of his manners, and at the same time a Christian cheerfulness of spirit, at once remote from the gloomy austerity of the ascetic, or the inordinate folly of dissipated mirth. He is gone, Brethren, to his rest in Christ, and while, from the Scriptural conviction of this truth, we are, in the language of the Apostle, "not to sorrow as men without hope for them that sleep in Him," and while, in the exuberance of our natural feelings of affection and friendship for our departed friend and Brother, we bedew his ashes with a tear, it is no small consolation that we are enabled to exclaim, in the midst of an envious and malignant world, that rigid morality could not lacerate his memory with reproof. I will not further harrow up the feelings of the Brethren by following up this mournful theme. On the ensuing Sabbath, with the blessing of God, I shall, in the temple of the Lord, make an appeal to your principles and hearts as Christians and as Masons on behalf of the Female Orphan School. I trust, Brethren, on that occasion the call shall not be made in vain, but that you will evince that the principle of love which has ever been esteemed the Scriptural charter of the Masonic system, is not to be found only on your lips, but operative upon your hearts, and that you will respond to the claims of the orphaned offspring of your deceased Brethren with all the expansiveness of Christian sympathy, and with all the liberality of Christian munificence. Your numbers, your rank, your intelligence, but far dearer still to every Mason, your principle of love and mercy, the distinctive characteristics of your Order, give these orphans an *especial*, yea, an isolated *claim* upon you. For the credit then of your Order, I trust that you will manifest a practical illustration of the vital principles upon which it is founded, and instead of consigning those innocent children to ignorance, to poverty, and to crime, cause them to be made, by your instrumentality, "the polished corners of the temple of the Lord," whose spiritual chasteness, while they add stability to the Christian structure, reflects through its dome an emblematic ray of the purity of the worship of its founders.

The Worshipful Master rose to propose a toast of no ordinary value, the subject was endeared to us all by many ties; first, as being the heiress presumptive of the throne of these realms—(Thunders of applause)—the Princess Victoria; and next as being patron of this Lodge which derives its name from the Princess by her own special permission.—(Renewed applause which lasted some minutes.) I now propose, "Health and long life to the Princess Victoria." Drunk standing, with three times three.

Song—"Queen of the valley."

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Brother T. Wright, Secretary of the Lodge, was loudly called on to speak to this toast, and spoke as follows:—

Worshipful Sir and Brethren, I should never conceive myself possessed of one spark of gallantry, if I did not, at once, accept of the call to return thanks in the name and on behalf of one of the fair sex; but how much elated must I feel when an humble citizen such as I am, is called on to return thanks for a Princess, and a future Queen, which though I fervently pray may be distant, yet in the course of nature, unless otherwise ordained, must be: and when that day comes—which Heaven only knows which of us shall see—in the vista of time, I think I behold the future glory of Britain rising into greatness, under her guidance, under the guidance of a woman, nurtured in the bosom of affection, by a mother whose good sense, and truly Masonic principle, have made her the ornament of her sex, and a blessing to the land who protected her in her hour of bereavement, when she herself lost a husband, her child a father, and we of the Mystic tie a Brother. Sir, it is befitting of me to avail myself of this opportunity to acquaint the Craft both why and how we sought and obtained permission to take the name of the "Victoria Lodge;" with that good feeling which ought to actuate Masons, we always sought and occasionally received a visit from our English Brothers, and had always to regret that they invariably expressed their sorrow at the want of a better knowledge of Irish Masons than was then in existence in England; with a hope of removing that impression of us, we so expressed ourselves to Her Royal Highness's Equerry; he laid our application before that inestimable woman the Duchess of Kent, who at once, felt delight at the prospect of tying even a portion of the nation in the bonds of good feeling and amity; and directed that we should be informed, if our application was forwarded through the Grand Master for Ireland, she would consider it: the usual form in such maters was forwarded to the Duke of Leinster, then in London, and the next post, without even the loss of a day, Her Royal Highness's permission, or rather direction, was transmitted to us, that this Lodge should be called the "Victoria Lodge." Sir, if we did not meet to celebrate the anniversary of her birth-day, we should be undeserving the honour conferred on us—and while we toast the future Queen, whose talent, whose education, and sense at her early age we all admire, we should be deservedly styled both heartless and devoid of gallantry, if we forgot to whom we are indebted for all that we admire in her—and with your permission, I shall propose to you, "the health of our Royal Sister the Duchess of Kent," which was drunk amidst acclamations of applause.

Next toast was "Our absent Brother Lord Henry John S. Churchill, Deputy Grand Master of England."

Song.—An "Irish Melody," by Bro. Magrath, No. 50.

Brother Wright, Secretary, said—Worshipful Master, I should do an injustice to my own feelings, if I did not say somewhat for Lord John Churchill, who, on being elected a Member of this Lodge said, "I accept with pleasure the distinguished mark of regard you have shown me, in creating me a Member of the 'Victoria Lodge,' and shall be happy to avail myself of every opportunity to prove how truly at I am heart an *Irish Mason*,"—and the very first public opportunity he had of doing so, on the 27th January last, he boasted being a Member of an Irish Lodge; but Sir, it is not simply in this case, but in every one in which we have been obliged to trouble his Lordship, he has evinced

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an anxiety to execute any and every commission which we trouble him with. I shall, Sir, avail myself of the first opportunity of acquainting his Lordship, of the manner in which the announcement of his health was received.

Toast—"The Grand Master's Lodge."

Brother John Norman, P.D.G.M., briefly returned thanks.

Toast—"The Master, Wardens, and Members of Lodge No. 2.'

Brother John Jones, Master of the Lodge, spoke as follows:—

When I look round and see so many of my distinguished fellow-citizens, known to possess every quality that can adorn and dignify the human character, men whose station and acquirements command the approbation of the discriminating and the good, and when I reflect, that by certain mystic ties, we are all united in one firm, strong, and indissoluble bond of fraternal regard, I feel a pride and a gratification which a Xerxes might envy.

It has sometimes struck me, Sir, that if a philosopher should drop of a sudden into this world and witness the dissensions by which society is torn asunder, he would fancy mankind were all Ishmaelites, that they were all descendants of him, whose "hand was against every man and every man's hand against him"—when he would see avarice exercising an almost universal sway and corrupting the fountains, the very sources of human kindness—when he would see political rancour estranging man from man, and extending its baneful influence through all gradations of society from the court to the cottage—when he would see religion itself, the very essence of which is love, the love of God and of our neighbour—when he would see religion perverted from its original purpose, and made an incentive to contention, an engine of enmity instead of peace—when he would see all these things, he would be ready to exclaim with Cowper—

> "Oh for a Lodge in some vast wilderness,
> S me lonely contiguity of shade"—

to screen me from such scenes. But, Sir, I would not take him to a Lodge in a wilderness, but I would bring him to a Lodge in the bosom of that Society of which he so much complained. I would bring him into a Masonic Lodge and let him witness the contrast which it would exhibit. Here he would find peace, love, and harmony in their full force without the slightest mixture of alloy—here he would find real, genuine, disinterested kindness without any agitating or conflicting passion to man—here he would find that the acerbity of political feeling is unknown, and as to religion, he would find that Masons recognize but one—they all worship and adore the one Great Architect of the Universe, and consider each Brother as equally the object of His goodness and His bounty.

Yes, Sir, our philosopher before the close of the first evening among us would appreciate the excellence and sublimity of the Institution, and would cordially join in that beautiful and inimitable anthem to which we have just listened with so much delight—

> "Hail mystic light divine,
> May'st thou ne'er cease to shine
> On this our land."

I could dilate, Sir, on these interesting topics—each of which might serve for a text; but I will not trespass farther on your attention.

To you, Sir, and the Brethren of Lodge, No. 4, for your kindness in inviting us, for the hospitality with which you have entertained us, and the particular and marked manner in which you have honoured us, we

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beg individually and collectively to return our warmest and most grateful acknowledgements, and be assured, Sir, that if we live to the age of Methusalem, your kindness and the pleasure of this evening will never be effaced from our memory.

"Lodge, No. 6." Brother Sir Richard Baker returned thanks.

"Lodge, No. 8, of Cork." Brother Knight assured the Victoria, that No. 8 was one of the best working Lodges in the kingdom, and he was happy to say, that Freemasonry was absolutely becoming most fashionable in the City of Cork.

The Master then proposed the "Master and Brethren of Lodge No. 50, the St. Patrick's Lodge of Dublin."

Brother Thomas Forest O'Connor, spoke as follows:—

Worshipful Master, I regret my inability to give expression to the sensations of gratitude with which I am affected by the compliment which has been just paid me and my Brethren of Lodge 50. I can but assure you, that I set a proper value upon it, and beg of you to accept my most heartfelt thanks.

It has often been before now my pleasing duty to respond to the courtesy of your respectable Lodge; but never upon any occasion did I feel my heart so full, nor your fraternal kindness so gratifying as I do, in having the honour of being your guest at this brilliant and happy scene, and though I cannot embody my feelings in sufficiently expressive words, let me again assure you, that the kindness of to-night shall be long treasured in my memory amid its happiest recollections.

I am quite aware how cruel it would be in me to oppose the flow of harmony which is current through this truly fraternal assemblage by any lengthened observations. Yet, I cannot restrain myself from expressing my concurrence in the sentiments expressed by my excellent Brother Jones; I agree with him, Sir, that there is no system of morals more conducive to all social ends than ours, none that can bind man and man together in such strong and enduring, because rational bonds. In the turbulent world abroad, beyond the precincts of the Masonic Sanctuary, there are many confederacies of our fellow-men, but though they may differ in name or in kind, yet, with few exceptions, all tend to the same narrow and selfish ends; but how gloriously different is ours, upon what approved pre-eminence does Masonry stand? Based on the broad foundation of universal philanthropy, our object to diffuse peace and love and all the social virtues through the whole human family, our only end the happiness of our fellow man, viewing each other as the children of the same Mighty Architect, without regard to distinction, save those produced by the qualities of the head and the heart! This, Sir, is *our* moral code: the sanction of our laws must meet a response in every heart that is human; in every heart that is not callous to all the better dispositions of our nature. It is the Oasis in our unfortunate country's social desert, for within the Masonic circle alone does the social stream flow along without one angry breath to ruffle its peaceful surface. Our motto is, "Glory to God, peace to man." Again, let me thank you, and beg to propose prosperity to the "Victoria Lodge."

"Lodge 100." Brother Brown returned thanks.

The Lodge closed at half-past eleven, highly delighted with their evening's entertainment, speaking in praise of the attention of the stewards, and hospitality and politeness of the Lodge upwards of seventy sat down to dinner.—We cannot conclude this article with

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out saying how charmed we were with the musical Brethren, whose only aim seemed to be a vieing with each other, who should contribute most to the evening's entertainment.

Sunday, May 28.—Masonic Sermon.—This morning presented a scene of bustle, at the same time the utmost decorum and propriety was observable amongst the crowd of well-dressed people, assembled in the vicinity of St. Mary's Church, for the purpose of obtaining such positions as might best command a view of the Freemasons in marching order. However, no *programme* of the order of *procession* was published, and none took place, the children of the Masonic School merely preceding, headed by the Grand Pursuivant, Brother Guy, who carried a white wand, and blue streamer. On their arrival at the Church door, they were received by the Governors and Stewards, Surgeon Wright, Brothers Benson, Keck, Mara, Joseph White, Brown, Parr, &c. The services of the day were read by the Rev. George Kelly, C. to 50, and the Rev. Thomas Flynn and Rev. S. W. Fox, G.C., and the sermon preached by the Rev. J. A. Birmingham, *A.M.*, Curate of St. Bride's, and Chaplain to his Excellency the Lord Lieutenant and the Victoria Lodge, No. 4. Brother Birmingham took his text from the 4th chapter of the 1st general epistle of St. John, and part of the 16th verse,—"God is love," on which he offered some appropriate comments. We shall not attempt to give even an outline of the Rev. Gentleman's discourse, which was well calculated to edify and please. After forcibly dwelling on the excellence of *practical* Masonry, he concluded by an eloquent appeal in behalf of the orphan children, which was productive, we hope, of the usual happy effect. The Duke and Duchess of Leinster, Wm. White, Esq., the Lord Mayor and Lady Mayoress, High Sheriffs Brien and Veevers, the Lord Mayor Elect, Sheriff Elect Quinton, the Hon. Mr. Butler, Alderman Hoyte, the Hon. Major Westenra, Sir R. Baker, Sir N. W. Brady, and almost all the leading members of No. 50, No. 4, and the other Lodges, were in attendance. We regret, however, to be compelled to say that there were some absent who, from their positions in the Order, were expected to be present, and several of the Brethren appeared without any portion of the costume or insignia of Masonry. It is with extreme reluctance that we find fault; but as it is incumbent on each Brother to act in conformity with ancient practice, it would amount to a breach of our public duty were we silent on this subject. A great many *liberal*-minded persons, however, of various religious persuasions, crowded the church, as much to assist the objects of an Asylum, which has been, during the last fifty years, the means of training up a number of poor girls in habits of industry and in the knowledge and practice of the Christian religion, as well as to express their respect for the *universal* principles of an Institution which, in the words of Dr. Anster,

"Wakes such deep, such sacred sympathies."

Theatre Royal.—Masonic Play.—The annual performance in aid of the funds for the relief of the distressed widows and brethren of the Masonic Order, took place yesterday evening, June 14, at the Theatre Royal, by desire of his Grace the Duke of Leinster, M.W.G.M. for Ireland. The house, we were delighted to perceive, was crowded in every part, and the appearance of the boxes, thronged as they were with beauty and fashion, and studded with the various insignia of the Brethren of the Craft, presented a most splendid *coup d'œil*. His Grace, the Most

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Worshipful Grand Master, the Duchess of Leinster, the Marquis of Kildare, and other members of this illustrious family, occupied the state box, which was tastefully fitted up, the ducal coronet suspended over it, crimson velvet hangings in front. When the curtain arose, the Brethren, who assembled in great numbers, appeared on the stage, clad in full Masonic costume, the Prince Masons, Knights of Malta, Knights Templars, Knights of the Sword, &c., wearing the collars and jewels of their various Orders—his Grace the Grand Master seated on the Throne; at his right hand stood the D.G.M. William White, Esq., on his left the J.G.W. the Hon. R. Westenra; behind the Throne the Standard-Bearers, Brothers O'Connor and Hazlett, took up their position, and the Brethren ranged on either side to the right and left. The D.G.M. having called on the Brethren to salute the M.W.G.M., the ancient salute was given, the Brethren all standing. This was answered by a general round of applause from all parts of the house. The vocal strength of the company then came forward and sung, "God save the King," with the Masonic words composed by Brother John Fowler, D.G.S. The curtain then fell, and the Brethren repaired to their various places in the body of the house. The play selected was very appropriate, the favourite comedy *The Wonder, a Woman keeps a Secret*, and the several actors used their utmost exertions to please. Mrs. Ternan acquitted herself to admiration; Duff's imitation of the Scotch dialect and his well timed humour merited what it obtained, general applause, and Rees was quite himself.

After the play Brother Calcraft, attired in full dress, wearing the Masonic costume, came forward and spoke the following Address, composed expressly for the occasion, by Brother Alfred Howard, of the Victoria Lodge, No. 4:—

Ye generous patrons of the "mystic tie,"
Who soothe the widow's and the orphan's sigh,
Behold an *actor* act a *real* part,
And speak the feelings of a grateful heart,
To-night, deputed by "the Craft" at large,
(And justly proud I feel of such a charge)
I stand before you humbly to express
Their warmest thanks—in this my poor "address,"
For nobly thus contributing your mite,
Aiding the aged, helpless "*sons of light.*"
May all your joys, your bliss on earth increase,
Your days roll on in "*harmony*" and "*peace,*"
And may th' Omniscient "ARCHITECT" above,
Reward you *there,* (pointing to Heaven,) with sempiternal "*love.*"

So far the *serious*—now then for the *gay,*
What think you ladies, of us Masons pray?
Are you not jealous, we imitate *your* sex?
Aprons in front, and ribands round our necks?
Jewels, grand crosses, ornaments—what not,
Look, look around, and see what STARS we've got,
Behold how gaily yon proud templar's drest,
With cross refulgent, glittering on his breast.
But yet, believe me, 'tis the heart within,
Which should alone your admiration win;

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The brightest jewel that a Mason wears,
And none more bright than noble Leinster bears,
Sincere and just, benevolent and good,
All that a Mason's, if a true one, should.

Yet trust me fair ones, though we wear those toys,
More fit, you'll haply say, for girls than boys,
But choose your husbands from "the Craft," and *then*
You'll find us all that you could wish in men;
Fair virtue's cause devoted to defend,
To live unsullied is our aim and end.
A Mason's "honour" to suspect who dare?
None—save the man who acts not on the *square!!!*

Our "great-grand SECRET," ever yet concealed,
Perhaps you think at length should be revealed,
Because the lady in the play to-night
Proved so trust-worthy to that hapless wight,
And, though supremely happy in the end,
Had nearly lost her lover for her friend—
Ah, girls, excuse me, but I greatly fear,
I'd find but few such VIOLANTES here:
Therefore, as Hotspur* tells his "gentle Kate,'
When she his secret wanted him to state,
"I well believe," I think the text runs so,
"Thou wilt not utter what thou dost not know;"
Would you not hate the man who'd "kiss and tell?"
E'en still I'll keep *our* SECRET—so farewell.

Amongst the Provincial Brethren whom we recognised were Brothers James Kearney, W.M.; Charles Howard, J. W.; Francis J. Headley, Secretary; Christopher Bodkin, *M.D.*; Thomas Whistler, *M.D.* all of that most ancient and respectable Lodge, No. 9, of Galway.

The Duke of Leinster and family remained until the performances had terminated.

KILKENNY LODGE, 642.—Business of much importance to the interests of Masonry occupied the attention of this Lodge on Friday, the 31st of March last, and the day following. On the invitation of the Master, Wardens, and Brethren, Brother John Fowler, D. G. Secretary of the Grand Lodge of Ireland, &c., &c., attended for the purpose of assisting in the arrangement of several matters intimately connected with the good of Masonry; and of enabling the respectable body in question to assimilate its proceedings to those of the Lodges of the Irish Metropolis. The occasion appears to have been regarded with no ordinary interest by the members, and brought together a very full attendance during the progress of business. We are happy to find, that the visit of the able and intelligent functionary to whom we have alluded, is considered by the most experienced of the body, as likely to be productive of the best results to the Order, in Kilkenny; and that the exertions of Brother Fowler are highly appreciated by the entire Lodge. He was received by the Brethren with the distinction due to the high and influential station which he fills in the Order, and with every attention that hospi-

* First part of Henry IV., Act 2nd, Scene 3d.

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tality and Masonic affection could suggest. The unvarying kindness of his manner, and his marked anxiety to consult the wishes of the Lodge in all respects, have made a deep impression on the members: and we are happy to be enabled to add, that he expressed himself in the most favourable terms of the character and general efficiency of the body.

We learn that the services of Brother Fowler, on the occasion to which we have just alluded, have been acknowledged in terms of corresponding gratitude on the part of the Master, Wardens, and Brethren of the Kilkenny Lodge, by whom, at their Monthly Meeting, held on the evening of Thursday, the 6th of April, the following resolution was adopted:—

"Resolved unanimously, That, entertaining a strong sense of the important services rendered to the Lodge by Brother John Fowler, D.G. Secretary of the Grand Lodge of Ireland, &c. &c., on his recent visit to Kilkenny, for the purpose of instructing us, at our special instance and request, on many points essential to the due observance of Masonic ceremonials, and to a correct knowledge of the principles and obligations of our Order, the warmest thanks of this Lodge are due, and are hereby given, to our distinguished Brother, for the valuable assistance he afforded us on that occasion; for his patient, able, and satisfactory exposition of every subject on which his opinion and instructions were required, and for his kind attention to the wishes and convenience of the Brethren in every arrangement connected with the object of his visit."

(Signed, on behalf of the Lodge,)

"William Henry Bracken, W.M.

"Masonic Lodge, 642."

This highly complimentary attestation of the sentiments with which the visit of Brother Fowler has been regarded, was conveyed to him by the Secretary, whose communication, together with the letters of the respected Brother in reply, we are enabled to subjoin.

"Kilkenny, 15th April, 1837.

"My dear Sir and Brother,—I feel much satisfaction in transmitting to you, by order of the Worshipful Master, Wardens, and Brethren of Masonic Lodge, No. 642, the following copy of a resolution unanimously adopted at the monthly meeting of the Lodge, held on Thursday evening, the 6th instant; and I trust it is unnecessary to assure you that I concur most heartily in the sentiments it expresses.

"I am, &c. &c.,

"Brother John Fowler. "Robert Grubb, Secretary.

"&c. &c. &c. "Lodge 642."

The following are the answers of Brother Fowler:—

"April 19, 1837.

"My dear Sir and Brother,—I was favoured with yours, enclosing the thanks of Lodge 642, and request you will accept my best acknowledgments for your very kind manner of communicating the same to me. By presenting my respects to Brothers Bracken, Cullinan, Prentice and Prim, to whose polite attentions, together with your own, my most affectionate reciprocations are due, you will confer an additional obligation on,

"Dear Sir and Brother,

"Brother R. Grubb, Yours, &c. &c.,

"&c. &c. &c. "John Fowler."

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Accompanying, and enclosed in, the preceding communication, was the annexed letter addressed to the W. Master.

"April 19, 1837.

"My dear Sir and Brother,—Your Secretary, Brother Grubb, has inclosed me the vote of thanks which your respectable and truly Masonic Lodge has honoured me with; and although I am conscious that my humble efforts in the great cause in which we are all mutually interested —namely, the promotion of the unity and uniformity of our invaluable Institution, are over-rated by your kindness, and overpaid by this flattering mark of your attention, yet I accept your compliment with sentiments of pride and satisfaction, as it proves that the Brotherly affection which pervades our whole system, has lost nothing of its genuine fervency in the hearts and sentiments of the members of Lodge 642, whom I shall always esteem, and in whose recollection I shall be proud to be retained.

"I have the honor to be,

"Brother W. H. Bracken, W.M., &c. &c.,

"Lodge 642, &c. "JOHN FOWLER."

From the persuasion that every thing connected with the welfare and advancement of Masonry must interest our readers, we discharge one of the most gratifying of our duties in publishing the foregoing correspondence; and we beg to congratulate the members of Lodge 642 on the zeal they manifest in the promotion of Masonic Science.

June 1.—Election of Officers, 642.—Brother W. H. Bracken, re-elected W.M.—Wardens, Brothers Prentice and Prim.

FOREIGN.

INDIA.—TO CORRESPONDENTS.

MAJOR MACDONALD.—We have to offer our best thanks to him for his attention to our wishes.

DR. TYTLER.—Remember

BRO. WM. D. BERKLEY (270).—We have attended to his commission, and solicit his future correspondence.

To all of the above, and our friends generally abroad, we commend to their protection the Asylum for the Aged and Decayed Freemason—requesting them to address letters on that subject to the Editor, care of Messrs. Sherwood, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

To CAPTAIN HENRY PRYCE, R. N. Commander of the Ship *Repulse*, M. M. St. George's Lodge, No. 35.

Dear Sir and Brother,—We beg leave, on the occasion of our approaching separation, to express, in sentiments of the most fraternal sincerity, our sense of the kind and brotherly manner in which you gave your cheerful acquiescence to our holding a Lodge of Instruction, and the truly Masonic feeling which induced you to accept the office of S. W. thereby aiding our proceedings in the light of moral and intellectual truth.

That the Great Architect of the Universe may take you under His most high protection, is the fervent prayer of your Masonic Brethren; uniting, therefore in our wishes for your welfare, that success may

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cement your future prospects, is, with every sentiment of fraternal regard, the heartfelt wish of

Your faithful and united Brethren,

(Signed) Robert Collins Macdonald, No. 1, Grand Master's Lodge, Nos. 129 and 327, R. A.—K. T.—K. M.—R. C. and N. P. U. of Royal Sussex Encampment, W. M.; Richard Prescott, No. 400, L., P. M.; W. Balflur, Old Saint Machars, L., J. W.; Wm. H. Wake, Cape Good Hope, L., S. D.; Henry. Alf. Horneman, No. 18, L., J. D.; Gifford Glascott, No. 7, L., I. G.; Wm. Clarke, No. 125, L., Tyler. Given on board the *Repulse*, this 6th day of Sept., A. D., 1836. A. L. 5836, in emergent Lodge assembled.

(Signed) H. A. Horneman, *Secretary.*

To Robert Collins Macdonald, Esq. 49th B. N. I., W. M. Grand Master's Lodge No. 129 and 327, R. A., &c. &c. &c.—Richard Prescott, Esq., 8th Mad. Cav., Lodge 400, P. M. W. Balflur, Esq., 44th H. M. Regt. Foot, Old H. Macher's Lodge, Aberdeen.—Wm. H. Wake, Esq., Captain, 44th Regt., Bengal N. I.—H. A. Horneman, Esq., Lodge No. 18.—Lieutenant Gifford Glascott, Madras Infantry.—Serjeant W. Clarke.

Dear Brethren,—Never did I wish for a greater command of words, and never was I less confident in my own powers, than I am on this occasion, of acknowledging the very fraternal communication which now lies before me. That in acquiescing to your desire to meet for the purpose of Masonic instruction, while passengers on board my vessel, I have conferred a mere kindness, I beg as a Mason to disclaim; my so doing, was dictated by the Brotherly love we all feel towards each other; but that I have in so doing been the humble means of promoting the interests of Freemasonry, I do reflect on with sentiments of pleasure. It affords me the most gratifying feelings of pride as a Mason, that so unusual a circumstance as that of a Lodge being held on board an East Indiaman, should have existed in the *Repulse* for the period of thirteen weeks, and that it should have been so regularly conducted and well maintained, reflects credit on every individual member; and, truly as I appreciate the compliment paid to me as your S. W., I should have felt that in not joining your assemblies, I should have ill fulfilled those duties I owe to the Craft as a Master Mason.

Brethren! in the fulness of the heart the mouth speaketh, but were I to express all that I feel on this occasion, I should too far trespass on your patience.

About as we are to part, many, perhaps, never to meet again, may the Grand Geometrician of the Universe hold you individually and collectively under the shadow of His protection, and that your pilgrimage through the valley of tribulation of this mortal world may terminate in your admission into the Grand Lodge above, where peace and happiness reigns for ever, is the fervent prayer of

Yours, most fraternally,

HENRY PRYCE, M. M.
Lodge St. Geo. 35.

East India Ship *Repulse*, in lat. 7° S. long. 12° E.

MADRAS.—The Masonic Lodges at Madras walked in procession to the Cathedral yesterday morning, December 27, 1836, when a sermon was preached to the Fraternity by our excellent Bishop. His Lordship

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selected his text in the fourth Chapter of the first General Epistle of St. John, the 21st verse. "And this commandment have we from him that he who loveth God love his Brother also." The chief object of his discourse was to show that love towards God must be the groundwork of true love amongst men—in the outset he dwelt at some length on the degree and quality of that love which is due from man toward God, and went on to the love of our Brother which flowed from it. He, in conclusion, observed that the ancient Fraternity he was addressing had always been remarkable for their charity and benevolence towards the Members of their own Order, and he had no doubt the individuals present were still further influenced by Christian feelings, which he hoped would be evinced by all in support of the Institution for which he was then particularly pleading.

A collection was afterwards made in aid of the Friend in Need Society. The Lodges contributed 600 Rupees, and there were further collected 250 Rupees in the Church. It being Council day the attendance was but scanty.

The Members of the different Lodges of the "Free and Accepted Masons" of Madras, gave a ball and supper at the College Hall, on the 27th of December, that being St. John's Day, which was conducted in their accustomed splendid style; nothing was spared on the part of the liberal Brotherhood to render the entertainment as complete as possible.

CALCUTTA.—TO THE EDITOR OF THE ENGLISHMAN.—Dear Mr. Editor,—Permit me, through the medium of your widely circulated journal, to promulgate to the Fraternity of Free and Accepted Masons the proceedings of the Brethren in Calcutta on the anniversary of their patron Saint.

Previous intimation having being given by Lodge '*Humility with Fortitude*,' No. 279, that a Lodge would be held in the Town Hall on St. John's day, for the purpose of attending service at the Cathedral; the Brethren assembled, the Lodge was opened in form, and the procession, under the direction of the officers of the *First Lodge*, moved off in regular order, preceded and flanked by an escort of Town Guards.

The procession reached the Cathedral. then forming two lines facing inwards, the W. M., preceded by the Bible, entered the Church. Divine service was then performed, and a sermon preached by the Venerable the Archdeacon, taking his text from 2d Peter, chap. 1, v. 5 to 8. The venerable divine ably and beautifully illustrated the virtues therein set forth. After divine service the procession returned in the same order to the Town Hall; previous to closing the Lodge, in a plain and expressive address, Brother Major R. C. Macdonald of the Grand Master's Lodge, No. 1, London, presented to the Fort Lodge an elegant Masonic engraving, representing the emblems of every degree in Freemasonry, beautifully framed in true Masonic taste. The receipt of this valuable gift was suitably acknowledged by the W. Master, and Brother Macdonald, on the proposition of the W.P.M. King, was unanimously elected an honorary member of 'Humility with Fortitude.' The Lodge was then closed, when the Brethren separated till the evening, when they reassembled at Brace Bridge Hall, Garden Reach, to a ball and supper. Dancing was kept up with great spirit till an early hour in the morning, when their fair visitors took leave of the Brethren, highly gratified with the entertainments of the evening, and, I dare say, wishing a St. John's day would occur every month.

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It must have been gratifying to the feelings of every zealous Mason to witness so numerous an assembly of the Craft, amounting to upwards of two hundred, among whom were members of Lodges Star in the East, Industry with Perseverance, True Friendship, Marine, Courage with Humanity, Sincere Friendship, St. John's, Grand Master's Lodge, and several members of French and other foreign Lodges. The whole way through which the procession passed was crowded with carriages and other vehicles, and the windows and balconies of the houses presented an assembly of beauty and fashion seldom witnessed on such occasions. The cathedral was also crowded. Excuse this long account, dear Mr. Editor, from

Calcutta, Dec. 28, 1836. A M. M.

ENTERTAINMENT BY THE LODGE OF PERFECT UNANIMITY, NO. 1, TO J. C. MORRIS, ESQ.

A large party of the Sons of the Tile sat down at the College Hall on Wednesday, to a sumptuous Entertainment given by the above Lodge to J. C. Morris, Esq., who, during three years, has presided over it; and, by his precept and example, secured its harmony and welfare while he had raised it into a condition of the most flourishing order. The Brethren, anxious to mark in an adequate manner their sense of his high merits, had invited him to this Banquet, on which occasion a splendid gold medal with an appropriate inscription was presented to him.

About sixty Masons sat down to a table, which was extremely well served in every respect, and the repast was enlivened by airs from the delightful band of H. M.'s 63rd regiment, in attendance on the occasion. The Chair was ably filled by the W. Master elect, Colonel Conway.

We regret that our space will not admit of recording the many very good speeches that were delivered in prefacing and acknowledging the numerous toasts; but we cannot avoid making room for what, however, we fear may yet be an imperfect sketch of the eloquent, feeling, and inspirited speech which fell from the honoured guest, when his health, amidst the most cordial greeting, had been drunk by the party.

Mr. Morris spoke to the following effect:—

Never did I envy the surpassing eloquence of my distinguished predecessor more than at the present moment, when I am so forcibly reminded of the brilliant speech he made to you this very day twelvemonth, upon an occasion precisely similar to that upon which I now rise, to address you. I take courage, however, from remembering that I am addressing none but those with whom I am united by the talismanic tie which binds us Masons together, and who will, I know, when words flow direct from the heart, kindly make allowances for the imperfections of the head—I feel, too, that I have the less occasion to regret my want of eloquence, when I reflect that the distinguished honours I have this evening received have been conferred not in compliment to deep learning and commanding talents, as in the case of my highly gifted predecessor, but for an honest zeal in the cause of Masonry, in which I yield not to him nor to any man, and for a conscientious discharge of the duties of the high office to which the indulgent suffrages of my Lodge have three times called me. It is now just four years since I was appointed to preside over the Lodge of Perfect Unanimity, No. 1, and I cannot but regard with equal pride and pleasure the great and happy change which has since that period taken place in the condition of our Lodge, and in

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the state of Masonry in general at this Presidency. At that time, owing to some unaccountable cause, Masonry had fallen into disrepute: No. 1, was so thin in numbers that we could hardly fill the several offices of the Lodge; the ranks of the Grand Lodge were proportionably reduced; our communications with England had become irregular and unsatisfactory; our charitable subscriptions had decreased to such an extent, that it was with difficulty we could answer the most pressing calls of distress;—in short, the pure flame of Masonry languished, and must have expired altogether, had it not been for the unremitting exertions of three of the best Masons that ever lived, W. Brothers Lys and M'Donell, and our departed Brother Gordon, whose merits deserve a more lasting memorial than my humble praise. How truly gratifying a contrast does the picture of the present moment present. Our Lodge is now equal in numbers, respectability, and intelligence, to any in the world; the Grand Lodge has been recruited from our ranks; our charitable funds have improved; and Masonry flourishes as prosperously as its most ardent admirer could desire. I firmly believe that the revival of our Lodge has been attended with the most beneficial results, not only to its own members, but to others unconnected with it. To its members it has not only afforded the means of moral and intellectual improvement in the prosecution of the duties of the Craft, but it has strengthened the social intercourse of society by enabling its members to enjoy conviviality tempered by kindly and brotherly feeling. I will not go the length of saying that our Lodge has put a stop to all quarrels among its members—that would be too much to expect from fallen man—but I have reason to know it has been the happy instrument of making up differences, which without it would have remained unsettled to the present hour. To others, particularly to Masons in distress, it has proved of essential service—I cannot avoid mentioning one case, that of a shipwrecked French captain, who was enabled, through the individual subscriptions of our members, to prosecute his profession, and he is now sailing the seas in command of a ship, thanking God, if he has the heart of a man, for having made him a Mason. Let the enemies of Freemasonry say or think what they will, I cannot but feel a pride in belonging to an institution which, whatever may have been its origin, could produce such truly Christian results as these. I cannot help here adverting to the calumnies which have been fulminated against us in the public prints by some writers, in which our Order has been stigmatised as unchristian, in the worst sense of the word. I am aware that these attacks are hardly deserving of notice, as coming from persons who only expose their ignorance by censuring what they cannot understand; but I think they might have the charity to judge of the tree by its fruits. Following this test, I might ask, is it the principle of pure morality inculcated in our ceremonies—is it the brotherly love we cherish—is it the charity we preach and practise, which make us unchristian? because, if not, I am at a loss to know to what the charge is to be imputed. We are, I am aware, accused of conviviality; but this is to charge us, as Masons, with the failings of Englishmen; for I need not tell this company, however sceptical the world at large may be on the point, that conviviality forms no part of Masonry. This much too I must say in defence of our conviviality, that at the numerous meetings at which it has been my happy lot to preside, I have never once known the harmony of the company to be disturbed by a disagreement. At the time when I was called to preside over No. 1, though a Mason of some standing, and I trust with my heart

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earnest in the cause, I was but little versed in the practice of the Craft. It was therefore with unaffected diffidence and distrust that I undertook the post, but with a promise and a resolution to do my utmost to give satisfaction. That I have been successful on this point, I have had every reason to believe, from the numbers that have flocked to my standard, the full attendance of the Lodge, and from the kind and very flattering marks of attention which I have uniformly received. If these however had left any doubts upon my mind, they must have been entirely dissipated by this evening's princely entertainment, and by this splendid mark of your approbation which I now wear round my neck. Dear Brethren of No. 1, I am totally at a loss for words to express what I feel, or to thank you as you deserve for all your kindness to me. You have, I am sure, in this crowning act been desirous to confer honour and happiness upon me, and it may be a gratification to you to know, that you have succeeded to the fullest possible extent. I only wish I was more deserving of your kindness, and could make some portion of my present happiness recoil upon your own generous hearts. Brethren, your noble and disinterested gift, the token of past success, shall be to me the beacon of future exertion. I will preserve it as the cherished memento of a body of men with whom I have shared much intellectual enjoyment in tracing Masonry from its rise in time to its full developement in eternity, with all whom I am on terms of friendly intimacy, and many of whom, I am proud to say, I rank among the nearest and dearest friends of my heart. I have ever been enthusiastic in the cause of Masonry, but this night's proceedings must for the future render it part and parcel of my very existence. I will not go the length of saying that when I die, "Mason" will be found engraven on my heart, but I trust it will be found recorded in every action of my life as long as the sand of humanity shall continue to flow, and when the hand of death shall shiver the glass and change time into eternity, I trust the Great Judge of All will not deem me a worse Christian for having been a good Mason. Brethren all, I crave your pardon for having trespassed so long on your time. I have but feebly expressed what I feel, the more so because your kindness has completely overpowered me. If there is any point I have left untouched—any thing I ought to have said which has been left unsaid, I pray you to say it for me in your own hearts. And may the Almighty, in the various attributes in which we worship Him in the several degrees of Masonry, bless and preserve you all, and may He continue to uphold our Order by inclining the hearts of its members to the exercise of every moral and social virtue.—*Spectator, Calcutta Paper, Dec.* 23.

KURNAUL.—On Tuesday, the 27th of December, being St. John's day, the Brethren of the Ancient and Honourable Fraternity of Free and Accepted Masons meeting at Kurnaul, under the designation of Lodge "Light of the North," accompanied by the greater number of the Brethren of the station not members of the Lodge, walked in procession this day, to hear Divine service.

The appearance of the Mystic Craft was most imposing and grand, they were arrayed in jewels, sashes, and aprons, and marched from a tent erected near the Rocket Court to the Church Bungalow; a good long distance.

The Rev. W. Parish, *A.B.*, our station chaplain, kindly preached an excellent sermon on the occasion from the 13th chap. 1st Corinthians, 13th verse, which afforded the Brethren much satisfaction.

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In the evening, upwards of thirty of the Brethren sat down to a very handsome repast, and partook of the good cheer provided by the Lodge. After many loyal and appropriate toasts, and some excellent songs, the Brethren separated at half-past ten o'clock, with that love and harmony which should ever characterise Freemasons.

The excellent band of the gallant 13th delighted the Brethren with their efforts.

On returning from church, the order of the procession was reversed. We were highly gratified by the appearance of this "Social Band," and the order and regularity observed reflected the greatest credit on this infant Lodge. Numbers of spectators accompanied the Fraternity to and from church.

Lodge—"Light of the North." Officers for the ensuing year: Brothers Tottenham, W.M.; Wilson, P.M.; M'Donald, S.W.; Thornton, J.W.; Scott, S.D.; Lumsden, J.D.; Critchley, Sec.; Griffith, Treas.; Balfour, Stew.; Poole, Inner Guard; Price, Tyler.

JAMAICA.

MONTEGO BAY.—FRIENDLY LODGE.—*Jan. 19th.*—The installation of the officers of the Friendly Lodge, No. 539.—Provincial, No. 7, advertised for Wednesday evening, the 12th instant, was postponed in consequence of the lamented death of a respected Past Master, the Worshipful A. L. Pew, who departed this life on that day. The inauguration took place on the evening of the day following. The Worshipful Asher Solomon having been duly elected to the Chair, was installed by the Worshipful Barnett Isaacs, the late Master, with the usual solemnities, as Master for the present year, and who then qualified the following Brethren as his officers:—Worshipful G. L. Phillips, S.W.; M.A. Nunes, J.W.; Brothers S. G. Corinaldi, Treas.; David Corinaldi, Sec.; John Kerr, S.D.; H. A. Alberga, J.D.; W. O. Dunbar, In. Guard; Isaac De Pinna, Tyler. After the usual honours had been paid, and the Lodge closed, a numerous assemblage of Brethren repaired to an adjoining room, where an excellent repast had been provided for the occasion. On removal of the cloth the usual Masonic toasts were given from the Chair, in which the Brethren cordially united with loyalty, harmony, and fraternal feeling. The Brethren did not retire until a late hour, being much gratified with the manner in which the ceremonies had been conducted, and the attention paid to all. A public second breakfast was, the next day, given by the members of the Lodge to their friends. At two o'clock, the Chair was taken by the Worshipful Asher Solomon, supported on his right and left by several Past Masters, and assisted by his Wardens as Vice-Presidents, who, with a numerous and most respectable body of visitors, sat down to a sumptuous entertainment. The band of the St. James's regiment being in attendance, added much to the conviviality of the evening, by playing, at the termination of each toast, an appropriate air.

"The King, God bless him; may he long continue our Patron."

"Our Gracious Queen Adelaide and the remaining branches of the Royal Family."

"His Royal Highness the Duke of Sussex, Grand Master of the United Grand Lodge of England."

"Sir Lionel Smith, the respected Governor of Jamaica, with peace and prosperity to the island."

"The Lord Bishop and Clergy of Jamaica."

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" His Excellency the Commander-in-Chief, and army in the island."
Lieutenant Honeyman returned thanks.
" Vice-Admiral Sir Peter Halkett, and the Navy on the station."
C. W. Ogle, Esq., returned thanks.
" Lady Smith and the Ladies of Jamaica"—(unanimous thanks).
" His Honour the Custos and Magistrates of St. James's."
C. W. Ogle, Esq., returned thanks.
" Our much respected Past Master, Barnett Isaacs; may he long continue in health and prosperity to display his usual zeal and ability for the benefit of Freemasonry."

The Worshipful Past Master then rose, and, in a suitable address, returned thanks for the honour conferred on him, and expatiated at some length on the principles, intent, and benefit arising to mankind from that venerable institution, and concluded by proposing the following toast, which being the motto of the Lodge, he felt assured would be received with every demonstration of respect and enthusiasm.

" May charity, friendship, and brotherly love, be for ever the distinguishing features of this Lodge."—(Loud cheering).
" The health of the visitors who this day honoured us with their company."

Worshipful W. S. Grignon, Past Master, in an appropriate speech returned thanks.
" The Officers of His Majesty's Customs."

Mr. Roby returned thanks: he then requested permission to propose a toast, and, in a pleasing and elegant address, complimented the Worshipful Asher Solomon, Present Master, and members of the Friendly Lodge; and proposed
" Their health, and the Lodge's prosperity."

The Worshipful Master appropriately conveyed his thanks, and expressed the pleasure afforded to him and the members of the Friendly Lodge, by the presence of so many respectable gentlemen and their good wishes to the Fraternity.
" The health of our much respected Past Master, G. M. Lawson, sen., as an upright Magistrate, an esteemed Mason, and Colonel of the St. James's regiment."

Worshipful W. S. Grignon returned thanks as Brother Past Master, and Brother Edward Evans as Captain of the St. James's regiment.
Worshipful Past Master Levy proposed
" The health of the Special Magistrates of the parish."
Messrs. Facey and Carnaby severally returned thanks.

Many other patriotic and formal toasts were proposed by Worshipful Past Master Grignon and others, and alternately enlivened with a song. The entertainment was kept up with harmony and propriety for several hours, and the party separated much gratified, and fully impressed with the valuable precepts attached to the ancient and honourable institution of Freemasonry.

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REVIEW OF LITERATURE.

A Sermon preached before Several Bodies of Accepted Masons, in St. Mary's, Newry. By Rev. Walter B. Mant, M.A. This discourse is an eloquent and touching illustration of the necessity of brotherly union among men; and, so far as it is lawful, an admirable dissertation on the peculiar virtues and doctrines of Masonry, as applied to the wants and duties of human life.

Pulpit Lectures. By Rev. H. R. Slade, L.L.B. Sherwood. It affords us great pleasure again to introduce to our readers the "Translator of the Defence of Socrates;" we feel well assured that all who have been so fortunate as to have read the "Translation" will form a favourable opinion of whatever proceeds from the same chaste and classic pen; neither will their raised and sanguine expectations be disappointed by the perusal of Mr. Slade's "Pulpit Lectures." This volume is possessed of two features which strongly recommend it. Small, in point of dimensions, but containing a great deal of important matter for the meditation of the pious and humble Christian. It is much to be lamented that in the Established Church there are two parties among the Clergy, who not unfrequently array themselves against the other, under the cognomens of "orthodox" and "evangelical;" and when we take up a volume of divinity, whether it be of a polemical character or practical nature, we see at the very first glance, at the very first page, to which party the author is an adherent and strenuous advocate, and we learn the calibre of the divine from the preface to his work. Such a glaring defect is happily not the case in the little volume before us. The style is elegant, yet, at the same time, simple and chaste; the contents evince the author to be well acquainted with the subject on which he writes, and a mind free from prejudice and alive to conviction. These "Pulpit Lectures" contain in a small compass a body of divinity; Mr. Slade has indeed not shunned to "declare the whole counsel of God," proclaiming no doctrine to please man, and withholding no doctrine through fear of man. In a word, we recommend the work to every impartial searcher after divine truth, as a valuable gem of theological lore, being both doctrinal and practical, both orthodox and evangelical; we particularly advise the younger portion of our readers to possess themselves without delay of Mr. Slade's "Pulpit Lectures," the Christian's *vade mecum.*

Lebanon, or Lectures on the Spirituality of Freemasonry. By Brother Joel Nash. Haddon, Colchester; Simpkin and Marshall, London. The three explanatory Lectures, so long expected, are now published. We invite our readers to the information which is thus afforded them, and shall be pleased to hear that the sale will repay the author and publisher. This observation may strike many as not very critical, but we can assure them that it is a very needful one. Brother Nash is not wealthy in circumstances; indeed, the sad reverse is the case; and we understand the printer has acted more with a view to serve him than to make profit.

The explorations into the sacred volume are such as prove our author to be enthusiastically devoted to his Art as a Mason. He satisfies himself that the origin of the Craft, its institutions, progress, and power, are of Divine principle; and he offers reasons for the exclusion of females,

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which will be the less objectionable to the sex from the reasons he advances. There are many matters of "Light" pervading the Lectures, and we anticipate that the author and his reader will be mutually satisfied with each other.

An Historical Account of the Ten Tribes settled beyond the River Sambatyon, in the East. Translated and compiled by the Rev. Dr. M. Edrehi. Griffiths. The author of this essay has a triple claim on the benevolent and enlightened. He presents a book of considerable value to the English public. He is poor—and he is a stranger in the land. One of his hopes in the publication of this work is, he says,—

"That I may realize enough to pay the expenses of printing, and leave some profit for the prosecution of my journey to the Holy Land of my fathers, Jerusalem, where I may spend the rest of my life with my family, devoting the whole of my time, with Divine assistance, to the service of God."

Dr. Edrehi is a native of Morocco; he has for some years sojourned in Paris, when in 1825, a fire breaking out at the Italian bazaar in that city, he lost all his property, and, in his own words, was "reduced to the greatest poverty." We have thought it needful to state thus much, as, if there be any condition of misery in this world of difficulty more acute than another, it is that of the student working beneath the "cold shadow" of haggard poverty.

We have now briefly to speak of the work itself. It will be found to contain information of the most curious kind, on a subject of the most interesting nature. We trust that the wealthy members of the English Church will display a due sense of the learning of Dr. Edrehi, and of his patience in the deepest sufferings.

A Sketch of the History of the Knights Templars. By James Burnes, L.L.D., F R.S., Knight of the Guelphs of Hanover. Blackwood, Edinburgh. (Presentation copy, only one hundred printed).—The elegant bijou has been just sent us, in a manner which is most flattering to our *amour propre.* Our first impression was to enter deeply into its sentiment, and to revel in its sweets; but stirring events have so occupied our time that we cannot do justice to the author, nor can we allow ourselves, just now, the indulgence of a banquet. The author has kindly permitted us to make free use of his sketch, and, not being of an avaricious, greedy, or reserved disposition, we propose, in our next, to give extracts at large; at present we confine ourselves, therefore, to stating that Dr. Burnes has displayed research, industry, and talent, and has conferred a boon upon the Order of Knights Templars. When the author shall revisit India, and be looking over our pages, he will, we hope, mentally renew associations which will have left in us a pleasing remembrance. But what shall we say of the printer, Blackwood? Verily this Edinburgh Brother outvies the London typographer; his spirit has been enkindled by the ardour of his friend,—and excellent as is the "*materiel,*" it has been beautifully illustrated by the workman's aid.

An Engraving of Brother George Aarons, P.M. By Henry Meyer, —1837.—Brother Meyer is favourably known as an Artist, and the present subject is worthy of his pencil. It is no easy task to give the peculiar expression of Brother Aarons, whom our readers, we believe, all know, labours under the distressing privation of loss of sight. The peculiar intentness with which he apparently fixes his eyes upon the

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party he addresses, would deceive a stranger; and the painter must have had to watch narrowly for the moment when darkness prevailed, to catch the exact expression which was necessary to consummate the likeness; this he has done in a very masterly manner, nor has the engraver forgotten to give the sightless orbs that peculiar effect which is necessary.

We have no doubt that not only all those who have profited by the lessons of our worthy Brother, but that numerous members of the Order will possess themselves of the portrait of this zealous Craftsman, and thus repay the artist for the expense of his spirited engraving. We had intended to have accompanied these brief observations with some particulars of the Masonic career of Brother Aarons, but we must reserve them for a future opportunity; they may probably appear in a "Gallery of Masonic Portraits" which we contemplate offering to the Craft.

Engravings from the Pictures of the Battle of Trafalgar. By W. J. Huggins, Leadenhall Street.—The first of a series of Engravings from the three historical pictures painted expressly for His late Majesty, is now ready for delivery; and the public are thus put in possession of copies from those striking representations of England's might and glory, which we understand the Sailor-King had intended should have decorated the walls of Greenwich Hospital. A better place could not be found, and we hope the gracious intentions will yet be carried into effect.

Mr. Huggins has maintained his well-earned reputation, in the necessary reduction of space; all the depth and masses of subject have been preserved in a vivid and striking manner. The Victory placed by the Hero of Britain, between the Redoubtable and Bucentaur, betokens the courageous and indomitable spirit of our immortal Nelson; and there is a reflected light on the Redoubtable, which foretells that her fate is sealed. The engraving is altogether a faithful delineation of the spirited original. We look for the remaining two with equal interest.

Mr. Huggins has also published several marine engravings; among them, the one representing the capture of six French gun boats, and upwards of three hundred men, off Java, in July, 1811, by the boats of H.M.S. Procris, containing ninety brave fellows, and led by Captain Maunsell in person, which is a very spirited effort, and the colouring makes it very effective.

Select Extracts from Blackstone's Commentaries; carefully adapted to the Use of Schools and Young Persons; with Questions. By Samuel Warren, of the Inner Temple, Esq. F.R.S.—Two great objections to this little work appear on its very title-page; for, in the first place, it is that *monstrum horrendum*, a law book; and then it is that detestation of manhood, a school-book. It must, therefore, in the eyes of many, be a selection of all that is most crabbed in that much lauded and little read author, Blackstone. Yet how much appearances may deceive! It is a law book, and one which all who wish to understand the principles of those laws they obey, or the nature of that constitution they profess to admire, will do well to read with careful attention. It is a school-book, and what are all mankind but school-boys or girls of a larger growth? Blackstone's Commentaries are a rich mine of law, not consisting indeed of those purely technical details, or recondite dissertations, which interest

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professional readers only, but of those excellent principles of constitutional law, of those clear and lucid definitions and illustrations of the most difficult points of jurisprudence, which are like bright jewels scattered over the dark and dreary surface of legal literature. Much of these inestimable lectures have now lost their value, so many and so great changes have taken place since Blackstone wrote, that non-professional readers would often be misled by these Commentaries. Mr. Warren has most carefully and ably selected those portions of the Commentaries which, as they treat of the immutable principles of constitutional and municipal law, must be and continue unaltered; all difficult passages are explained by short and judicious notes, and even in these concise annotations much learning is contained, the professional reader need only peruse the note on "Uses" in page 402, to be convinced of this. An introduction is prefixed, which is well calculated to stimulate those, who hitherto have been content to live in ignorance of those laws and that constitution which they either praised, defended, or abused, to a careful study of these extracts. At the end of every chapter are a few searching questions, which are of excellent use in mastering this work, and whoever will make a point of answering them, will find that a vast accumulation of knowledge has been the result. This little duodecimo contains more that is of real use and value than nine-tenths of the quartos and octavos of the day, any one taking the index and opening it will be satisfied of the mass of valuable knowledge which is compressed into this small volume. Of the value of this work, as a school-book, little need be said, as if a knowledge of the leading features of our constitution be of any importance, if it be thought of as much, or even half as much importance to understand our own laws or judicial institutions, as it is deemed to know those of the Greeks and Romans, few schools will be long without Mr. Warren's extracts.

Mr. Warren's name has long been before the public as the author of those most striking psycological papers, "the Diary of a late Physician," and also as the writer of the only satisfactory or even intelligible guide to the poor unfortunate neophyte in legal studies. In fine, we venture to prophecy to Mr. Warren's Select Extracts a lasting success, which will be no less honourable to him, than useful to society in general.

Remarks on Military Law, and the Punishment of Flogging. By Major-Gen. Charles J. Napier, C.B. Boone.—This book is a triumphant witness of the advancing spirit of the times—a spirit, despite the tricks of certain zealots and the pharaisaical sanctity of certain devotees, of wisdom and philanthropy. General Napier is of a long line of men, illustrious by knowledge and valour, exercised in their noblest powers. He has in the volume before us given us the philosophy of military law. "The true military feeling of a soldier should be, that nothing but a dishonourable action can debase him, or divide him from his comrades in the service of his king and country." This position the gallant general works out in the most eloquent and feeling manner. He thus speaks of the "beauties" of war:—

"To throw a shell, for example, into the house of a family of people who have done no evil, and blow them and their house to pieces! Imagine the shell exploding, and when the smoke clears, behold the father in the midst of his dead and dying family! Let statesmen study the sanguinary picture of war *in its details*, and then make war lightly if they have the courage."

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Fortunately, the people are beginning to study war "in its details"—in its blood and violence—its agony and horror—in shattered limbs—in the burning rafters of peaceful homes—in all the wickedness and misery of an earthly hell; and, deaf and blind to the *holiday* sounds and sights of military life, the people will *make* statesmen guiltless of the horrible results of human carnage.

We would that our limits allowed us to borrow largely from the enlightened pages of our author; but in the hope that this brief notice may recal the reader to the book itself, we here dismiss it. General Napier has done glorious service to a glorious cause by the publication of this volume.

Hours at Naples, and other Poems. By the Lady E. Stuart Wortley. Saunders and Otley.—A collection of poems, all more or less distinguished for their grace and that peculiar and winning tenderness, characteristic of the feminine mind. The *Lines written at Naples* contain many exquisite thoughts. The yearnings of the fair authoress towards England do like honour to her inspiration and her patriotism. There is "all the mother" in the following:—

"My child!—my child!—I am not near thee now
To part the hair that clusters o'er thy brow,
And plant ten thousand kisses there—to view
Thy faëry joys, and ah! to share them too;
To watch thy golden slumbers when thou'rt laid
In Innocency's vesture pure arrayed,
Like a tired bird within its warm sweet nest,
And all thy raptures are composed to rest!
And oh! to soothe thy little sorrows still,
For infancy is not exempt from ill!
Though soon effaced from its transparent thought
The shadows there, by some slight grievance brought,
While its expanding and upspringing mind
Still forward flies, and leaves all pain behind.
My child!—the music of thy laughter now
I dream of—but I hear not—o'er thy brow
Wander ten thousand meanings new and sweet,
I may not see them—may not guide thy feet
To spots of pleasantness, now that the Spring
That calls to life each bright and blooming thing
Is bursting over England's golden fields,
Till every bank a wealth of blossoms yields
For Childhood's dimpled hands!—'tis glorious here
In this warm azure Italy—most clear,
Most exquisite the pure and perfumed air,
The sky unshadowed, and the sunshine fair;
And fair the almond-blossoms clustered close
Upon the loaded bough—while many a rose
Trails its resplendent wonder, richly bowed
Beneath its beauty as beneath a cloud
Along the trellised walk or fountain side,
A dazzling trophy—Nature's loveliest pride."

Lyrics. By John Lee Stevens. Baily. The publisher has been good enough to forward two sheets of this pretty volume, which is about to be launched on the literary waters before many days. We are glad that he

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has thus gone a little out of the usual course to do us this favour, as it enables us, without waiting until another segment of the annual cycle shall have disappeared, to give even a short notice, and to be, though brief, yet the first to record our approval of this truly meritorious production of an old and esteemed Masonic friend. It is really a summer offering of cloudless sunshine and sweetest flowers, and should not appear with the fall of the leaf. From the introductory lines, which breathe something of the orphanage of the heart, it would appear that the minstrel's witch-harp had the cold chain of silence flung over it too long.

"The wreath is faded now
That Fancy placed upon my brow,
When in the early spring
I went forth wantoning
With love, and song, and every joyous thing
That lightens this dull earth.
Alas! that sorrow should give birth
To sighs and tears,
In after years;
Blighting and drowning
All the joys of youth—
Whether of fancy born or unfeign'd truth—
And crowning
With a coronal of care
Temples that else were bare."

He has taken it down from the willows to some purpose, as the following stanzas will prove. We are glad he seems at length to be of our own opinion, that this is a bright and beautiful world if we only enjoy it, and that it is but a valley of tears to the "Canters," and those who choose to make it such.

"Say not life is a load of care,
For varied scenes of bliss there are,
Scatter'd around us, bright and fair,
Like rays of heav'nly light.
Have we not wine and minstrelsy,
And lovely woman's beaming eye,
To sooth—nay cheat—our misery,
And yield our souls delight?

"Do not our darker moments throw
O'er love's soft hours a warmer glow?
And has not joy a brighter flow
After affliction's smart?
And does not gloomy sorrow fly,
When mad-cap mirth comes laughing by,
When wit the wine-cup spices high,
To cheer the drooping heart?

"Why should we mourn our time away—
Why weep through life's contracted day,
When fresh enjoyments find we may
In ev'ry passing hour?
Say, ought we not with love and joy
The fleeting moments still employ,
And chase out all that could annoy
From pleasure's rosy bower?"

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Many have been blamed for wishing too much, and a few there have been whose fault seems to be that they have written too little. Amongst the latter we may safely rank the author of the Lyrics before us. The true and incontrovertible principle of the *poeta nascitur* holds good in his regard. He is all heart and soul—all nature. He is plain, unaffected, and truly tender. His chords are attuned to love, but they breathe a chaste and a stainless passion. His cup of pleasure offers not the intoxicating draught of Circe, but the pure wine of Nature's flowers—the sweets of the bee without her sting. To our fair readers we recommend especially this delightful and heart-enlivening volume, certain as we are that it will hold a distinguished place amid the gilded and graceful favourites of the boudoir. We shall conclude with the following extract.

" 'Tis not that thou art fairer
Than a' thy sex beside,
That thou to me art dearer,
My young, my blooming bride:
The blush of beauty fadeth,
And loveliness decays;
But virtue's charm pervadeth
The latest of her days.

" And, oh! whilst such perfection
By modesty is crown'd,
And faith and warm affection
In unison are found;
I still must love thee dearer—
My young, my blooming bride—
And ever deem thee fairer
Than all thy sex beside!"

First Impressions and Studies from Nature in Hindoostan. By B. Bacon, Lieutenant of the Bengal Artillery. These volumes will, doubtless, be welcome to the lovers of light reading. They are filled with agreeable gossip on all points of Indian society; sprinkled with anecdotes; entwined with sketches of character; and illustrated with graphic designs (from the author's own portfolio), revealing the scenic wonders of the golden east. We can recommend Lieutenant Bacon as a most agreeable talker; we like him, however, best upon Indian ground; and think he is a little too long (upwards of ninety pages), on his voyage to Madras.

The Laws Relating to Licensed Victuallers. By S. C. Horry, Barrister. Reader. A succinct account of the many acts affecting "mine Hosts of the Garter." What the reviewers say of "the library of every gentleman," we say of "the bar of every publican;" no bar "should be without" Mr. Horry's *Laws.*

Spartacus, or the Roman Gladiator; a Tragedy. By Jacob Jones, Esq. Ridgeway, and Sons. If this tragedy may not rank in the first class, it nevertheless contains many passages of genuine poetry. Some we would quote, had we space. There are also passages which are inflated if not bombastic. The author has had to complain of the ingratitude of the public; yet Spartacus deserves their support, and we question whether the author will not satisfy that very public at no distant time, that talented authors are more numerous than talented actors. Let Mr. Jones's Spartacus be acted by an efficient company, and he would gather laurels.

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POSTSCRIPT.*

THE ACCESSION OF THE PRINCESS VICTORIA TO THE THRONE.

FOLLOWING the reign of an excellent monarch, the Princess Victoria ascended the Throne of the United Kingdom, on Tuesday the 20th of June, under circumstances that contributed largely to ameliorate the national sorrow; not to lessen its exercise or sincerity, but to operate on all, through the kindly influence of the warmest hope. On the same day Her Majesty held a Cabinet Council, at which she renewed the appointment of the Ministry of his late Majesty. At this Council, also, the official act of recognition and proclamation was read; and a declaration was made by Her Majesty, relative to the peculiar situation in which she was, for the first time, placed, by the will of Providence.

On the following day Her Majesty was proclaimed, as "VICTORIA OF ENGLAND," with the customary form but with unusual splendour, at St. James's Palace; and subsequently at Charing-Cross, Temple-Bar, and the Royal Exchange. May peace and prosperity shed their benign influences over her reign—and happiness be her hand-maiden!

VICTORIA! THE QUEEN OF THE LOYAL AND LOVING.

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

A bumper we drank in the days of the King,
To loyalty, duty, and lasting devotion;
And never did subjects more trustingly cling
To their Sire, than did we to our Chief of the Ocean!
He's gone, aye, God bless him! he's gone from us now,
Where the heart's warmest wishes will fail to o'ertake him—
Where a bright crown of glory will beam on his brow—
And the spirit of holiness will not forsake him.

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* The customary space allotted to the "leading article" having been absorbed by the necessary particulars of the lamented death of his late Majesty, the Patron of the Craft, we have found it expedient to give our general observations the character of a Supplement or Postscript.

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To William one bumper we drank; it was due
From a people to whom his attachment was steady;
And where is the craven that will not drink two,
To our Queen among Queens—among Ladies the Lady?
Then double the pleasure—another fill up—
Our devotion and gallantry equally proving—
And drain the last drop from the twice-honour'd cup,
To Victoria!—the Queen of the Loyal and Loving!

The health of the Grand Master is, we are happy to state, completely restored. His Royal Highness, in spirit, person, and voice, absolutely appears younger than we remember him for some years past; this was evident at the Grand Lodge, on the 7th instant, when he presided with more than usual grace and power. It is scarcely necessary to observe that His Royal Highness was most enthusiastically welcomed; and that, in the several addresses to the Brethren, he evinced the full development of mental vigour as well as of bodily health.

The subjects which the Grand Master explained were of a highly important nature, embracing the most essential characteristics of the Order,—Charity with Justice; and it was with one accord agreed, that upon no previous occasion did even the Royal Mason himself, ever deliver a charge with greater impressiveness, or with a more rigid examination into moral truth, than was conveyed in his illustration of the manner in which he proposed to relieve the embarrassment of the Female Charity.

His observations upon an investigation into the Book of Constitutions, were received with the most respectful attention. The Brethren were assured that His Royal Highness has not only the heart of a Mason, but that the MASTER-MIND is at work, and that we shall not be much longer without additional proof of its activity.

THE GRAND LODGE.—"*No Brother shall speak twice to the same question, unless in explanation, or the mover in reply.*"—See Constitutions, Art. 4, p. 25.

Our attention has been called, in a forcible manner, by several correspondents, to this Article, which, in itself, is a clause very essential to the promotion of order; and its violation, or even the evasion of its spirit, has an incon-

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venient, if not an unpleasing effect. There are many persons who would be well disposed, and even desirous of offering an opinion upon current questions, but are prevented by the time and attention of Grand Lodge being pre-occupied. We do not hesitate to say that the time of Grand Lodge is wasted whenever any deviation from the wholesome statute is permitted. *Masonic law* embraces all that is necessary of a moral and equitable power; we want nothing more, and not wanting, would rather not have what does not agree with the *spirit* of our code. However, if it chance that the illustrious Grand Master may (when present) allow the boundaries of this regulation to be passed, it should be courteously inferred that he may feel a personal disinclination to enforce the strict letter; but how much more decorous would it be not to press such an advantage.

There are many reasons for directing attention to this particular subject; one very forcibly strikes us; it is this,—there may be a probability that if the Grand Master should observe repeated interruptions, he may hesitate to attend in person, and we should, in such case, lose the great moral advantage which his presence always ensures. And should he delegate his authority to other hands, and under such circumstances—those who might be the cause of such necessity, would be morally responsible for the rebuke, for such it would be held. Still, let us ask, what satisfactory reason could be given to the body at large, for the very serious disappointment their inadvertence might occasion, — the thought is important?

THE APPOINTMENTS OF THE YEAR may be looked upon as auspicious to the interests of Freemasonry; they betray no spirit of favouritism; and the various interests of the Craft may be said to be honestly represented. The Hon. Fox Maule, *M. P.*, the son of the Provincial Grand Master for Forfarshire, is the Senior Warden; his colleague is Brother Henry James Prescott, son of the late Grand Treasurer. The selection of these Brethren is marked by a due regard to propriety. The Chaplains, Secretaries, Director, and Assistant Director of Ceremonies, continue in their respective offices.

The mantle of the late Grand Registrar has fallen upon Brother Henderson, who, being young, active, and enterprising, will, we venture to anticipate, amplify the utmost

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expectations. He accepts the office at a moment when the duties require critical examination—when Masonry is assuming her natural position—and he will bear in mind that his perfect knowledge of the fundamental principles of the Institution may be greatly benefited by the exercise of his industry and his talents—there is no one better fitted for the office and the times. The Deacons are Brothers Perkins and G. Gilbert: the former was the Grand Sword-Bearer last year, and the latter is well known to the Craft as a zealous Brother, whose vocation as a clergyman, and conduct as a Mason, have entitled him to promotion. Brother G. P. Philipe has received a merited compliment by his elevation as Grand Sword-Bearer; it is one that will be viewed by the Masters of Lodges with especial gratification, for it does prove that the "Eye" of the Master is observant of merit, and that it does not limit its range of vision to this or that Lodge. Brother Hardwicke succeeds as Grand Superintendant of Works, to Sir John Soane, deceased.

Among the notices of motion is one, the formation of a library in the Hall, by Brother Henderson, the newly appointed Grand Registrar. The suggestion is worthy the quarter from whence it emanates. It has often occurred to us that a library was wanting; and we have sometimes calculated that our own collection, at a future period, might not be unworthy of a shelf or two. Our Brother is entitled to the thanks of the Craft, and we trust he will have their determined support. What if he were to enlarge his motion, and introduce the suggestion of a museum as well. Travellers from all parts of the world would contribute to it; and we question much if it would not soon become an honourable rivalry with some others who have had the ad- of many years' collection.

Grand Chapter.—There is something anomalous that reigns "supreme" in this department of the Order; which has tended to no good, does tend to no good, and if it is suffered to continue, may not stop at merely tending to no good. "When things come to the worst," it has been assumed "they are likely to mend;" and we trust the observation will be realised.

The limited attention paid to the concerns of the Grand Chapter has been most striking: the generality of Masons are not sufficiently impressed with the importance of attain-

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ing "the perfection of the third degree;" and being contented with the opportunity of entrance to the Grand Lodge, are not aware, that in Grand Chapter there exists a similar power in every respect, with regard to its concerns; and it follows, as a natural consequence, that if those concerns be not attended to by the general body, they may probably be *assumed* by, if they do not devolve upon, a very few.

The sooner the arrangements of the Grand Chapter shall, in spirit and effect, be brought to the very letter, in accordance with the principles of the Grand Lodge, the better; and we feel much interested in the deliberations of the Committee to whom is entrusted the investigation of the laws.

Masonic Life Association.—Our readers will perceive that this question is on the tapis. There is great promise in the subject; and if due caution be observed in the outset, and the *grand principles of Masonry* are carried out, the effect, we predict, will be as advantageous as it will be honourable to the Craft.

The Provinces.—Our accounts of the general aspect of Masonry is favourable. A distinguished provincial Brother is anxious that we should bestir some of them to a proper sense of their literary qualifications, and concludes his letter on the subject in the following words: "There appears an objection among many of our learned and scientific Brethren, to the use of the pen; which arises, I have reason to believe, not so much from that species of indolence which obscures literary talent, as from a want of confidence in their Masonic acquirements. *A knowledge of the ceremonial confers the privilege of admission to office, and with this knowledge too many appear to remain contented.*"

The Asylum.—Ere this we had hoped to have given a full account of the second Festival, which has been postponed until the 19th of next month, on account of the King's death.

It is consolatory, however, to know, that the contemplated Institution is firmly rooted in the good wishes of the provincial as well as the metropolitan Brethren, and that their good wishes are not merely confined to words; votes of money have been made, and the report from the Board of Stewards states, that the presence of nearly three hundred friends would have graced the meeting in aid of the Aged Mason; but the cheering declaration, that His Royal High-

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ness the Grand Master is not opposed to the Institution, has removed all doubt. And we confidently believe, because we fervently hope, that such declaration will tend to carry the measure, with brilliant success, in Grand Lodge, of which due notice has been given.

AGED MASONS' ASYLUM.

MONTHLY COMMITTEE, *April* 12*th*.—A letter was read from the Rev. H. R. Slade, offering in the kindest manner to preach a sermon in aid of the funds, whereon it was resolved unanimously—

"That this Meeting receive with great satisfaction the proposal of our Rev. Bro. Slade, and hail with gratitude the union of devotion to the Great Architect of the Universe with charity towards our fellow creatures, and gladly avail ourselves of the opportunity offered by our Rev. Brother with heartfelt thanks for his piety and zeal towards the cause. And that the Treasurer be requested to communicate to him the foregoing resolution.* It was then resolved that the Sub-committee do meet the Board of Stewards for the Festival, on the 1st of May, to offer their assistance generally.

May 1*st*.—The Chairman stated that he had directed the Sub-committee to be summoned to meet the Brethren who had offered to serve as Stewards for the approaching Festival.

Several preliminary points were discussed, and at seven o'clock the Committee adjourned to the meeting of Stewards.

May 10*th*.—Some general matters were discussed.

The announcement that Mr. Pattison had declined to take the Chair at the ensuing Festival, for the reasons assigned, was received with great regret, and it was

Rosolved unanimously, "That abundant proofs having been adduced on the part of the Craft, both in London and in the provinces, of their anxious desire to erect and endow an Asylum for Aged and Decayed Freemasons. And further, that as the delay of the recognition of such an Institution by Grand Lodge appears to be the only obstacle to the completion of so desirable an end, which may be inferred from correspondence from the highest Masonic authorities, it is expedient, that the necessary steps should be taken forthwith to bring the question publicly before the Craft, and for this purpose, that the Treasurer of the Institution be instructed and fully empowered on the part of the subscribers at large to give notice at the next meeting of the General Committee of the Grand Lodge, of a motion with a view to bring the Aged Masons' Asylum under the sanction and protection of the Grand Lodge."

June 14*th*.—The Chairman stated, that he had complied with the directions of the Committee, and had given notice of motion to bring the Asylum before the Grand Lodge; but that the pressure of business had compelled the postponement of the motion until September next.

A communication was read from the Prov. Grand Lodge, of the

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* Circumstances have rendered it expedient to pospone the intended sermon.

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West Riding of Yorkshire, stating that the sum of £20 has been voted by the Lodge in aid of this Asylum, and that the motion was seconded by the Earl of Mexborough, the Prov. Grand Master.

A Meeting of the Board of Stewards, held at the New London Hotel, on Monday the 1st of May, 1837.

Present, Brothers E. R. Moran,—J. Williams,—J. R. Bulmer,—J. L. Stevens,—G. Price,—S. Staples,—J. Walton,—W. F. Walker,—J. Chanter,—J. D. Kincaid,—J. Bucke,—R. Leigh (pro Brother Maher), also several members of the Sub-committee.

The Officers of the Board being elected, the following Board of Stewards was declared:—

Br. John Chanter, G.S. and W.M.	No. 196	*President.*
" George Price, P.M.	37	*Vice President.*
" S. Staples, P.M.	66	*Treasurer.*
" E. R. Moran, J. S.	1	*Hon. Sec.*

Br. J. L. Stevens, G. S. Br. James Walton, G.S.

Br. W. F. Hope	Sec.,	G.S.L.	Br. A. U. Thiselton	P. M. No.	166
" J. Williams	P.M. No.	3	" B. Fatt	J.W.	196
" J. R. Bulmer	Chap.,	5	" G. Warriner	S.W.	205
" T. Barker		14	" M. Sangster	W.M.	215
" T. B. Symons		21	" P. Thomson	P.M.	227
" J. Begbie	P.M.	22	" J. Cleghorn	P.M.	229
" J. R. Baker	P.M.	54	" J. D. Kincaid	W.M.	255
" F. A. Winsor	Treas.	76	" J. Partridge	Treas.	275
" W. F. Walker	S.W.	108	" J. W. Bucke		318
" J. Whisson	W.M.	109	" M. C. Maher	W.M.	327
" W. Halton	P.M.	113	" J. H. Clarke	S. D.	329
" W. Eccles	P.M.	118	" T. Cotterell, G. S. Enc.		20

It was resolved, that Dr. Crucefix, the Treasurer of the Institution, be requested to attend the Meetings of the Board.

It was resolved, that the Festival be held at the Freemasons' Tavern.

It was resolved, that Brother James Pattison, *M.P.*, be requested to take the Chair at the Festival, on the 21st of June, and that Bros. Crucefix and Stevens be a deputation to convey the respectful wishes of the Board.

Several resolutions were then passed, and the Meeting adjourned until the 9th of June.

At a Meeting of Emergency held at the New London Hotel, on Wednesday, the 12th of May,

PRESENT.

Brother George Price, in the Chair.

Bros. Baker, Winsor, Begbie, Crucefix
" Stevens, Whisson, Kincaid, Partridge,
" Sangster, Staples, Williams, Bulmer,
and Moran, Hon. Secretary.

Dr. Crucefix having reported that Mr. Pattison had withdrawn his consent to take the Chair for the reasons assigned, It was resolved unanimously—

That a letter should be written to him expressing the thanks of the

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Board for his prompt attention to their wishes, and regretting the circumstances which prevent his presiding over them at the approaching Festival.

That Brother Joseph Copeland Bell, P.M. of the Lodge of Regularity, No. 108, be requested to take the Chair on the 21st.*

The correspondence between Mr. Pattison and Dr. Crucefix relative to the Asylum, also, a letter addressed by the Board of Stewards to the Deputy Grand Master, the reply of the noble Brother, and a declaration by the Treasurer relative to its contents, have been all entered upon the minutes.

A Meeting of the Officers of the Board was especially convened on the 31st May, at which the following resolution was passed unanimously.

"That the declaration made by Brother Crucefix with reference to the letter of the Right Worshipful the Deyuty Grand Master is perfectly satisfactory, and that this Committee see additional reasons in the communication made for continued exertion in aid of the approaching Festival.

June 9.—At a numerous Meeting of the Board this evening, the arrangements were continued, and the following announcement made by the Treasurer, was received with the most lively gratification.

"That an interview which had been granted by His Royal Highness the Grand Master, that illustrious personage had been pleased to state, that he was not in any manner opposed to the objects of the contemplated Asylum."

June 19.—The Board having met by summons, it was resolved unanimously, "that in consequence of the very dangerous state of the health of the King, the Patron of the Craft, that the Festival be postponed until the 19th of July."

An account was taken from the Stewards when it appeared, that the number of friends whose attendanee on the 21st was calculated on, amounted to nearly three hundred.

LATEST.

Board of General Purposes, *June 27th.*—First meeting: present, Brother Henderson, President, and twenty other Members. Brother Crucefix was elected Vice-President. There being no business of importance, the Board sat but for a short time.

Lodge of Antiquity, *June 28th.*—It was resolved that an Address of Condolence be presented to H.R.H. the Duke of Sussex, the Grand Master, and Master of this Lodge, upon the lamented decease of his late Majesty King William the Fourth. The usual banquet was suspended.

Dublin.—The festival of St. John's Day has been postponed until after the funeral of his late Majesty.

Limerick, *June 27th.*—The Masonic Brethren attended, in full costume, in the procession for proclaiming Her Majesty Queen Victoria.

INDIA.

June 29th—We are this day favoured by advices, and regret that the lateness of their arrival prevents our doing justice to the various interesting topics upon which they treat.

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* To this request, Brother Bell has most cordially acceded.

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Major Macdonald appears to be fulfilling his mission with exemplary fidelity; and his reception among his Brethren has been such as to engender mutual confidence and esteem. The line of conduct he has marked out for his own rule, and as an example to others, must soon meet its reward; and we feel a satisfactory anticipation, that many who are now indifferent, may become zealous Masons. In the meantime, it is lamentable to find that the local authorities to whom is delegated the exercise of supreme power, are so lax in their attention. A Provincial Grand Master 14,000 miles from his Lodge, and a Deputy Prov. Grand Master careless of his duty, are bad omens; however, *nec aspera terrent.* Let Col. Lindesay, Major Macdonald and his brother, and those Lodges who *do* work, send in a well-digested report of all circumstances, pointing out the object of their wishes to the Grand Master, and they will speedily receive such commands as will remove their difficulties. Meantime, it will be our duty to place before His Royal Highness a copy of the General Report, with which we have been favoured.

We owe an especial debt of gratitude to the Editor of the "*Calcutta Englishman*" for the support he has given to Masonry; which is the more valuable from the want of that protection which it should receive from those who wear its honours, but withhold their service. His friendly approbation of our labours is duly appreciated; and not being himself a Mason, he is entitled to the gratitude of those who are, for the very disinterested manner in which he advocates their best interests.

TO CORRESPONDENTS.

B. E. Economy, and the regular attendance of the Members will soon place the Lodge in an enviable position.

A CANDIDATE. We agree, that every candidate should receive a copy of the Constitutions, the present direction to examine them at leisure, is mere nonsense, they are kept like a sealed book in the Pedestal.

REGULATION. The Collar of a P.G.D. has attracted the attention of a correspondent, who is somewhat of a martinet. Let him write to the party and point out to him the deviation from the article "Regalia."

A MEMBER OF THE G.S.L. Our Brother is correct. The health of a Visitor to the Banquet, should always be accompanied by the proper honours. On the occasion stated, they were given in compliment to a Masonic Charity, as well as to an absent Brother, not a member of the Lodge, but witheld in the case of a Brother-visitor.

DUBITAS. The question is hardly Masonic, but to the best of our belief, a member of the Apothecaries' Company (unless practising as an apothecary), is not exempted from serving on the Jury in question.

VIGILANS. Has our correspondent been invited to the "Conversationes," we suspect that he has *not*, and we thus account for his qualms. We are in the same predicament, but are not thereby disposed to question the propriety of what is studiously kept secret, "The Masonic Conservatione," at the Tavern, is we presume, another term for a private party so convened for convenience; probably, Vigilans is considered to be a good Tyler, but not so well qualified as "Inner Guard."

BROTHER GILFILLAN. The suggestion shall be attended to with great pleasure, there have been many inquiries after the Laureate of Scotland.

⋈. (324) We cannot answer, but refer ⋈ to the permanent Committee.

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CURIOUS (324). We shall feel greatly obliged by the promised particulars, already we have many interesting details of deceased members, some referring to his late Majesty, and his Royal Brothers.

BROTHER W. DENIS MOORE. The Malabar Axe has been hewing its way in a very unmasonic direction, having passed from one to another, on a voyage of discovery, until it has altogether disappeared. Will Brother M. send up another sketch, and the matter shall, if possible, be yet traced; the Editor will feel obliged by a second copy, if only for the pleasure of preserving it in his collection.

HURAN.—"Where is the palace wherein foul things obtrude not?"

LATOMUS.—Remember!

A MEMBER OF THE COMMERCIAL LODGE.—We enter our protest against the omission of his name, and in cordially thanking him for the communication, hope in future he will peep out, *at least to us*.

BRO. PHIPPS.—We are obliged by the report.

BRO. KING.—The Brother's case has been noticed and relieved by our Grand Lodge.

ERINENSIS.—We have received no official account of the motion in the Grand Lodge of Ireland, and therefore decline any allusion to the supposed result.

M.M., Dublin.—We have no doubt whatever of Brother O'Connell having been a most eloquent lecturer on Masonry in his day; but we cannot enter further into the matter.

L., (T. C. D.) is desirous that it should be stated that Brother O'Connell has fully admitted his letter to the *Pilot* to be a correct copy.

BRO. HEYDON.—The irregularities alluded to in our last referred to the Province generally. Having since understood that amendment has commenced, and very zealously, we congratulate the Province, and hope for the future correspondence of our worthy Brother.

A MASTER.—If he had read the constitutions, and conformed to them, he would not have been submitted to the necessary, but mortifying penalty, of being denied admission to the last Grand Lodge.

TRIGGER.—We do not quite understand our correspondent; he wishes to be thought facetious. But "a shooting gallery" is no place for the mark-men of Masonry. What the *ease*, *grace*, and *attitude* which he considers to be desiderata, can have to do with the objects of this Review, would puzzle a conjuror. Surely he does not wish to be introduced to the "mysterious three," in order that they may improve in ease, grace, and attitude. We have half a mind that he shall make their acquaintance.

ANTIQUITAS is desirous that the by-laws of No. 2 should be examined, and particularly that a vote passed in or about 1819 should be enforced, which would produce a very considerable amount in favour of the Girls' School. We recommend this intimation to all whom it may concern.

BRO. W. D. BERKLEY, 279.—The request has been thankfully complied with.

BRO. J. HUNT, 25.—The book of Constitutions being now under the immediate revision of the Grand Master will no doubt be speedily republished.

J. L.—We have availed ourselves of his kindness.

PILGRIM.—"Templestowe" will be welcome. Many thanks for the Spencerian Collection. Doubtless "Charity" is no bad covering for sins, and thinking thus, we most cordially wish success to the contemplated Schools for Masons' Girls and Boys in Edinburgh. But the party must be up and stirring. "Deeds not words" must be the motto. Let Pilgrim impress this upon his friend, and the darkness of the past will give way to the brightness of the future.

CRITICUS.—The usual circular might have been suppressed, and with propriety, as there was time enough between Tuesday and Thursday—true, a second notice was delivered, but why issue the first? Better things are expected—the records for "time immemorial" will show occasional glimpses of omission.

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ARCH MATTERS.

TYRO.—A chapter was attached to No. 1 before the Union. Companions Harper and Mestayer are the surviving members, what became of the warrant, or why it was discontinued, they can probably explain.

TYRO 2.—Thus we answer, both parties are appointed by the Grand Master on the Board of General Purposes, and one also on the Board of Finance. There is no riddle in this, the fact speaks out plainly.

BRO. HESELTON.—Many thanks for the warm-hearted and spirited expressions.

ONE PRESENT.—We decline to enter into the subject of the "Committees elected at the last General Chapter."

Z.—A PAST GRAND OFFICER. Both inadmissible.

P. S. will find that we have already taken up the subject.

ASYLUM.

We have the gratification to announce the happy intelligence that His Royal Highness the Grand Master does NOT object to the contemplated Asylum for the Aged Brethren.

The Festival appointed for the 21st June, was postponed until the 29th July, in consequence of the serious illness of his late Majesty, many letters stand over in consequence.

As it may not be considered etiquette, to address letters relating to the Asylum, to the Grand Secretaries, it is requested that all correspondence may be sent to the Sub-committee, the Treasurer, or the Honorary Secretaries.

BROTHER H. R. SLADE. The kind offer of our Rev. Brother to preach a sermon in aid of the Asylum has been very gratefully received by the Committee, but is for the present declined.

CLERICUS. "I am glad that the observation succeeded in rousing the charitable feelings of our companions in behalf of this noble Masonic project, the welfare of which has my most cordial good wishes." This quotation from the correspondence of a most amiable clerical Brother, will, we hope, remove the scruples of "Clericus," it is the best answer we can give him.

VIATOR As the Festival is postponed, and a notice of motion has been given for September, in the presence of the Grand Master, the letter is for the present deferred.

BROTHER EALES WHITE. Read, nay, devour every tittle of news relating to the Asylum, and rejoice! "The Grand Master does *not* object!" These are the words that will inspirit and reward our friend's zeal.

P. Elysium was open only to the worthy, a Brother well known to P., thus writes. "The idea is almost a national one."

BROTHER THOMPSON. Nearly three hundred tickets were disposed of for the 21st.

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SIGHT RESTORED.

NERVOUS HEAD-ACHE CURED, AND CHOLERA PREVENTED.

UNDER the Patronage of his Majesty, and the Lords of the Admiralty.—Dr. Abernethy used it, and by that gentleman it was termed the Faculty's Friend, and Nurse's Vade Mecum. Dr. Andrews also recommends its use as a preventive. Mr. Macintyre, aged 65, No. 3, Silver-street, Golden Square, cured of the gutta serena. Mr. P. Saunderson, No. 10, Harpur-street, Leeds, cured of Cataract. Mr. H. Pluckwell, Tottenham House, Tottenham, Middlesex, cured of Opthalmia. Miss S. Englefield, Park-street, Windsor, cured of Nervous Head-ache. Original testimonials from medical gentlemen and families of the first respectability, proving the above, may be seen at No. 24, King-street, Long Acre, the high patronage GRIMSTONE'S EYE SNUFF has attained is a testimonial beyond suspicion. This delightful herbaceous compound is the most wholesome Snuff taken, and is highly recommended for its benign influence on all who use it.

This delightful compound of highly aromatic herbs is sold in canisters, at 1s 3d, 2s 4d, and 8s each, or loose at 6d per ounce. Letters, post paid, with cash orders on London Agents, to Mr. Grimstone, No. 39, Broad-street, Bloomsbury.

BALSAM OF SPERMACETI.

ASTHMA, Shortness of Breath, Weazing, Coughs, Colds, Soreness, Tightness, and Oppression of the Chest, and most affections of the Chest and Lungs, relieved in ten minutes, by taking one dose of Woodhouse's Balsam of Spermaceti, or Pectoral Cough Drops. Persons doubting the efficacy of this medicine, may take a dose in the Proprietor's shop before they purchase. The Proprietor earnestly recommends a trial of these Drops to persons afflicted with the above complaints, but he does not introduce them as being an infallible cure (as many do) but is warranted in asserting their efficacy, from the extensive relief afforded in numerous cases of the above description. Constitutional Coughs, of three, four, and more years' standing, have been cured in the course of a week, by the use of these drops. In the Hooping and Chin Coughs it will be found equally valuable; the virtues of Spermaceti having been known for centuries back, it will be needless to make a comment upon a Balsam obtained from so valuable an article. Two teaspoonfuls of the Balsam is equal to one ounce of Spermaceti. It will at all times relieve the most violent Consumptive Cough.—In bottles, 1s. 1½d., 2s. 9d., 4s. 6d., and 10s. 6d., each.

ESSENCE OF CAMOMILE AND GINGER.

This Preparation is a compound of two of the most valuable medicines in the vegetable kingdom. It combines the stomachic properties of the Ginger with the aromatic and bitter qualities of the Camomile Flowers. The Proprietor earnestly recommends this Essence to all those suffering as hereafter mentioned; and all he asks is a fair trial, for he can assert, with the greatest confidence, that he never knew of its failure in any of the cases it is recommended for, excepting where it has been neglected to be properly persevered in, for indigestion, sensation of fullness, pain and oppression after meals, loss of appetite, whether arising from excess or want of tone and energy of the digestive organs; also for rheumatism, gout, spasms, cramps, hysterics, flatulence, in immoderate perspiration, nervous hypochondriacal and bilious affections, heartburn, langour, general debility, or a delicate state of health, whether the result of long illness, or constitutional weakness; it is certain in affording instant relief in the most violent sick headache. Forty drops of this Essence are equal to half a pint of Camomile tea.

These Preparations are Prepared only by DECIMUS WOODHOUSE, Operative Chemist Extraordinary to His Majesty, 18, King William Street, New London Bridge, and sold by him wholesale and retail; and to be had of all medicine venders in town and country. Country vendors may be supplied through their own agents. Sold in bottles at 2s. 9d., 4s. 6d., 10s. 6d., and 12s. each.—N.B. Be sure to ask for Woodhouse's.

EIGHT DAY CLOCKS,

TO STRIKE THE HOURS AND HALF-HOURS, FIVE GUINEAS EACH.

THEY are in elegant cases, about 7½ inches high, suitable either to stand on a bracket or mantle-piece. Warranted at T. Cox SAVORY'S, Working Goldsmith, &c. &c., 47, Cornhill, London.

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TO OUR READERS.

THE effect of our last address has, we are happy to say, been such as very much to encourage us in the prosecution of our labours; and if any reliance can be placed upon promises, those labours, aided by the support of our readers, will enable them and ourselves to redeem our pledges on behalf of the Charitable Institutions.

We are deeply indebted to our contributing friends for the continued exercise of their talents, and for the noble stand they thus make in behalf of the Masonic Review—it is a public cause—but the act of personal friendship, is most gratefully acknowledged.

Our accounts from Edinburgh and Dublin are most flattering to our self-love—we must study some plan of repayment—and deserving such fraternal evidence of regard under a trying circumstance.

A conclusive reason why we DARE NOT relax in our editorial duties at present is, that the Asylum will probably require its public advocate; and as we have accepted the retaining fee with our brief, we must e'en wait until the verdict shall be passed. On the recent postponement two hundred witnesses were all ready, and it is just possible that, as the trial is put off until next term, we may have to enlarge our brief in order to let in fresh evidence.

It has been suggested that if all Lodges, whether in London—the Provinces—or the Colonies, were to subscribe, the circulation would be permanently placed upon a sound basis—this suggestion has been made by several distinguished Masons, and in particular by a noble Brother.

THE SPENCERIAN COLLECTION.—We are desired to state that a return of the pass-books under this title, with the amounts collected for the Asylum is requested as early as possible; as, until this is done, some important matters must of necessity be reserved.

DRAMATIC COMMITTEE.—We are also desired to state that arrangements are in contemplation to resume the labours of this Committee.

PROVINCIAL GRAND LODGES of Devon and West Riding of Yorkshire; we are also desired to announce the liberal contribution of twenty guineas respectively from each of these Provinces in aid of the Asylum.

MR. W. SHERWOOD.—We regret to announce the death of this much valued member of society, which took place a few days since, in his 62nd year. A personal friendship of upwards of thirty years, uninterrupted in its mutual good offices, has thus closed; and the firm friend and honest man, has left a void in the hearts of his family, which the remembrance of his virtues can only in time alleviate.

*** A Communication from No. 234 came too late for the present Number.

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THE

FREEMASONS'

QUARTERLY REVIEW.

SEPTEMBER 30, 1837.

THE British empire is rejoicing in the advent of a new reign, and the nations of the earth behold with admiration a Maiden-Queen, surrounded with all the chivalry of her triple kingdom, enfencing her diadem with a panoply of *wisdom*, *strength*, and *beauty*.

Does the Mason look unconcerned upon the eventful scene? No; a part and parcel of the whole, he, of the busy throng and with it, enters heart and soul into the general enthusiasm, and is among the most joyous and the most loyal. He is proud that "the Lady of England" is a Mason's daughter, and encourages the fond hope that his Youthful Queen will deign to become the Patroness of the Order.

THE GRAND MASTER.

THE illustrious ruler of the Craft is, we are happy to state, in most excellent health, and enjoying the hospitality of his friend Lord Dinorben, with all the zest which renewed vigour and good spirits are calculated to inspire.

For this we are most thankful; as our protector, his pleasures are sources of pleasure to us; his anxieties we

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know frequently arise from a desire to carry out into their fullest extent the effect and meaning of the principles of our Order.

In no former period of the Masonic career of H. R. H. have the great powers of his mind, and at the same time the well-known simplicity of his manner, been so conspicuously displayed as upon a recent occasion, when having convened the Grand Lodge, for the purpose of addressing his youthful Sovereign and relative, the Queen of England, upon her elevation to the throne, he entered upon the several topics connected with that important event.

The general points may be reported, and we believe they have been, with conscious rectitude; but the manner in which the Grand Master delivered his sentiments, the almost bursting emotion under which he laboured, and yet the chastened feelings by which he subdued that emotion, were as characteristic of the man, as honourable to the Mason. Much as we regret the want of power to do justice to the sentiments delivered, we are still most grateful to have the opportunity of recording them.

GENERAL TOPICS.

The finances of the Grand Lodge are prosperous; they fully admit of the loan to the Female School being effected without inconvenience; and it is satisfactory to know that the proposition has been confirmed without a dissentient voice. The proceedings of the Board of General Purposes evidence no other dereliction than on the part of some Provincial Lodges, a forgetfulness to remit their dues; but, as the question is likely to be brought under consideration, we trust the several parties will see their error, and take measures to remove the probable protest against their credit.

A Minor or Weekly Board of Benevolence has been

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commenced, by way of probation. Its object is to receive petitions from qualified Sojourners immediately, without subjecting them to the delay occasioned by waiting for the Monthly Board. This assuredly is an improvement upon the general principle; for in many instances the applicant has had to wait for several weeks; and when he has obtained the amount awarded him, it has barely sufficed to pay the expenses incurred by waiting, instead of aiding him on his way or in his work. When the Board shall be generally known to be in operation, we feel assured it must be beneficial; as it is, some cases have occurred wherein it has proved most effectual in arresting misery in her progress.

THE SCHOOLS.—Both institutions are prospering—the Boys' establishment is funding money and increasing the number of its scholars; and the Girls' school is recovering from the pressure of its recent expenditure.

THE PROVINCES are generally in good order, and only require (as soon as the Grand Master can make arrangements for the purpose) the appointment of Provincial Grand Masters, where vacancies have occurred by decease or retirement.

The Northumberland Masons are loud in their thanks for the appointment of the Earl of Durham, who has now two provinces under his guidance.

THE ASYLUM.

HERE we pause for a moment. We would almost ask of our readers to peruse the account of the Festival held on the 19th of July in Freemasons' Hall,* before they shall reflect upon the following pages, that they may fully enter into the spirit, the joyous spirit, which pervaded the aggregate body then assembled. Upon the feelings of that meeting there was no drawback; it was the

* Page 367.

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holiday of one heart, beating with an honest pride, that in its own Hall, it could be merry and cheerful; that in the hour of social happiness the foundation-stone was to be laid of that superstructure, perfect in all its parts, and honourable to the builder.

NEVER DID A MASONIC FESTIVAL PASS OFF WITH SUCH PERFECT SATISFACTION.—The Chairman earned bright laurels. The Stewards were indefatigable—Masons' wives, daughters, and friends witnessed with approving smiles—and a noble subscription rewarded the labourers' toil.

On the sixth of September the Grand Lodge was held, at which there was the most numerous attendance of the Craft ever witnessed since the Union. It is not too much to say, that five-sixths then present were in favour of the motion about to be submitted relative to the Asylum, and that many were roused from their apathy, and once again resumed their station, when so legitimate a call was made upon them. And when at length the moment came for the mover to address them, there was a breathless anxiety; hope appeared to have enlisted expectation—and there was that evident approach to perfect success which union and numbers could have ensured. Yet at that moment—when the hearts of hundreds were panting to give thanks to heaven for the attainment of the long hoped-for measure—the cup was taken from the lip—by the mover himself, who craved permission to postpone the motion until December, *in consequence of intimations given to him by the Deputy Grand Master on his entrance to the hall.* It was indispensable that he should solicit an audience from the Grand Master before the motion was entered upon. The perfect silence with which this heartfelt disappointment was received, is the best reply to those who can any longer doubt. The confidence reposed in the Treasurer of the Institution was

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unabated—his situation spoke out the difficulty; and the Deputy Grand Master must, in his own mind, have acknowledged the almost unprecedented power of the high moral principle which could regulate and subdue those emotions, which so sudden and so perfectly unexpected a denial (however, *only for a time*) naturally gave rise to. The silence was a lecture.

We come now, as well as we are able, to render some explanation of the general circumstances of the case, so as fully to justify the course taken at this moment; and let all bear in mind, that whatever was to be done was to be hazarded on the instant. The difficulty was,—to avoid compromising the future stability of the Asylum; and yet, at the same time, to meet the probable displeasure of its numerous friends. It was a moment of peril—yet a few sentences, briefly asking for a continuance of confidence, emboldened the mover to postpone the question—and subsequent events have proved that he was correct.

His Royal Highness the Grand Master had expressed his intention to attend—every arrangement was made—the Masonic Throne was prepared—the cortége of Grand Officers was marshalling, when information was given that the sudden arrival of the Duke of Cambridge, in London, had prevented the Grand Master from meeting the Brethren—at the same time the attendance of the Treasurer to the Asylum was desired by the Deputy Grand Master in his room, to receive a communication upon the motion about to be brought forward—the nature of that communication was such, that owing to the unexpected absence of His Royal Highness, it was thought not only more respectful to the illustrious Brother, but also more favourable to the interests of the Asylum, that no seeming advantage should be taken of an accidental circumstance; the more so, as it was

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well known, that his Royal Highness intended to address the Grand Lodge on the subject; when, with his wonted clearness, he would have given an opinion with frankness and sincerity—while to have urged the question at the moment would have shown haste, but would not have displayed either respect, or kindness, or discretion.

For obvious reasons, we have thus far avoided allusion to private matters, having only to deal with what actually occurred in Grand Lodge.

Some few are of opinion that the delay will be dangerous: as a general maxim this may apply, but not so in the present case. In deferential silence, there is no meanness, no forfeiture of position or principle; on the contrary, both are preserved, and in an attitude more effectively shown because under a most trying moment. Let us supply a just motto:—

"Cunctando restituit rem."

And although, far be it from our own wishes that delay should continue until it become dangerous, yet we hesitate not to affirm, that any other course than that taken at the Grand Lodge might have ultimately proved fatal to the Asylum, if not dangerous to the true interests of our Order.

One among us there is, however, who has been in consequence placed, undeservedly, in a position of difficulty and doubt; he has been considered as having been pressed forward indiscreetly and unadvisedly in the cause of the Asylum, while some, who look only at the surface, fear that he has compromised their interests by this delay. He must bear with his anomalous position for a time; and he will probably keep in mind the following sentence from De Foe:—"But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless." At any rate, he was empowered to act discretionally. He bore in

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mind that, even recently, under a misapprehension of his conduct, his explanation to the late Board of Stewards drew this acknowledgement from them, "that they saw additional reasons to exert themselves in the cause of the Asylum;" and he may console himself with the assurance that "a vote of confidence" is, at this moment, mentally accorded to him by every sincere well-wisher to the Asylum.

If it is feared that, by delaying the measure, it is to be rejected, it may, in such case, be considered that some obstruction exists of an unhealthy nature; and all obstructions to a good principle are unhealthy, and therefore must be removed by the only power to which the obstructions will yield, viz. to the moral force of public opinion. Public opinion is the only means by which reorganization of an originally sound basis can be produced, and upon such the principle itself depends;—charity is the principle—benevolence the basis. All argument is folly that does not acknowledge the slightest deviation from this position to be in itself an endangerment of both. There is something incomprehensible in the doubts which are entertained as to whether the Asylum will be the means of effecting good or evil; and there also appears to be a question as to *terms*, between those who entertain either of these doubts; but into these, at this moment, we shall not enter otherwise than to declare our own conviction, that, having enlisted under the Old Masons' banner, our allegiance is to charity, and to deserters we cannot and will not degenerate. All that the friends of the Asylum ask for, is the opportunity to express an unbiassed opinion—all that is expected is an honest dealing with the old man's hope. The temperate discussion of the subject surely cannot be deemed disrespectful. Every Mason who feels that he is gifted by Providence

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with common sense—(and if, in the common relations of life, this gift is acknowledged to be conferred by the Great Architect upon the creatures he has made)—feels it is not asking too much to raise our voices in thankful expectation, that HE who made the universe, may apportion a single speck upon which the praises and adoration of decayed humanity may pour forth the expiring breath, unembittered by other throes than those which the mortal coil shall pay as the dues to eternity.

We hope the best. This we feel to be a sheet anchor always in store, deny it who may, "that his Royal Highness the Grand Master, *is not opposed* to the Asylum;" and therefore we may, with perfect confidence, abide his opinion, which, in all probability, will be delivered at the ensuing Grand Lodge. In the mean time, it is satisfactory to know that the advices from the Provinces continue to be most cheering; that the subscriptions are also progressing, and that the Stewards' list for 1838 is already circulating among the Craft.

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ON FREEMASONRY.

EIGHTH EPOCH.

(*Continued from p. 163, vol. 4, June, 1837.*)

HAVING traced the progress of Masonry in its purest channel; its descent from the Patriarchs and through the Jewish nation; it is our duty, ere we proceed to notice its introduction into the British Isles, to investigate its state with regard to the mighty heathen nations of antiquity. Of China, the most ancient in the world, having been founded, according to the best authorities, by Noah when he parted in anger from his rebellious offspring, little can be said. Most probably, at a very early period it fell from the true faith; but the extraordinary policy of that people renders every thing pertaining to their government, literature, antiquities, and sacred laws, a sealed volume; or, at best, a subject of conjecture. Certain it is, that a knowledge of those truly Masonic sciences, Astronomy and Geometry, at a remote age prevailed amongst them. To Egypt, founded by Misraim, the son of Ham, we turn with awe and reverence—the land of the wonders of the Craft—the land of the Pyramids! Thousands of ages have past, and still those gigantic monuments of human industry and skill rear their eternal apex. Egypt was the hallowed fount whence Assyria, Media, Babylon, Greece, and Rome drew the mightiest of their inspirations. Simple as were their principles of architecture, ignorant as were their builders of the properties of the arch, they applied their skill to the grandest of purposes. What can be more stupendous than the roofs of their temples —more magnificent than the ruins of Memphis, Heliopolis, and Thebes, at whose colossal remains the traveller still gazes in breathless wonder and admiration? The man of science ponders in vain upon the means by which such enormous masses of granite could have been raised,—masses whose weight would baffle the proudest inventions of modern mechanism.

Egypt is in truth the grave of art; the present degraded state of its people affords a striking lesson to the wisdom and pride of mankind. The dust of her soil teems with records of the past; yet her children prize and understand them not. The pilgrim from distant Europe visits the land

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of science, to mourn over its fair lamp extinct. India alone may compete with her in grandeur and skilful architecture; the knowledge and practice of the Royal Art have, by Meries and other learned writers, been supposed in India coeval, if not anterior to its introduction in Egypt; in the mythologies and superstitions of both countries we trace amid fable and error fragments of pure and speculative Freemasonry. The vast Empire of Assyria, founded by Ninus, the son of Belus, whose ruins gave rise to the kingdoms of Babylon, Nineveh, and the Medes, in the midst of her impious idolatries cultivated the practical secrets of the Craft with success. The walls of the two former cities, erected by their skill, are reckoned among the seven wonders of the world; but as the bricks of which they were built were cemented with bitumen and straw, or reeds, it is to be presumed that they were ignorant of the Art of converting stones into lime, and that their workmanship, though majestic in its character and design, was rude and unfinished in detail.

The Phœnicians were no less celebrated. Their Temple of Dagon at Gaza, supported by only two slender columns, not too large for the grasp of Sampson, affords no slight proof of their excellence in the art of building. This city, so famous in Holy Writ, was afterwards repaired by Hiram, king of Tyre, the friend and contemporary of Solomon, and one of the acknowledged Grand-Masters of our Order. He joined it to the Temple of Jupiter that stood upon an adjacent island, and adorned it with two noble new ones, which he dedicated to Hercules and Astarte. This is the same Hiram who supplied builders and materials for the Temple at Jerusalem.

From Egypt Freemasonry travelled into Greece. Thales of Miletus having visited that country, and consulted the priest of Memphis, from whom he obtained his knowledge of geometry, astronomy, and philosophy, on his return calculated eclipses, and first gave the Grecians a correct notion of the system of the universe, and taught them to cultivate the arts,—where, fostered by a genial climate and an ingenious people, they soon began to flourish, and at length arrived at a maturity and perfection which have rarely been equalled, certainly never excelled by succeeding nations. In the arts of design the Grecians had no rivals; and, for a period of at least three centuries, from the time of Solon to the death of Alexander, they maintained a superiority of

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excellence so great, that the most perfect gems of sculpture, which Time, loth to lay his hand upon perfection, has spared us, are the production of Artists who flourished during that period. The arch most probably was the invention of the Greeks; we are undoubtedly indebted to them for the Doric, Ionic, and Corinthian Orders.

Two reasons have been assigned for the universal custom amongst Freemasons of excluding from the participation of their rites all who are not free by birth; hence their term Free or Accepted. The first is that when Abraham drove Hagar and her son into the wilderness, it was commanded, in order to show that the son of a bondwoman could not inherit with the son of the free. The second, to which we are more particularly inclined, had its origin in a law in Greece, that no slave should be permitted to learn the seven sciences of the freeborn,—namely, Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Now as geometry is the foundation of Masonry in a practical sense, the inference may be fairly drawn, that even in Greece the Brethren were distinguished by the name of Freemasons. The ancient rulers and sages of the Craft, considering that the beautiful proportions in architecture are taken from the proportions of the human body, wisely determined that skilful painters and statuaries should be considered as architects and accepted as Brothers; hence the union of the liberal arts in the Lodges of the Order,—a union cemented by Taste, Philosophy, and Truth.

The Sicilians descended from the Greeks, inherited from them a knowledge of Architecture, as practised by the Craft. The name of Archimedes, who defended Syracuse against the Romans, is held by all true Masons in the most profound respect. In Sicily and parts of Italy a peculiar branch of the Craft has been formed, connected with the circumstance of his death; and, to perpetuate his system, it is called the Order of Knowledge, perhaps one of the most sublime degrees in Masonry; happy should we be to hail its introduction in England, where at present we believe it is unknown. From Sicily we pass to Italy, where the Tuscans, who had learned from the Greeks the Three Orders, added their own, the Tuscan, which the former people were unacquainted with. *Turrenus*, their last King, bequeathed his kingdom to the Romans, whose skill in architecture was so poor that they were obliged to employ that skilful people in building the capitol, and the Cloaca Maxima, the remains of

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which still excite the attention of the traveller. It does not appear that the Romans made any progress in building till after Scipio Asiaticus had deprived the King of Syria of all his dominions west of Mount Taurus. Then it was they first became acquainted with the beauties of Grecian architecture, and beheld with astonishment the productions of taste, grandeur, and simplicity. But if that extraordinary nation wasted five or six centuries of their existence in a succession of wars, they afterwards cultivated the mysteries of the Craft with a zeal which obtained a merited success. To the three Orders derived from Greece and the Tuscan from their neighbours, the Romans added the Composite or Roman Order; but even in their most flourishing period, from the reign of Augustus to Constantine, we look in vain for that purity of taste and simplicity of design which attracts our admiration in the unrivalled architecture of the Greeks, who never seem to have forgotten that they were building for posterity.

The northern nations of Europe, the Goths, the Vandels, and Huns, as Rome declined became numerous and powerful; and at last, bursting like a destroying torrent from their impenetrable holds, overran the fairest provinces of the empire, and finally, Italy itself, destroying with ruthless brutality the finest monuments of arts and architecture, and involving the western empire in the most gross and profound ignorance. The Mahometans, at no very distant period, completed the destruction of the eastern empire, the Goths soon becoming converts to Christianity; and being ignorant of the simplest rules of the Craft, either converted the Roman basilicas into churches, or erected new ones after the models of such as had been built in the latter ages of the empire; slight change therefore in the style of architecture took place during their government, the learned have long been satisfied that the term Gothic has been improperly applied to a style of building which originated at a period subsequent to their existence as a nation. The order that prevailed in Italy during the power of the Goths was the debased Roman. The restorers of the Grecian Order in Italy, and the admirers of Palladio and Inigo Jones, with a view to degrade the beautiful edifices between the early part of the twelfth, and the end of the fifteenth centuries, stigmatized them all with the name of Gothic; and hence the common error, whatever may be the classical beauty of the Greek school, it is

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impossible to contemplate the magnificence of many of these miscalled Gothic piles without intense admiration; we may instance that wonder of human genius the Duomo of Miliam, in sight of whose hundred spires we are at this moment writing.

The first accounts we have of Great Britain are from Cæsar's Commentaries, who landed in that island about fifty years before the birth of Christ; we hear little of their progress till the year 77, when Julius Agricola conquered as far as the isthmus between the friths of Clyde and Forth, which he fortified with a wall of earth against the Picts. A succession of emperors and lieutenants visited the country till the time of Carausius, who was employed by the joint emperors Dioclesian and Maximilian against the Saxon pirates; in his reign Albanus, whom he had employed to environ the city of Verulam with a wall of stone, established the first grand Lodge in Britain. Such is the account given by the old constitutions of the introduction of Freemasonry in England, and generally received by the Craft. But we would ask, with all due respect to the traditions of the Order, what were the race of bards? can no Masonry be found amongst them? have the monuments and remains of that extraordinary people been examined, and no trace, no record, no link in the lost chain of evidence supplied? We think we may answer not. We ask the reflecting portion of our Brethren to weigh the following peculiarities extracted from the Triads of Bardism and similar authorities. What can be more truly Masonic than their faith? "There are three circles of existence; the circle of infinity, where there is nothing but God—of living or dead, and none but God can traverse it. The circle of Inchoation where all things are by nature *derived from death*; this circle hath been traversed by man in his mortal career. And thirdly, the circle of happiness, where *all things spring from life*; this, man shall traverse in heaven." Does not this system approach in one sense the three first degrees of Masonry? The following is still stronger evidence, and is taken from Owen's Llyware-Hen. "By a principle of the Order, a bard was never to bear arms or become a party in any dispute, *either political or religious*. No naked weapon (the weapons of the Britons were generally made of metal) was to be bared in his presence. Under the title of Bardd Ynyss Prydain, bard of the Isle of Britain, he was recognised as the herald of peace.

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They were the poets, architects, and instructors of their country." Carausius *might* have been the patron of Albanus; and that distinguished person *might* have established the first Grand Lodge in Britain; but we suspect that by the bards alone, the beautiful system of Freemasonry was established and regulated in that happy country. On some future occasion we shall return to this interesting subject.

The Romans continued to interfere in the affairs of Britain during a period of 486 years, if we reckon from the landing of Cæsar to the departure of the last legion under Gallio, A.D. 430. The northern nations hearing that the Romans were never to return, ravaged and invaded the south, and committed great ravages—preying upon the country till all traces of the civilization introduced by their former masters became extinct. After this period it was that the Order of Bards was established; or, as some have surmised, revived in England. The Saxons, who, under Hengist, arrived in great force to assist Vortigern, drove the Scots and Picts beyond the Humber; and settled themselves, after many battles with the natives, in this country founding the heptarchy. The earliest specimen of the skill of the Craft in the island were the Saxon churches; they appear to have been constructed after the models of the Roman temples; their style was called Roman—the term Gothic, as we have shown, being of later date. The style is easily recognised by its semicircular arches and massy pillars, which were either polygonal, square, or circular, and the three tiers or stories which decorated the side aisles. Mr. Britton has thus classed the several styles:—1. Anglo-Saxon. 2. Anglo-Norman. 3. English. 4. Decorated English. 5. Highly decorated English. The first will embrace all buildings erected between the periods of the conversion of the Saxons and the Norman conquest. The second, the order which prevailed during the reigns of William the Conqueror, William Rufus, Henry I., Stephen, and Henry II.; during which time the arch, from being circular became slightly pointed, and the heavy pillars formed into pilastered clusters. The third period, from 1189 to 1272, including the reigns of Richard I., John, and Henry III., is distinguished by the pointed and circular arches mixing frequently in the same building, the taste for pointed architecture becoming more general; uniformity, proportion, and elegance began to prevail; the buttresses were formed into stages, diminishing towards the

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top, and ornamented with pinnacles. Fourth period, from 1272 to 1461, including the reigns of Edward I., II. and III., Richard II., Henry IV., V. and VI.; Masonry flourished more especially under the patronage of the latter monarch, who employed and protected the Fraternity. A curious MS. is still extant in the hand writing of his Majesty, since copied by Leyland the antiquarian, concerning the mystery of Freemasonry.

During this period architecture advanced; the east and west windows were considerably enlarged and carried up almost the whole height of the vaulting, and nearly the breadth of the nave, and were richly ornamented with stained glass. The pillars became more tall and slender; the columns which formed the clusters were of different diameters, and the capitals more complicated. The vaulting was studded with knots of foliage; the canopies purfled and terminated with a knot of flowers; the flying buttresses formed on segments of circles, uniting lightness with strength. Fifth period, from 1461 to 1509, including the reigns of Edward IV. and V., Richard III. and Henry VII. the same character prevailed in the few buildings erected during the civil wars.

In the reign of Henry VIII. our intercourse with the Italians begat a mixed and debased species of architecture, much lamented by the Craft; it continued to disfigure the buildings erected during this and the succeeding reigns of Edward VI., Mary, and Elizabeth. The latter hearing that the Freemasons had certain secrets which could not be revealed to her, and being jealous of all secret societies, sent an armed force to break up their annual Grand Lodge at York on St. John's Day, the 27th of December, 1561, an event which might have been fatal to the prosperity of the Order, but for the wisdom of the rulers and the moderation of the leaders of the royal force, who consented to be initiated; and subdued by the sublimity of the science, reported so favourably to their mistress that she refrained from all further hostility. The ancient architecture was soon afterwards restored in England by that distinguished architect and Mason, Inigo Jones, who was born in 1572. His principal works are the Banqueting House Whitehall, Greenwich, Covent Garden, Bloomsbury House, and Wilton House. To him succeeded that noble Grand-Master of the Order, Sir Christopher Wren, who was the principal architect for rebuilding the churches after the fire of Lon-

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don; but the work which crowns his name with immortality is St. Paul's Cathedral, inferior only in size to St. Peter's at Rome. This magnificent structure began in the year 1675, was finished under one architect, the actual Grand Master of Freemasons; one Bishop of London, Dr. Henry Compton, in the short space of 35 years. The illustrious Wren reposes beneath its shade—he needs no other monument.

In tracing the progress of architecture from the rude design of the hut, through the gorgeous eras of the massy Egyptian, the sacred Jewish, the stately Grecian, the composite Roman, the heavy Saxon, the debased Italian, the ornamented English—the revival of the ancient styles up to the present age, we have, in fact, traced the progress of our Order, which has fluctuated between the extremes of princely patronage and cruel persecution, to its now immutable state of honour and stability. Its origin is a mystery, its preservation a miracle; persecution never drew the sword in its defence, blood hath never been shed to accelerate its progress. It hath disarmed cruelty by patience, ignorance by the Divine Light of Truth; superstition by knowledge. Its virtues render it beloved by the good; its unostentatious yet frequent charities, are its silent blazoners. Should the philosopher demand the utility of the Order, let him remember that the liberal arts have been preserved by it. Should the cynic sneer, let him view the asylum of unprotected innocence erected by the Mason's bounty; soon to be increased, we trust, by a refuge for decayed and worthy Brethren in their age. To the worthy and deserving alone, our ranks are open. Without courting proselytes, we may fairly state the advantages which Masonry presents: knowledge, to which the uninitiated are strangers; sublime and majestic as its foundation, truth; friendship, hallowed by the purest sentiments, and the means of gratifying the noblest impulse of human nature—the desire of doing good.

ILLUSTRATION.

HAIL Masonry! thy sacred art had birth
When the glad Angels hymn'd the young born earth;
Divinely fair, o'er Eden's vale it shone,
A ray of light from the Eternal's throne,
To guide mankind in knowledge and in truth,
Their prop in age, the safeguard of their youth.
'Twas thine to see the first rude hut arise,
The earliest shelter from inclement skies;

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The rush-thatch'd cot, the pile of unhewn stone,
Raised by unaided, unskill'd strength alone,
'Till man, by favouring science onward led,
Rear'd the proud turret's stately-crested head.
Could language give thy mystic being tongue,
Cast back the veil time o'er thy deeds hath flung,
Dark Egypt's wonder—Europe's problem—then,
The mighty pyramids were solved to men.
Famed Babylon, girt by Euphrates' stream,
No more a vision or a fable seem,
Since thou amid the desert sand couldst trace
The ruins of her former dwelling place,
Point where her stately walls and temples rose,
Where the crush'd breach gave entrance to her foes;
Lead to the spot, by perfect science known,
Where rests her dark foundation's hidden stone.
In favour'd Greece we need not language aid,
Though Time, relentless, his rude hand hath laid
To crush the triumphs of the Mason's skill—
Fragments remain that breathe of glory still;
Relics whose beauties a bright shadow cast,
And shed a halo round the mighty past.
Felix Italia,—land of the sunny clime,
From Greece, Art progress'd in her course sublime,
Glow'd in thy temples, crown'd imperial Rome,
Thy breathing sculpture, and thy stately dome.
Where'er thy eagles' unclipt pinion soar'd
Art rear'd the shrine—fair science was adored;
When Britain trembled at thy Julius' name,
To that blest isle the welcome stranger came:
So well the spirit loved the generous race,
That isle hath been her chosen dwelling place.
Long may fair science rear her temple there,
Anglia's pride—her happy children's care,
And pilgrim nations to the hallow'd shrine,
Quaff at the gushing fount its truth sublime.
Darkness hath cover'd Egypt's sacred land;
Greece groan'd beneath a fierce barbarian's hand:
Soon their dark cloud of night shall pass away,
Then when shall dawn their brighter nobler day;
Their ark of refuge from destruction's wave,
Britain, restore the light Greece Egypt gave.

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SIGNS AND SYMBOLS.*

(SECOND NOTICE.)

FREEMASONRY is the single institution which admits of neither change nor innovation; but, like its divine author, is the same yesterday, to day, and for ever; and the Freemason's Quarterly Review is the lion of the times. Regina may boast of her charms, (and all lovely she is, "her clothing is of wrought gold;") Maga of her glorious ebon polish; Tait of his universal panacea for all existing evils in the changeful rotation of the ever-varying wheel of politics; the Times and Chronicle may each lay claim to the palm of political sagacity; the Atlas groan under his terrestrial burdens; and the Athenæum fancy herself Minerva's favourite child. With all this Freemasonry has no earthly concern. We are not politicians. We pursue science—we labour for the benefit of our species, and solace ourselves with poetry and music. Happy in the absence of all exciting topics which produce disunion and the forfeiture of self-respect, we enjoy that true equanimity of mind, which sages and philosophers have pronounced to be the consummation of earthly felicity.

The outline of this great System of peace has been successfully delineated by the Rev. Dr. Oliver in the Work before us; a portion of which it was our pleasing province to review in our last number. There appears to have been a design of great regularity in the author's mind when he constructed the plan of these Lectures. The first six evidently relate to the origin and remote antiquity of LUX, and the latter half to Freemasonry as practised in our Lodges at the present day. The eighth Lecture commences with a hint to this effect.

"We have now contemplated the great object of our FAITH and HOPE; we have beheld the unlimited power exhibited in the expulsion of our first parents from the garden of Eden, and the subsequent destruction of the antediluvian world; events which have been uniformly grafted into all the mysteries of heathen nations. And we have considered with feelings of surprise and regret, how mankind renounced the true and living God in conjunction with LIGHT, and devoted themselves to imaginary deities, who were worshipped in union with *Darkness;* which elicited the vengeance of insulted Purity in a series of scourges inflicted on them by war, pestilence, and famine. But in the midst of justice He always remembered mercy. After the first great display of power in the general destruction of mankind, this gracious Being placed his bow in the clouds, as a divine token that mercy should now prevail; and that he would no more destroy the earth by a flood of waters. And when mankind had degenerated to the lowest point of human depravity, he sent his Son to make atonement for them, that lost purity might be restored, faith and hope placed on a firm foundation, and his fallen creatures readmitted within the sphere of his favour and protection. Thus the dark clouds of divine wrath are dissipated, the heavens are opened; and we enjoy a ray of his glory in the *celestial covering of the Lodge.* And more than this; the same divine Being has taught us how to attain the summit of the same, by means which are emblematically depicted by a ladder consisting of three principal ROUNDS or STAVES, which point to the three Theological Virtues, FAITH, HOPE, and CHARITY. We are now to consider the origin and

* Signs and Symbols illustrated in a course of Twelve Lectures on Freemasonry. By the Rev. G. Oliver, D.D. Sherwood, Gilbert and Piper.

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The explanation of the Persian tale of Rustam, and of the Scandinavian Ash-tree Ydrasil in the above Lecture, is not merely an ingenious fiction, but serves to illustrate the process of initiation into the mysteries of those countries; and identifies the absolute transmission of ancient mythology into modern romance. The rites of initiation are more intimately mixed up with the fables of Eastern nations than has been generally considered by historians and antiquaries; and their resolution would be easy if they were subjected to the alembic of this interesting portion of mythological practice. Many of the most pleasing tales in the Arabian Nights Entertainments, abounding in dangerous adventure, magical delusions, alarming transformations, and hair-breadth escapes, are but an overwrought description of various ceremonies to which the candidate for initiation was subjected, in order to test his fortitude and virtue.

The Rev. Author has bestowed a fund of learning and research on all these subjects. We think the *Point within a Circle* may be astronomical, and referrable to the Zodiacal signs, or the planets in their course round the Sun. The analogy is equally apparent in the Betarmic dances of the Corybantes, the Egyptian Pyrrhic dance; the Raas Jattra of India; the Mithratic cave of Persia; the druidical circular temples, and the winding palace of the Scandinavian Thor. The ancient stone edifices of our own country, constructed in this form, were an unequivocal illustration of the significant emblem before us, and were evidently constructed on astronomical principles. Thus the number of stones in the exterior circle of the great temple at Stonehenge, which Diodorus terms "the round temple of the sun," to which was attached a place of initiation, was sixty, in allusion to the sexagenary cycle; and the inner oval contained nineteen, referring to the cycle of the Sun and Moon. The interior circles of twelve stones, which occur at Abury, were the Zodiacal signs, or perhaps the months, while the outer circles of thirty might refer to the days of which the month was composed; and the temple itself, (the Côr, or circle of stones) represented the Universe; denominated by one bard *Cylch byd*, the mundane circle; and by another, *Cylch balch Newvy*, the magnificent celestial circle; i. e. the Zodiac, which in India was called the "circle of Signs;" and some authorities are of opinion that Stonehenge and Abury were planispheres or orreries. Under whatever denomination, they were certainly illustrative of this universal emblem, the Point within a Circle.

The creation was denoted by the same Symbol. Universal space was the *circle*, and the Sun was the *point*. This is displayed in an ancient Persian edifice mentioned by Herodotus. The following description is quoted from the Greek historian by Maurice. (Ind. Ant. Vol. III. p. 457.) "It was situated on an eminence, the sloping declivities of which were surrounded by *seven circular walls*, one beyond the other, and the outermost of such prodigious extent as to be *sixty* stadia in circumference; in reference probably, to the sexagenary cycle of the Asiatics. The *seven* walls, doubtless intended by their number, and their duration, to designate the seven planets, rose gradually, one above the other on the ascent of the hill, so that the battlements of each appeared distinctly over those of the next in order; those battlements were entirely painted over with various colours. The first was white from the basis of the battlement; the second was black, the third was stained of a purple colour, the fourth of sky-blue, and the fifth of a

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deep orange; but the two innermost walls were most gloriously decorated; for the battlements of that *nearest the palace* were covered with burnished gold, and the next to it with plates of silver. *That of the Sun was symbolized by the circular wall of gold,* the Moon by that adorned with silver; and the planets, Mercury, Venus, Mars, Jupiter and Saturn, were intended to be typified by the remaining walls." Thus the king took up his residence within the Sun's disc, which was here placed in the centre of the System. However mythological this account may appear, it is strictly in accordance with the Persian system. In the figurative diction of the eastern nations, the king was the representative of the deity; and according to Hyde, *the throne of God was seated in the Sun.* In this palace therefore, the residence of the monarch was placed in the centre of that luminary.

For the particular illustrations by which the author has illuminated this striking emblem, so interesting to the Free and Accepted Mason, we refer to the Lecture itself, from which we make no quotation, because it is, in all its parts, equally excellent, and we know not where to select. The Rev. Dr. is no less happy in his Lecture on the Masonic Apron.

"The great design of the Apron is to point out a figurative division of the human body into two distinct parts; separating the noble portion which contains the head and the heart, as the seat of reason and the affections, from the more base and corporal parts, which are merely intended to perform the carnal functions of nature; and while the spiritual man stands erect and open to the view, the natural man is veiled in obscurity, that no impediment may interrupt the speculative avocations and pursuits of Masonry. The Freemason thus clothed is a striking emblem of truth, innocence, and integrity; for the parts only which are the conservators of these virtues are supposed to be in operation, while exploring the hidden mysteries of the science, in the tiled recesses of the Lodge."—p. 193.

That celebrated antiquary, the late Mr. Douce, has indulged in some ingenious speculations on the etymology of the Apron. He says, "Minsheu and others conceived that this word was derived from *afore one;* an etymology that perfectly accords with the burlesque manner of Dean Swift. It has been also deduced from the Greek words $\pi\rho o$ and $\pi\epsilon\rho\iota$; the Latin *porro* and *operio,* &c. Skinner, with more plausibility, has suggested the Saxon *aporan.* After all, an *apron* is no more than a corruption of a *napron,* the old genuine orthography. Thus in the *merry adventure of the pardonere and tapstere;*

> ——————— "and therewith to wepe
> She made, and with her *napron* feir and white ywash
> Swypid soft hir eyen of teris that she outlash
> As grete as any mylstone."
>
> Urry's Chaucer, 594.

We are favoured with a most important Lecture on the Government of the Lodge, which we should have much pleasure in presenting to our readers entire; for it is a text for the anxious Mason to dwell upon as a sound, pure, and ennobling principle, from whence inferences may be deduced for the regulation of life and its appropriate duties. It would recal many from apathy to action, and lead others from darkness to light. Many additional rules have been subjoined to this Lecture which we recommend to the consideration of every well wisher to Freemasonry; and particularly to all who are ambitious of office; for the ruths which the author, with a view to the best interests of Masonry,

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has fearlessly embodied, are sharp but salutary. We have not room for the whole—but take the concluding observations.

"If then, it be the Master's province to instruct others, he must be conscious that ignorance in himself is totally inexcusable. He cannot enforce on the younger brethren the necessity of ruling and governing their passions—of keeping a tongue of good report—of practising all the duties of morality and social order—unless he exhibit an example of these virtues in his own person. If he be insincere, his praise of Truth will stand for nothing; if he be not charitable, he cannot consistently recommend the practice of Relief; nor if he be factious, can he dilate, with any effect, on the exercise of the most beautiful feature in the Masonic system, Brotherly Love or Charity; that glorious emanation of the Deity, divested of which, Freemasonry would be unworthy of attention. Without these essential qualifications, the Chair will be bereft of its influence; the Master's authority will be disregarded by the brethren; and disorder and disunion, though delayed, will not be the less certain to ensue."—p. 223.

Having prescribed a series of rules, by the use of which a Lodge may be wisely and successfully governed; the Dr. proceeds to the conclusion of the whole matter; and has brought forward a vast variety of interesting subjects with which every Mason, who wishes to comprehend the true design of the Order, ought to be acquainted. In fact, almost all the technicalities of Freemasonry are here satisfactorily elucidated, and much additional information has been introduced into the present edition.

"The institution of Freemasonry is founded on Silence, and the mind is instructed and improved by meditating on a variety of visible objects. They are all invested with a moral reference, and read him a lecture by which he is made a wiser and consequently a better man.

"The true Mason, wherever he may be, finds himself always surrounded by objects which forcibly draw his attention to the science into which he has been initiated. If he survey the heavens, the sun in his apparent motion majestically rolling through the expanse, the moon and the planets performing their accustomed courses with order and regularity, the golden stars thickly studded in the blue waste of liquid ether, all are included in his system of Freemasonry, whence he is directed by his speculation on the glorious works of nature up to the Great First Cause, the bountiful Creator of immeasurable space and all that it contains. If he take a view of the productions of nature and art on the face of the planet which we inhabit, the same result follows.

"All is Freemasonry, all is replete with the divine principles of the Order. There is not a mountain or valley; a tree, a shrub, or a blade of grass; there is not a magnificent structure of polished marble rich in the splendid decorations of gorgeous architecture, or a refuse stone rejected from the quarry; there is not an object, animate or inanimate in universal nature, but it is instinct with the genius of Freemasonry; and the learned brother may find an instructive Masonic lecture in the wing of a moth as well as in the motions of the august lights of heaven."—p. 228.

"Behold these instruments of labour, the Square, the Compasses, and the Twenty-four Inch Rule. When I hold up *the Square*, what virtues are presented to your view! As an appendage to an operative mason, it is indeed used merely to try and adjust all irregular angles, and to assist in bringing rude matter into due form. But as a specu-

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lative mason's jewel, it teaches morality and justice; it shows the beauty of order and sobriety, and displays the advantages arising from a mutual communication of benefits. In a word, we are instructed by this instrument, to act upon the square with all mankind, by doing to others, as in similar circumstances we would have them do to us. The obvious use of *the Compasses* is for the formation of plans and designs from which all noble works of art are completed in their just and elegant proportions. In Masonry however they have a reference to something more than this. They admonish us to walk righteously and soberly amongst our brethren; to avoid every degree of intemperance which may degrade the man into the brute, and to render every one his due, tribute to whom tribute is due, fear to whom fear, honour to whom honour. Lastly, *the Twenty-four Inch Rule*, whose apparent use is merely to measure lines and distances; amongst Masons, refers more particularly to the twenty-four hours of the day, and points out the necessity of a regular distribution of Time, one portion of which must be applied to labour, another to rest and refreshment, and a third to prayer and meditation. Thus that excellent monarch and Grand Master of Masons, Alfred the Great, made a regular and judicious appropriation of his hours, after he had vanquished all his enemies, and sat in peace on the throne of his hereditary dominions. It is indeed of primary consequence to ascertain the progress of time. Time does not appear to move. Look at the hour index of your watch. It stands still; you cannot see the process by which time is divided; and yet hour after hour passes on; the index still moves round, and is as actually advancing as if it were visible to your eye. In like manner the Sun in the firmament measures days, and weeks, and months, and years; and yet, how attentively soever it is observed, you have not the least visible perception of its course. It rises in the east, and you behold it in the purple morn; it attains its meridian in the south, still imperceptibly to the human eye, and you know that half the day is gone. It moves majestically towards the end of its daily course, and when setting in the west, you perceive that you are another day nearer to that event which must ultimately close all your connections with this world, and introduce you to another where the division of time will cease, and an endless eternity be open to your view. Let this consideration be the spur and incentive to virtuous pursuits, that your admission into eternity may be glorious, and full of peace and joy unspeakable."—p. 236.

Our limits are scanty, and we regret that our notice of the work before us should necessarily terminate. But we hope enough has been said to induce every Brother who would be really a Mason, to purchase the volume; and we can, in fraternal sincerity assure him, that his acquisition will be a jewel beyond all price.

To our learned Brother, the Rev. Dr. Oliver, we unaffectedly offer the homage of grateful and sincere respect for the labour he has undertaken—for the perseverance he has shown—for the spirit of intelligence, good will and true piety which, while they shed a lustre around his "Signs and Symbols," teach the heart of the Mason to love, and the soul to praise and to magnify Him who liveth in the heavens.—

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THE ARCHITECTURE OF THE HEAVENS.

BY BROTHER E. R. MORAN, J. W., CONCORD LODGE, No. 49.

"THAT which we know is little, that which we know not is immense," was the prophetic exclamation of La Place, the Newton of France, on his death-bed, although he perhaps had of all men the least reason to say so. But true genius is ever akin to simplicity; and if the fool be wise in his own conceit, as assuredly does he who has studied most deeply the things about him visible daily to sight, and cognizable by the other senses, must readily acknowledge that he knows nothing. When looking up to the living volume of undeniable revelation written in the heavens, man can most distinctly trace the working of THAT BEING WHO HAS BEEN FROM ALL TIME, AND WILL ENDURE FOR EVER. *There* he beholds, in characters which cannot be misunderstood, for they are universal, the proof of that Great Source of All. Hence, the earliest lore of those who wished to be esteemed above their fellow mortals, was the study of astronomy; hence, too, the all but universal traces of sun worship to be found throughout that globe to which the presence of his orb, the visible delegation of its source, gives light and life, and hallows both with grace and poetry.

Men have, at all times, with a natural yearning, turned their eyes upwards, and wished for wings to fly away and be at rest *there*—amid those shining proofs of Beneficence. But to none has it ever been more germane than to the Masonic body, to follow out this inquiry into the works of THE GREAT ARCHITECT. With them the study of useful knowledge is a duty of daily obligation—all their solemn mysteries are pervaded by that great spirit, love of truth, which, unfolding itself in the earliest times, has gone on increasing the width of its circles over the broad bosom of philosophy, with the impetus derived from each progressive advance. All our sublime moralities have this irresistible, this ennobling tendency; without which, indeed, Masonry could not have endured so long, nor struck its roots so widely and deeply into all soils. Nay, further, were this, the great tendency of our labours, removed, Masonry, like other merely human institutions, must speedily perish, or be remembered but as one among those social combinations whose sole utility was secrecy, whose only Craft—craftiness.

In the following remarks we purpose to unfold for our Brethren the results of modern discovery, by laying open to all capacities that are willing to admit of proof, some infinitely remote idea of THE ARCHITECTURE OF THE HEAVENS; and for this purpose we shall avail ourselves freely of a work on the subject, just published by J. P. Nichol, Professor of Practical Astronomy in the University of Glasgow, in which he renders familiar the wonders of modern astronomy, unfortunately previously confined to the more advanced students in those paths of science, and hidden from The Many quite as deeply as the systems in the infinite space of creation to the unaided physical sight of man.

We have often thought that the philosopher who has much investigated the mysteries of space and creation, might be pardoned when looking back at what his fellow dust-atom man has achieved by the aid of such lights as the Great First Cause has afforded him, by penetrating the hidden sanctuaries of those wondrous orbs of light which millions have beheld with various emotions since this earth commenced its glorious

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career of utility and happiness. Such a philosopher might be pardoned if, beyond all merely selfish thoughts, he desired lengthened life in order more thoroughly to understand those wonders, the completer development of which is destined for his successors; and carrying with him the fact, that, within the last half century, mankind has far o'erleaped the boundaries of former knowledge, and advancing beyond that which had previously formed the extreme confine not alone of reach and observation, but of imagination and reasoning—the so called solar system—dived into some of the mysteries of the universe itself in the outer space, he might well look forward to a millenium of scientific attainment in this world, which would render him in some degree fit for the perception of that flood of revelation which it is not arrogant in such a mind to anticipate, when its purer elements shall have been disentangled from the grosser matter that encumbers it in its present shape.

The possessor of such a mind might indeed, contemplating what has been achieved through the agency of the telescope in the hands of the Herschels, repeat in the language of Newton—language which until these latter days seemed either unintelligible in one who had, according to the limitted notions of the world at the period, fathomed the mysteries of the system of which he was a sentient particle, or looked like the words of affected pride, when he said, "I am but as a child standing upon the shore of the vast undiscovered ocean and playing with a little pebble, which the waters have washed to my feet." And yet that Newton spoke within the truth when he so described his own ignorance, is now as evident as that he was the propounder of the system of gravitation. This familiar illustration of his immortal mind suggests one which we have on many recent occasions adopted from Coleridge, when endeavouring to convey to others some faint idea of space, such as that into which recent discoveries have, so to speak, already mapped the Infinite Beyond; and we cannot do this better than in the words of that inspired man.

"It is surely not impossible," says Coleridge, "that to some infinitely superior Being the whole universe may be as one plain, the distance between planet and planet being only as the pores in a grain of sand, and the spaces between system and system no greater than the intervals between one grain and the grain adjacent!"

Previous to this century, the planetary orbits were supposed to encircle all space; they had completely bounded all discovery beyond, and it was only through the agency of Herschel's immense telescope,* which increased the visual power of man in the same proportion as its size, four feet in diameter, bears to that of the pupil of the human eye, that worlds before unheard of, became palpable to the senses. "This period," says Mr. Nichol, "was distinguished by the occurrence of two events which could not exist in combination without ensuring important

* Herschel himself, intent on far discovery, seldom looked at the larger stars; and because their blaze injured his eye, he rather avoided their train. But he tells us, that at one time, after a considerable sweep with his instrument, "the appearance of Sirius (the Dog Star) announced itself at a great distance, like the dawn of the morning, and came on by degrees, till this brilliant star at last entered the field of the telescope with all the splendour of the rising sun, and forced me to take off my eye from the beautiful sight." Blest power of man, thus to approach a remote idea of the splendour of Heaven's Architecture! The forty feet tele-cope which Herschel made use of, could descry a cluster of stars consisting of 5000 individuals, were it 300,000 times deeper in space than Sirius probably is; or, to take a more distinct standard of comparison, were it at the remoteness of 11,765,475,948,678,678,679 miles, or in words, eleven millions, seven hundred and sixty-five thousand four hundred and seventy-five billions, nine hundred and forty-eight thousand six hundred and seventy-eight millions, six hundred and seventy-eight thousand, six hundred and seventy-nine miles.

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results." These events were the power of the telescope, then first made known, of sounding the uttermost profundities of space, and the peculiar aptitude of the elder Herschel to work out that power patiently, and (all but) perfectly. The primary great revelation thus obtained, was a splendid perspective. "Divided from our firmament and each other by measureless intervals, NUMEROUS FIRMAMENTS, glorious as ours, float through immensity, doubtless forming one stupendous whole, bound together by fine relationships. These remarkable masses" (remember each as complete and extensive a system as all that the naked eye gathers in, including the milky-way of our Solar System,) "are located so deep in space, that to inferior telescopes they seem like faint streaks or spots of milky light upon the blue of the sky; but the instruments which had just been summoned into being, resolve their mystery, and disclose their myriads of stars." One of the most brilliant of these clusters of stars is in the constellation Hercules, and so surprisingly gorgeous does it seem, even to our telescopic vision, that we may well forgive its indwellers if they believe its mass to be infinite. "What wonder that the inhabitants of a planet revolving round one of *its* central suns, should have mistaken his own magnificent heaven for the universe, and needed the distant and dim vision of our firmament appearing to his telescopes a starry speck, to remove the veil from his mind, and give him juster notions of the majesty of creation!"

From the revelations thus made to us it becomes evident that we too are in the midst of a mere group, or cluster of stars; and that in configuration it is narrow, but greatly elongated in the line of the milky-way. While, as if to show us a mirrored resemblance of our whole system, the Great Architect has hung up at a distance as inappreciable to human reason, as incalculable by human means, a facsimile of our system,—suns, planets, satellites, stars, a milky-way!

Herschel next charted the visible firmament. He turned his tele scope in all directions, counted the number of stars in its field in each position, calculated upon this basis the corresponding distance of this earth from the extremities of the cluster, approximated the true dimensions of our visible firmament, and from at least seven hundred known observations determined the elements of a suitable and accurate sketch. It was Herschel's idea that towards the sides and shallow parts of the cluster of stars, upon one of which our earth is but an attendant, there might be a line of forty successive stars, at equal distances from each other, between our sun and its extremities; while in the direction of the milky-way, the outside, or more correctly speaking, the more distant rim of the cluster, there were in some places upwards of nine hundred!

Pause a moment and imagine, if you can, what it is that the discoveries of Herschel have thus unfolded,—a distance between this earth and the remotest visible system we behold with the unhelped eye, nine hundred times greater than that of the sun from the earth. Then bear in mind that such another system of stars is hung up in distant space, for no other object, at least as apparent to terrestrial man, than to serve as a specular resemblance of that which, until the other day, he fancied was infinite. It is thus only that we can conceive of the Great Architect of the Heavens, until the purification of Death shall quicken the mortal conception. Singular affinity of forms between our system and that alluded to. "What link!" asks Professor Nichol in subdued amazement, "what far reaching sympathy can connect these twin masses,—that unfathomed firmament and ours? What virtue is there in a shape so

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fantastic that it should thus be repeated? Or what is the august law energising at the opposite extremities of space, which has caused those corresponding shapes to come into being? Prompted by reverential curiosity, we eagerly put such questions; but to resolve them baffles our loftiest philosophies!"

To return to the clusters of stars, the masses of firmaments. In the Northern hemisphere, after making all allowances, those whose places are fixed cannot be fewer than between one and two thousand; a number of systems equal to the whole number of stars which the naked eye perceives in any ordinary night.

Herschel, by using comparatively small telescopes, fixed the comparative remoteness of forty-seven resolvable clusters of these stars, ten of which were upwards of nine hundred times more distant than Sirius, and has represented them by a chart. He has calculated the depth of the 35·175th order of distances in which some of the unresolvable stars or nebulous matter lie. And is even *this* the UNIVERSE? Where are we after all but in the centre of a sphere whose circumference is 35,000 times as far from us as Sirius, and beyond whose circuit infinity—boundless infinity—stretches unfathomed as ever.

> "These are thy wondrous works, Oh God!
> Almighty thine, this universal frame."
>
> "Transported with the view I'm lost,
> In wonder, love, and praise."

"But," adds Professor Nichol, in that simplicity of style which wells out in true sincerity from the lips of him to whom much knowledge is given, "But let us not go on to bewilderment. Apart from considerations of space and time we know this fact, that we are in the midst of being whose amount we cannot estimate, but which is yet all so exquisitely related, that the perfection of its parts has no dependence upon their magnitude—of Being within whose august bosom the little ant has its home, secure as the path of the most splendid star, and whose mightiest intervals, if Infinite Power has built up its frame-work, Infinite Mercy and Infinite Love gloriously fill, and give all things warmth and lustre and life,—the sense of the presence of God!"

Let us pause in mute admiration—in silent but expressive homage—the holiest libation that can be poured out to HIM who regards not the action, for HE has given it its direction; but Whose infinite power is, if man dare venture an opinion, not uncognizant of the inward devotion of that dust which He has endowed with the power of reverential worship!

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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. XI.—ON THE IMMORTALITY OF THE SOUL.

"Verum est umbras corporibus vivere conditis."—*Seneca.*

"The soul, secured in her existence, smiles
At the drawn dagger, and defies its point."—CATO.

SENECA plainly alludes here, in a figurative manner, to the manes, or spiritual part of the human formation.

The ethereal essence that vivifies our mould—the basis of the moral system—is that main hope of the Soul's immortality, which is implanted in the breast of almost every reasonable creature.

Now, this important proposition is demonstrated in so able a manner by a very eminent moralist, that it leaves the subject barren to any gleaner of mediocre talent. His arguments for the existence of the Soul after the dissolution of the body, are briefly these:—

First, "from the nature of the Soul itself, and its immateriality; which admits not of a doubt, except in the minds of sceptics and other sciolists."

Secondly, "from its passions and sentiments, with that *secret satisfaction* which it finds in the *practice of virtue*, and that uneasiness which follows upon the *commission of vice*."

And, thirdly, "from the nature of the Supreme Being, whose justice, goodness, wisdom, and veracity, are all concerned in this point."

From such premises may be deduced a very rational inference; that there *is* an immaculate, immaterial *something*, which, during our mortal lifetime, inhabits this earthly tabernacle; and which, after death has done his office, departs unto that focus of etherial life whence it originally came. The truth of the Soul's existence is farther confirmed by

"The Divinity that stirs within us."

It is that supernatural agent in every man's composition that

"Intimates eternity to man."

But deprive him of so blessed a hope, and, when affliction bows him to the dust, what is to prevent him seeking relief in suicide? Wherein does man, without an Immortal Soul, excel the brute beast, which is often his equal in mental sagacity? It is that principle which actuates him to "do good" and to "eschew evil." It is that which shall live

"Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds."

Ἡ ψυχη ἀθάνατος βαινεται οὖσα.

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No. XII.—ON THE WANT OF CANDOUR IN COURTS.

"Fraus sublimi regnat in aulâ."—SENECA.

Within the princely hall, guile holds her sway—
As well as in the cotter's house of clay.—AUTHOR.

DECEIT, or the "cunning craft of men," has been properly, although quaintly, defined, by an eminent and learned moralist, to be a "sinister or crooked wisdom."

Nor does it require any deep research into the works of philosophy, or rigid individual observation on "men and manners," to convince the judgment of the propriety of that definition. It conveys a truth which the "wise in their generation" are in the daily habit of acknowledging.

However contemptible and debasing deceit may be wherever it is found, it is, alas! as frequent a sojourner under courtly roofs, as beneath the rustic thatch. And, though education ought to operate most powerfully in the former instance to correct so vile a principle, yet the very reverse is oftentimes its effect.

Mankind are become so abject and disingenuous, that it seems compulsory to have recourse to mean artifices in the promotion of those ends which the employment of industry and probity ought solely to accomplish.

For the forcible illustration of the fatal effects which may result from deceit, history relates, "that the Emperor Trajan, after a long war with Decebalus, King of the Dacians, who had often prevaricated and deceived him, at last took him and subdued his kingdom, and after his death was educating the son with an intention, according to the Roman custom, of restoring to him his father's kingdom. But seeing him break into a garden at night, he asked him where he had been all the afternoon? The boy answered, "In School." With which disengenuousness the Emperor was so offended, that all the intercession of the Dacians or Romans could never induce him to make good what he had intended for him; always saying, that "he who began so early to prevaricate, could never deserve a crown."

This, therefore, confirms the truth of the old adage, "that honesty is the best policy,' and obliges all to confess, that

"An honest man's the noblest work of God."—POPE.

Ψευδόμενος ουδεὶς λανθάνει πολυν Χρόνον.

EXTRACT FROM HENRY'S HISTORY OF ENGLAND.

TO THE EDITOR.

SIR AND BROTHER,—Observing among various writers many allusions to our Masonic Society, I have made several extracts, and forward the enclosed from the eighth volume of Henry's History of England, p. 271, et seq. Its insertion will oblige your faithful servant,

J. W.

"As the sacred, civil, and military architecture of this period was nearly in the same style with that which was introduced towards the end of the preceding period, and which hath been already described, it will not be necessary to dwell long on that subject in this place.*

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* Henry's History of England, vol. vi. p. 190—191.

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"Building churches and monasteries being still believed to be one of the most effectual means of obtaining the pardon of sin and the favour of Heaven, prodigious numbers of both were built in Britain, in the thirteenth and fourteenth centuries. In the reign of Henry III. alone, no fewer than one hundred and fifty-seven abbeys, priories, and other religious houses were founded in England.* Many of the cathedral and conventual churches were very large, lofty, and magnificent fabrics, which were raised at a very great expense of labour, time, and money. Of this a careful inspection of the cathedrals of York, Salisbury, Litchfield, Worcester, Gloucester, Ely, Winchester, and several others which were built at that period will afford the most satisfactory proof; and, at the same time will give the clearest ideas of the style of sacred architecture which then prevailed. This style was what is commonly called the lighter gothic, with some variations. In the thirteenth century the fashionable pillars in churches were of Purbic marble, very slender and round, encompassed with marble shafts a little detached, having each a capital adorned with foliage, which joining, formed one elegant capital for the whole pillar. The windows were long and narrow, with pointed arches and painted glass, which was introduced about that time, or at least became more common. In this century, also, they began to delight in lofty steeples, with spires and pinnacles. In the fourteenth century the pillars consisted of an assemblge of shafts, not detached, but united, forming one solid and elegant column; the windows, especially those in the east and west ends, were greatly enlarged, divided into several lights, by stone mullions running into ramifications above, and forming numerous compartments in various fanciful shapes. Those windows, filled with stained glass of the most lively colours, representing kings, saints, and martyrs, and their histories, made a most solemn and glorious appearance. There were several other variations, especially in the taste of the carvings and other ornaments, which are too minute for general history.†

"The opulence of the clergy and zeal of the laity furnished ample funds for building so great a number of magnificent churches, monasteries, and religious houses, that it was with great difficulty workmen could be procured to execute those pious works. The popes, for very obvious reasons, favoured the erection and endowment of churches and convents, and granted many indulgences by their bulls to the Society of Masons, in order to increase their numbers. These indulgences produced their full effect in those superstitious times, and that Society became very numerous, and raised a prodigious multitude of magnificent churches about this time in several counties: for, (as we are told by one who was well acquainted with their history and constitution), the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a Fraternity of Architects, procuring Papal bulls for their encouragement and particular privileges: They styled themselves Freemasons, and ranged from one nation to another, as they found churches to be built; for very many in those ages were every where in building, through piety and emulation. Their government was regular; and when they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every

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* Grose's Antiquities, vol. i. preface, p. 32.
† See Preface to Grose's Antiquities, Bentl.em's Hist. of Ely, Wren's Parentalia.

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tenth man was called a warden, and overlooked each nine. The gentlemen in the neighbourhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."—Wren's Parentalia, page 306, 307.

MASONRY RESTORED TO ITS GENUINE PRINCIPLES.

BY BROTHER DES-ETANGS,

PRESIDENT OF THE COUNCIL OF TRINOSOPHES, PARIS, ETC.

(Translated by Latomus.)

[Being desirous to place before our readers the published opinions of a very talented Brother, and which will be best effected by giving as free a translation of his work as may be possible, we merely state, that while the efforts of M. Des-Etangs are entitled to the grave consideration of the reflecting Mason, we do not thereby wish to be understood as in all respects adopting his views. In subsequent papers our readers will perceive that this introductory allusion is necessary. M. Des-Etangs, now in his 74th year, is yet active and zealous; and, however, upon some points the Free and Accepted will differ with him, they will, nevertheless, find much more to admire than to reprove.—Ed.]

To all Masons,

On the Ceremonial of Initiation into the various Grades.

"My dear Brethren,—If Masonry be of any importance, it must be on account of its utility to man; it must be because Masonry can unite mankind from one end of the earth to the other, because it can in every thing do good and prevent evil.

But, that these ends may be attained, Masonry must be well taught; its rites of initiation must be in accordance with the purity and exaltation of its principles. They must be so framed as to oblige the Brother, in proportion as he advances step by step, to acknowledge that he also advances in moral science, and that the instruction he has received makes him comprehend how Freemasonry can produce all the good it professes to cause. Could it now be said that the initiatory rites* practised in France, or elsewhere, effect that of which we have spoken above? We do not believe it could. These initiatory lectures and rites have always appeared to us to fall very short of the instruction which ought to be expected from so noble an institution.

The ceremonial and lectures now used at initiation are probably founded upon of practices and ceremonies gathered from the ancient religions India and Egypt, from the old books of Judaism and Christianity, which doubtless in former times were useful in preserving the memory of some truths, but which by no means answer the

* *Cahiers.* That is, little books containing the forms to be used at initiations, &c. I translate it as above, which is its *metaphorical* sense.—L.

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expectations of an enlightened age like this. While all else is progressing towards perfection, it is painful to see that Masonry alone is stationary.

We know not by whom these lectures and rites were revised and modelled; but forty years' experience has proved that they leave on the minds of the initiated but imperfect impressions.

We have heard Masons complain of them; and we have seen Brethren become indifferent to the forms of an institution because they did not answer their expectations.

What was the remedy for this evil?—There was but one; to remodel our rites.

But who could or should undertake such a labour?—A general meeting?—Committees?—Several delegated Masons?—Certainly not; for a century would pass away ere they agreed on the subject matter before them, or its proper form.

This sort of legislation must issue from a single brain; there must be unity of intention, unity of action. Zeal or love of mankind in one man could alone attempt such a work.

It has been permitted to us to possess this zeal, and we have *remodelled* the rites and lectures of initiation. We beseech our Brethren to forgive us for it. It is neither pride nor presumption which has induced us to do it, as they will perceive. We have decided upon doing it only with a view to restore to Masonry the power and dignity which appertain to it. We wished that Freemasonry should be understood, loved, and respected, and that it should be cited as the greatest school on earth for truth, magnanimity, and for every virtue. Masonry is a Priesthood superior to all others; for, without reward, salary, cunning invention, violence, or subterfuge, without any other resource but reason, it teaches all the good that exists here below.

We think, therefore, that the *initiation* into its mysteries should be solemnized with such a series of forms and rites, with such powerful *evidences** of reasoning as could justly be called LIGHT by those to whom we should promise them.

We have recalled into action those forgotten conditions which served to make the candidate's character known, which obliged him to reflect, to attach great importance to the step he was about to take, and to inspire him in the beginning with a high respect for the institution into which he sought an entrance.

We have wished that the candidates should be most carefully examined as to the feelings and morality which they had acquired and learned in the profane world, in order that such real instruction might be given, as could guard them from the errors and falsehoods which are the shame and the misfortune of this world.

We have then restored Masonry to its genuine principles,—Truth and Brotherly Love; and we have remodelled its initiations on the principles and precepts which flow from them.

These principles and precepts we have included completely in those five degrees, which ages have consecrated as the most essential, 1. E. AP. 2. F.C. 3. MM. 4. Ros. Cruc. 5. Grande Em.*

Of the other degrees we have only given a summary view; they are to be imparted by *communication only*, and we have added short, but sufficient instructions.

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* Possibly the author means by EVIDENCE the *shining forth*, the manifestation or attestation, in the sense of making clear or obvious.—L.

† This is the name of the 30th degree of what is called "*Le rite Eossais*," and unknown in England, though one of its secret names is to be found engraved on the stars of English Masonic Templars.—L.

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There was a general complaint against the multiplicity of degrees, and it became necessary to lop off some. Multiplicity of words only fatigues and embarrasses the traveller.

Every land has its Masonry,—its rites, its pretensions, its variety; all this produces differences which are injurious to the Order. The essential points, which are science and virtue, toleration, good sense, and union among people, are forgotten. These are the true ends of Masonry, and we may say, man's salvation.*

For more than twenty years have we sought for reform of this system. We have pointed out the means of effecting it. We have demonstrated that it might be carried into effect without commotions or troubles; and we have dispersed numerous works on this subject throughout all the Masonic world. Unfortunately, be it from love for old customs, be it lukewarmness, or fear of displeasing, no one has put his hand to the plough; abuses and differences continue. We have, therefore, been obliged to undertake a work alone, in which we expected the co-operation of our Brothers. It is for them to say, if we are mistaken.

Were the Masonic authorities to condemn us, they would be in fault; for long since ought *they* to have established the amendments, which for all the Craft called,—amendments which were so simple, especially since half the globe has for forty years been tired of the vices of old times, and has shown that a civilization was sought for which should be more conformable to justice and the dignity of man.

But we would fain believe that the Masonic authorities will be the first to appreciate and perhaps even to assist our labours. They will perceive that we have carefully preserved the principal ceremonies; it would have been madness to have altered this universal language. We have proposed no innovations rare in the *mode* of giving instruction, so as to accommodate it to the lights of the age and the wishes of our Brethren.

The Masonry of which we have spoken we have practised for fifteen years in the Lodge of the Trinosophes, in the presence of the *elite* of Paris and the provinces; and it has been practised in several towns in France and abroad, and all have borne witness in its favour. We therefore persuaded ourselves that we had been of use to the Order, in circulating our new ritual; that is, in giving it to those W.M's, Chapters, and Councils, who asked for it, and who promised to employ it in the same spirit which made us conceive it.

Since 1829, we have published in a reprint of the "*Lien des Peuples*," the conditions on which it may be obtained.†

At that period the degree of R.C. had not yet been purified; we had brought it to purification, by many thought a practical impossibility, so utterly remote did it appear to us to be from those principles which establish concord among men. We have been better inspired this year. The solicitations of many Lodges have encouraged us. We have called history to our aid, and we have made the errors of that grade subservient to the triumph of truth. It was a great difficulty to overcome; and if some Chapters which have adoped our system are to be credited, it is

* The strict meaning of these words, in this instance, I am entirely at a loss to understand, but have translated them literally.—L.

† The conditions for obtaining the ritual are to cause it to be copied by a trusty person, and to do oneself, within six months after having obtained it, some remarkable act of charity towards the poor of one's own town. (Note of the Author.)

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overcome. Thus, then, Masonry will have a complete ritual, and will present a rational system in the hierarchy of its initiatory rites.

And the initiated will no longer complain of being left without guides, or interest in the new career upon which they have chosen to enter. All those who understand our meaning will remain for ever as greatly attached to Masonry as to honour and reason personified. They will teach it and diffuse it far and wide, and *thus render more service to the world than all legislators together.*

Such, then, is the end of our labours. It is for our Brethren to assist us in them, and their reward as well as ours shall be the prosperity of our Order and the happiness of having done well."

THE SONGS OF MASONRY.

No. 2.

BY THE REV. G. OLIVER, D.D.

My Dear Sir and Brother.—It has been said that some of our songs are bibulous. I admit the fact. Many of them were written in the eighteenth century; and it is well known that the prevailing vice of that period, amongst the higher and middle classes was, an inordinate attachment to the pleasures of the table. All our hunting songs, written in the same age, are bacchanalian; and even the professedly moral songs bear the same character. As for example; "Says Plato why should man be vain;"—"What Cato advises:"—"On fragrant myrtles let me lie;"—"Cease Boreas, cease;"—"Diogenes surly and proud;" and many others. It is true, we find drinking songs of an earlier date. The following was written by Thomas Nabbes so early as 1639; and I quote it to illustrate the fact, that the songs of any period are characteristic of the prevailing habits of a people.

"Thou, ever youthful god of wine
Whose burnished cheeks with rubies shine,
Thy brows with ivy chaplets crowned;
We dare thee here to pledge a round!
Thy wanton grapes we do detest,
Here's richer juice from barley pressed.

"Let not the Muses vainly tell
What virtues in the horse-hoof dwell,
That scarce one drop of good blood breeds,
But, with mere inspiration feeds;
Oh, let them come, and taste this beer,
And water henceforth they'll forswear.

"If that the Paracelsian crew,
The virtues of this liquor knew,
Their endless toils they would give o'er,
And never use extractions more;
'Tis medicine, meat, for young and old;
Elixir,—blood of tortured gold.

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" It is sublimed—it's calcinate;
'Tis rectified—precipitate;
It is Androgena—Sol's wife;
It is the mercury of life;
It is the quintessence of malt,
And they that drink it want no salt.

" It heals, it hurts, it cures, it kills;
Men's heads with proclamations fills;
It makes some dumb, and others speak,
Strong vessels hold, and cracked ones leak.
It makes some rich, and others poor,
It makes, and yet mars many a score."

Here is a recommendation of the British beverage in terms of Alchymy; and the song was undoubtedly popular in its day, because it is composed of phrases which were understood by the people of England as being attached to that science. An idea of the possibility of transmuting metals had long been prevalent; and Rymer furnishes a licence which was granted by King Edward IV. to Richard Carter, for enabling him to practise the art; but at the time when the above song was written, the good sense of the people had returned, and the quackery of Alchymical pursuits had become evident; and hence the satire which it contains would be highly acceptable to the boon companions to whom it was addressed.

Drinking songs however were not of very common occurrence before the eighteenth century; and then toasts and "healths," with all their trains of consequences were introduced; inebriety became fashionable; hard-headed drinkers were deemed the only desirable society; and a three-bottle man, if he were also a good singer, was certain of as many invitations as his time and constitution would allow him to accept. And yet with these acknowledged propensities to excess in drinking, I question whether actual vice of any grosser kind prevailed so extensively as at present. And there is some truth in a satirical observation of Horace—

" Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem."

Our jovial progenitors may appear somewhat less refined in their manners than we may esteem ourselves, but they possessed sterling merit; they were hospitable and free—bountiful to the poor—kind to their neighbours—but what am I doing? Attempting to describe old manners, when it is so well done by a song, written in the reign of Queen Anne, with which, by the bye, a modern author has taken certain liberties. I subjoin a few verses of the original from a copy in my own possession.

" Here is an old song, made by an old ancient pate,
Of an old worshipful gentleman who had a great estate;
Who kept an old house at a bountiful rate,
And an old porter to relieve the poor at his gate,
Like an old courtier of the queen's,
And the queen's old courtier.

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" With an old lady, whose anger good words assuages,
Who ev'ry quarter pays her old servants their wages,
Who never knew what belongs to coachmen, footmen, and pages,
But kept twenty or thirty old fellows with blue clothes and badges,
Like an old courtier, &c.

" With a study fill'd full of learned books,
With an old reverend parson—you may judge him by his looks,
With an old buttery hatch, worn quite off the old hooks,
And an old kitchen, which maintains half a dozen old cooks,
Like an old courtier, &c.

" With an old hall hung round about with guns, pikes and bows;
With old swords and bucklers, which have borne many shrewd blows;
And an old frysadoe coat, to cover his worship's trunk-hose,
And a cup of old sherry to comfort his copper nose,
Like an old courtier, &c.

" With an old fashion, when Christmas is come,
To call in his neighbours with bagpipe and drum;
And good cheer enough to furnish every old room;
And old liquor, able to make a cat speak, and a wise man dumb,
Like an old courtier, &c.

" With an old huntsman, a falconer, and a kennel of hounds,
Which never hunted nor hawked, but in his own grounds;
Who, like an old wise man, kept himself within his own bounds;
And, when he died, gave every child a thousand old pounds,
Like an old courtier, &c."

For the reasons already assigned, the most popular songs of that age very naturally assumed a bacchanalian character; and if such habits were indulged and considered necessary for admission into decent society by every other description of men, it was scarcely possible for Masons to escape the infection. It is therefore undeniable that they are truly described by the epithet of "jolly fellows." Witness the subjoined song.

" All ye who to Masonry are elevated,
Who freely and jovially laugh, quaff, and sing;
All ye who as foes to dull paleness are rated,
Attend, while some proofs I endeavour to bring,
That Zeno, Pythag'ras,
Eudoxus, Protag'ras,
Hippal'chus, Diag'ras,
In short, all who are,
For clearness or mystery,
Recorded in history,
With ancient Freemasonry none could compare.

" Sophistical sceptics, and cynics dogmatic,
Highflying, Platonical metaphysicians,
Rhetorical ranters, declaimers Socratic,
And peripatetical, frothy logicians,

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Mysteriously gabbling,
With scribbling and squabbling,
And quibblingly babbling,
Their thoughts vainly twisted,
The true *summum bonum*
To find, 'till 'twas shown 'em,
By jolly Freemasons, wherein it consisted.

" To those who sought after a state apathetic
Freemasonry often has freed them from cares;
To those too who fain would mount Plato's phrenetic
'Tis proved they would send their brains past the five spheres.
And to all in subjection
To grave circumspection,
Of aqueous complexion,
We make it appear
That, spite of all grumbling
And phlegmatic mumbling,
Masons great as immortals are in the idea.

" By Aristotelian rules, curiously technic,
'Bout essence or substance, a vacuum or plenum,
Let Philomaths battle, with arms dialectic,
So fiercely, that few like to venture between 'em;
I" each other e'en mystic,
In form syllogystic,
Or mode rhapsodistic,
Most learnedly fine!
They'll ne'er gain the station,
Which, in fight Pegasian,
Freemasons have reached, who are surely divine.

" Among moderns, let ——— and ——— keep squabbling
About rights of man;—they are all in the dark,
But Masons, while quaffing, are convinced without dabbling
In their works democratic, that they're nearer the mark.
For while with sage muttering,
Disloyalty uttering,
Each declaimer sputtering,
They each other spatter;
Loyal Masons declare
That if such worthies are
Neither Masons, nor loyal, they're lumps of dull matter.

" Though, not to detain you from offering oblations,
To Anacreon's shrine, for in truth, I grow thirsty:
Let's drink to the first of all sects—the Freemasons,
Who, in Charity's cause, of all sects will the first be.
From which we may, surely,
Infer, most securely,
That, strictly and purely,
Freemasons alone,
In doctrine and practice,
For such the real fact is,
Are the happiest and truest philosophers known."

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An anecdote is related of the Lincoln Brethren of that day, which will serve to illustrate the above proposition, and show the style and character which the practical fun of the eighteenth century assumed, and how our jovial forefathers loved it. The Brethren at that time assembled in the city of Lincoln to attend the Lodge from all parts of the county, and having spent the evening in harmony at the Rein Deer Inn, where the Lodge was held, they usually separated after breakfast the next morning. On one of these occasions, as a party of them sat over this social meal, laughing away the cares of the world, and joking on the privileges of Masonry, a bagman, who happened to be at breakfast in the same room, ridiculed the Craft, and gave the Brethren a decent *rowing* on their high flown pretensions. In the course of the dispute one of the Brethren observed, as if incidentally, what a capital privilege it was that they were allowed to pass through the turnpike gates free of toll. The bagman pricked up his ears when he heard this; for the number of gates through which he passed in the course of a year proved a heavy tax upon his purse; and began to be a little more serious; but as he had endeavoured to hoax them, the Brethren were determined to hoax him in reality. The sly rogue proposed to be made a Mason, that he might enjoy a privilege which would soon repay him a hundred per cent. on his initiation fee; but they declined to admit him. After some conversation however they agreed, provided he would treat them with a bottle of wine, to impart so much of their secrets as related to the privilege in question. He eagerly embraced the offer, and the party adjourned to the Lodge room; where, after many ridiculous ceremonies, which will scarcely bear repetition, although they form a standing joke with the Lincolnshire Masons of the present day; they told him that when he desired to pass free through a turnpike gate, the sign was to place the first finger of his right hand on the side of his nose, and repeat the word "Twig." Having finished the bottle with great glee, several of the Brethren, on their return home, had to pass through the same toll-bar with the poor bagman; who, eager to show a specimen of his new acquirements, summoned the keeper of the gate, (who happened to be the tyler, and had been made acquainted with the transactions of the morning by a Brother who had previously passed through) and exhibiting the magic sign significantly exclaimed—"Twig."

Keeper of the gate. "Pay sir if you please."

Bagman. "Twig! I say."

Keeper. "Three halfpence sir."

Bagman, with his finger still on his nose. "Twig, sir, Twig—don't you understand me?"

Keeper. "I understand that you are a Mason, sir, and as such you may pass through the gate free of toll; but your horse is not a Mason, so you must pay for him."

Thus were the Brethren led away by the prevailing customs of the age, until they excited the attention, and brought upon themselves the ridicule of the great painter of manners, Hogarth; who showed them up in his picture of "Night." There may be some truth in the satire; yet, like his "Modern Midnight Conversation," and a few pictures in his "Rake's and Harlot's Progress," which contain a similar reference, though overcharged, it must be confessed that it is founded on reality. The like propensity was introduced into a satirical print published about the same time, viz. 1742, to ridicule the prevalent custom then used by the officers of the Grand Lodge, of forming a procession annually at

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the festival in *carriages*, clothed as Masons, and preceded by three bands of music. Thus speaks the key to this caricature. "Around in mournful order placed, the loving, weeping, *drunken* Brethren sit, in a superb open hearse, having a cloudy canopy, &c., drawn by six stately, unfledged horses, with their aprons—their gloves they had put in their pockets, &c." Anderson thus notices the circumstance, "Some unfaithful Brethren, disappointed in their expectations in the high offices and honours of the Society, had joined a number of the buffoons of the day, in a scheme to exhibit a mockery of the public procession to the grand feast. This, as may well be supposed, furnished mirth to the gaping crowd, and disgust to the Fraternity; who, wisely recollecting themselves, determined in future to confine their operations within the limits of their own assembly;" and the public processions of the Society were discontinued by an order of the Grand Lodge.

The circumstance of the grand festivals being usually celebrated at the Devil Tavern, gave rise to many frivolous and absurd suggestions, not very creditable to the Order; because the same place was notorious for the orgies of another society of profligate persons which had the appalling name of the Hell-fire Club; and attracted public attention more particularly because its members were men of property; and here, it is said, the celebrated John Wilkes spent his evenings in conviviality. The inconvenience of meeting at taverns appears to have been keenly felt by the Brethren of that period; and therefore, amongst the arguments for creating a fund (A.D. 1768) to be applied to the building of a Masonic Hall for the meetings of the Grand Lodge, we find the following. "Besides, our meeting at the houses of publicans, *gives us the air of a bacchanalian society*, instead of that appearance of gravity and wisdom which our Order justly requires. How properly might it be remarked on such conduct, that as almost all the companies that resort with so much formality to the city halls, have in view chiefly feasting and jollity; so Masons assemble with an air of festivity at taverns, to perform the serious duties of their profession under the regulations of morality and philosophy. Such a conduct in the eyes of every thinking man must appear, even on the first view, to be ridiculous and absurd."

But though it is clear, from existing records, that the Brethren did not generally indulge in any excessive degree of intemperance, or carry their convivialities to an unreasonable height, yet it is no less true that the jovial song accompanied the cheerful glass; and in too many instances this exercise formed the chief business of the meeting. From the bye-laws of the old Lodge at Lincoln already referred to, it appears that the fine for any breach of discipline was "a bottle of wine, to be drunk by the Brethren present;" and I doubt not that this was the usual custom.

I knew a Lodge within the last thirty years, in which the members so far lost sight of their interest and duty, as to spend their whole time during Lodge hours in drinking and glee singing; (and capital performers they were;) until the officers entirely forgot the current business of their station. The consequence was, that the Brethren soon forfeited their self-respect as Masons, and grew weary of an amusement which was so obviously inconsistent with their profession; until at length they withdrew, one by one, from an institution which was degraded to a common catch club; and the Lodge sank to rise no more. Of such a Lodge, the following song, which is not of very modern date, would be characteristic.

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" We have no idle prating
Of either Whig or Tory;
But each agrees
To live at ease,
And sing or tell a story.

CHORUS.

" Fill to him
To the brim,
Let it round the table roll;
The divine
Tells us, wine
Cheers the body and the soul.

" We will be men of pleasure,
Despising pride and party;
Whilst knaves and fools
Prescribe us rules,
We are sincere and hearty.
Cho. Fill to him, &c.

" If any are so foolish
To whine for courtiers' favour,
We'll bind him o'er
To drink no more
Till he has a better savour.
Cho. Fill to him, &c.

" If an accepted Mason
Should talk of high or low church,
We'll set him down
A shallow clown,
As understanding no church.
Cho. Fill to him, &c.

" The world is all in darkness;
About us they conjecture;
But little think
A song and drink
Succeed the Master's lecture.
Cho. Fill to him, &c.

" Then, landlord, bring a hogshead,
And in the corner place it;
Till it rebound
With hollow sound
Each Mason here will face it.
Cho. Fill to him, &c."

Those days have happily passed away. Toping propensities have been exchanged for the more stirring pursuits of science; and the Brethren now appear unanimous in their determination to support the Order with wisdom, strength, and beauty; and to adorn it by the practice of every moral and social virtue. *Crescit occulto velut arbor ævo.* But let it not be considered that I am so fastidious as to object to Ma-

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sonic harmony, or a moderate enjoyment of that portion of our time which is peculiarly appropriated to refreshment. On the contrary, I think a song is quite refreshing after the Lecture; and I subscribe to the sentiments of the following American composition, which is sung to the tune of "Faint and Wearily."

"When the Junior Warden calls us from our labours,
When the sun is at meridian height,
Let us merrily unite most cheerily,
With social harmony new joys invite,
One and all, at his call,
To the feast repairing,
All around, joys resound,
Each the pleasure sharing.
Chorus. When the Junior Warden, &c.

"Mirth and jollity, without frivolity,
Pervade our meetings at the festive board;
Justice, temperance, and prudence govern us,
There's nought but harmony amongst us heard.
One and all, at the call,
To the feast repairing,
All around, joys resound,
Each the pleasure sharing.
Chorus. Mirth and jollity, &c.

"Thus we ever may enjoy the pleasant moments,
Giv'n unto us from the Master's Chair,
Till the sun an hour has past meridian,
And then each Brother to his work repair.
One and all, hear the call,
From the feast repairing,
All around, gavels sound,
Each the labour sharing.
Chorus. Thus we ever may, &c."

This pleasing part of our avocations is only an evil when it becomes a primary object. It ought to be esteemed distinctly subservient to business, and used only as a relaxation. In this view let no one despise the Muse of Masonry, although she may not be decked out in the meretricious embellishments of Bowring, Beranger or Moore.

It must not be supposed that our songs are devoid of elevated sentiments or moral reference; for the existing specimens are evidence to the contrary; and whatever may be said of the poetry, they certainly point out the honest benevolence, and blunt good humour, which distinguished the Brethren of the age when they were written. The subjoined song is selected at random.

"Brother Masons assembled, as Masons should be,
In worth, truth, and harmony's cause;
My song is a theme truly noble and free,
And founded on Masonry's laws.
Like the sun-star of day is its lustre supreme,
A lustre no foe can destroy;
And this we'll insist on, whatever folks dream,
Our laws are the fountain of joy.

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O, yes, and this fountain, so crystalline bright,
To preserve is each Mason's endeavour,
And now for a toast, and a toast of delight,
Here's Masons, Freemasons for ever—huzza!
The Lodge of Freemasons for ever—huzza!
And now for a toast, and a toast of delight,
Here's Masons, Freemasons for ever.

"From the north to the south, from the east to the west,
Our order is known to appear;
And the plume that so gracefully blazons its crest,
To justice and mercy is dear!
Like the air that we breathe in, it bears no control,
So potent it waves for our good:
While Faith, Hope, and Charity's names we enrol
In a cause that we'll seal with our blood.
O, yes, and this order, so brilliant and bright,
No malice nor demon can sever;
And now for a toast, and a toast of delight,
Here's Masons, Freemasons for ever—huzza!
The Lodge of Freemasons, &c.

"Like man bound to man in true brotherly love,
Our Lodge rears its eaglewinged head;
And, under an Allseeing Eye from above,
By white-robed benevolence led.
Blest Charity! where doth thy stream purer flow,
Than there where our schools are endowed?
Like the hymn-charm of angels, it vanquishes wo,
And Freemasons sing it aloud.
O yes, and this stream, too, so noble and bright,
No envy nor hatred can sever;
And now for a toast, and a toast of delight,
Here's Masons, Freemasons for ever—huzza!
The Lodge of Freemasons, &c."

Although the poetry of this song is not of a very high character, it is far from being contemptible; and considered as a drinking song, has much of a redeeming character to mollify the critic, even of this age of temperance and tee-totalism.

In admitting that the Freemason of the eighteenth century was a *bon vivant*, I do not mean to infer that science was neglected, or that the routine business of the Lodge was sacrificed at the shrine of sensuality. On the contrary, the minute books of the Lodges are pregnant with evidence that sheds a different light on their pursuits. The Lectures were regularly delivered—Bye-laws and Ancient Charges read—scientific conversation followed; and then—and not before—the office of the Junior Warden came into requisition. Nor were the songs used in this stage of the proceedings always of a bacchanalian character; but those of a more chaste and sacred tendency were frequently preferred. Odes and anthems were occasionally performed, of which I subjoin a specimen; and the Lodges re-echoed with the sacred harmony.

"Almighty Sire! our heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!

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All hail, great Architect divine!
This universal frame is thine.

" Thou, who didst Persia's king command,
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.

" That sacred place, where three in one
Comprised thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.

" Thy watchful eye, a length of time,
The wond'rous circle did attend,
The glory and the power be thine,
Which shall from age to age descend.

" On thy omnipotence we rest,
Secure of thy protection here;
And hope hereafter to be blest,
When we have left this world of care.

" Grant us, great God, thy powerful aid
To guide us through this vale of tears;
For where thy goodness is display'd,
Peace sooths the mind, and pleasure cheers.

" Inspire us with thy grace divine,
Thy sacred law our guide shall be;
To every good our hearts incline,
From every evil keep us free."

Freemasonry does not embark the character of its poetry on the false bottom of its convivial songs; which however are not very numerous, compared with those that treat of science, morality, and philosophy. Some of them are of an exciting strain under circumstances which cannot be publicly explained; and others possess many characteristics of great value to the Craft, though their poetic claims may not appear to reach mediocrity.

It must be further remarked that the poetry of the above age had not attained the high grade which has distinguished it in more modern times. Scott and Southey, Wordsworth, Coleridge and Byron have given a new character to the art, which would astonish Pope, Dryden, Johnson, and the rest of the tame though stately and harmonious poets of the English Augustan age, not excepting the chaste and elegant Goldsmith, could they rise from their graves and peruse the works of this new and improved school. And not only would they be astonished, but offended at those imaginative flights of vigorous genius, soaring, out of all rule, into the world of fancy, and developing all the minute springs and hidden movements of the human soul, which are exhibited in the poetry of the present era.

We will now proceed somewhat higher in the scale; for there is in poetry a vital spirit so unworldly and sublime, that it has ever been used by Masons as a vehicle of instruction which makes its way directly to the heart. In estimating the poetry of Masonry there is unfortunately, from an indisposition in our ancient Brethren to commit their thoughts to writing on Masonic subjects, an *amari aliquid*—much sublime matter

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has escaped, but enough remains to show that the science communicated somewhat of its inspiration to the poet's soul; the reminiscences of which still warm the ancient Mason's bosom. The votary of the Nine has held sweet converse with the Graces Three, and the genius of Masonry has been propitiated by the talismanic spell. The subjoined beautiful effusion, which breathes the spirit of true poetry, is a short extract from an ode written by Brother Waller Rodwell Wright in celebration of an event which constitutes an epoch in Masonry.

"Lo, where our silent emblems breathe
Their sacred influence o'er the soul,
In mystic order ranged: while round the whole
A starry zone the sister virtues wreathe.
Ye, who by compass, square, and line,
Those hidden truths can well divine,
To all besides unknown;
In each symbolic form portrayed—
Ye, who with firm undaunted mind,
Have pierced the vaulted cavern's awful gloom
And marked the holy secrets of the tomb;
Still let your actions to the world proclaim,
The secret lessons of our art,
By whatsoever mystic rite conveyed,
The rules of moral life impart;—
Nourish bright charity's ætherial flame;
And breathing love and peace to all mankind,
Like incense rise at Heaven's eternal throne.

"Fair Queen of science, nurse of every art
That crowns the happiness of social life,
Whose dictates from the desolating strife
Of warring passions, purify the heart—
In ev'ry clime, through ev'ry age,
The prince, the poet, and the sage,
Have knelt before thy hallowed shrine;
And nations own'd thy origin divine—
Great Hermes, founder of the Memphic rite;
And Mithras erst through Persia's realm revered;
And he who to Eleusis bore
The treasures of thy mystic lore;
But chiefly those by holy truths inspired;
The chosen servant of the living God
Who Sinai's holy precinct trod,
And he, with love of sacred wisdom fired
The mighty prince, whose pious hand,
To the eternal fount of truth and light
That holy temple reared,
The pride and wonder of Judea's land—
His great and comprehensive mind
A nobler edifice design'd,
That time and envy should defy,—
Founded on truth's eternal base,
Vast as the ample bounds of space,
And sacred to fraternal unity.

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A sweet little piece which is used in the German Lodges, is introduced here; and I have beheld whole assemblies of Brethren charmed with it when sung as a glee to Sir John Stevenson's delightful composition of "Come buy my Cherries."

"Come Brothers sing with me,
Join Brethren all;
Wisdom our goddess be,
List to her call.

"Laugh at the foolish throng,
Heedless and vain;
Wisdom inspire our song,
Blest be her reign.

"Masons we are all bound,
Heart, voice and hand;
Her laws to spread around
O'er ev'ry land.

"Nature directs us still,
Mortals to aid,
This we with joy fulfil,
Well we're repaid.

"We need no borrow'd beams,
Brethren behold,
From the bright east still gleams
Radiant gold.

"Which on our joyful way,
To us is given;
Till an eternal day,
Greets us in Heaven."

I conclude this paper with a couple of modern pieces. The former is the production of a lady; and I am proud of an opportunity of weaving the roses, which the delicacy of female taste and genius has engrafted on our science, into my garland of Masonic song. The latter speaks to the heart in most affecting language. And how could it do otherwise? It was written by Brother Burnes.

"All hail! ye dear lov'd social band,
The boast, the glory of our land!
Whose mystic meetings ever prove
The feast of Charity and Love.

"Though far apart, where'er ye tread,
Alike by one great motive led,
In Heav'nly union still ye move,
The friends of Charity and Love.

"What though without the tempest raves,
The loyal heart each danger braves;
Within these walls no murmurs sound,
Here, Love and Peace are ever found;

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" Here, Brother's hand to Brother's join'd,
Bespeaks the union of the mind:
Then fill the sparkling goblet high,
For Church and King, we live or die!

" To thee, illustrious Prince, we raise
A lasting monument of praise
In hearts, from which thy honour'd name
The warmest gratitude may claim;

" Hearts which, in brother's love close bound,
To thee will e'er be faithful found;
And still, as now, united sing,
Long live our Prince!—God save our King!"

" Adieu! a heart warm, fond adieu!
Dear brothers of the mystic tie!
Ye favour'd, ye enlightened few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing fortune's slidd'ry ba'
With melting heart, and brimful eye,
I'll mind you still, though far awa'.

" Oft have I met your social band,
And spent the cheerful festive night;
Oft, honour'd with supreme command,
Presided o'er the sons of light:
And by that hieroglyphic bright
Which none but Craftsmen ever saw!
Strong mem'ry on my heart shall write
Those happy scenes when far awa'.

" May freedom, harmony, and love,
Unite you in the grand design,
Beneath the omniscient eye above,
The glorious Architect divine!
That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.

" And you, farewell! whose merits claim
Justly that highest badge to wear!
Heaven bless your honoured, noble name,
To Masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the bard that's far awa'."

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ON THE MYSTIC NUMBERS, 9 AND 15.

BY BROTHER GEORGE AARONS.

King David remarks in the hundred and eighteenth Psalm, ver. 17th, לא אמות כי אחיה ואספר מעשה יה, which is translated in the English Bibles, "I shall not die, but live, to declare the works of the Lord." Now it cannot be supposed when David wrote this passage, that he would resist, or be exempt from the common lot of all men; we must therefore presume his meaning to be, "let me not die, but live, and I will declare or tell the works of the Lord." This seems the more probable, as in the original we find in this verse the word ספר "Sapper," literally, "to tell or declare," whence the noun Misper, מספר. There is no doubt David intended to show by numbers the connexion between the Most High and his works, and thus to call the attention of his brethren, and people, as well as a memorial to himself, of the goodness of the Almighty to man.

Taking this view of the subject, I have thrown together the following remarks as they have occurred to me, and now offer them to the reader, merely premising, for the information of those who are unacquainted with the fact, that most of the Hebrew characters have a numeral value.

It is very remarkable that the word in the above passage translated "Lord," is in the Hebrew יה "Iah," and that the value of the characters of which the word is formed is 15, and it is true, that taking any of the names or attributes of the Deity, the Hebrew characters denoting those names, may all be reduced to either the number 9 or 15. The former being the seal of Truth אמת, and the latter the number of the Deity, and by these two numbers the whole of our time is regulated. Thus, if we observe, the hammer of a clock will strike 78 in 12 hours, the numerals 7 and 8 added, make fifteen. In the first minute of life we have sixty seconds, in which we discover 4 times 15, the number 4 being also symbolical. In the first $\frac{1}{4}$ of an hour we have 15 minutes, in the natural day we have 24 hours, which being once 9 the seal of Truth, and once 15 the number of the Deity, seems intended to remind us of the faith we ought to exercise in his unbounded goodness.

Proceeding onwards we find in three days, 72 hours, again $7+2=9$ on the 4th day we have 96 hours, $9+6=15$; the 6th day, 144 hours, which numerals added, give 9; the 7th day shows 168 hours during the week, 168 added, give 15.

I think, taking various passages of the Psalms into consideration, there is no doubt, when David said let me not die, but live, to tell the works of the Lord, he meant to pen them in such characters, that if counted, they might easily be referred to the Great Architect of the Universe as their author.

To illustrate my meaning, I shall select one or two passages, which seem to prove the position I have taken in a rather singular manner.

In the 139th Psalm, 12th ver., he says "The darkness hideth not from thee, the night shineth as the day." The darkness החשך and light אור are both alike to thee; thus the numeral value of the word החשך the darkness, is $333=9$, and light אור, is $207=9$.

Again, in the 85th Psalm, ver. 10, he says "mercy חסד and truth have met together;" and it will be found that the word חסד mercy is $72=9$, and truth אמת is $441=9$.

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Again in the 90th Psalm, "To teach us to number our days, that we may apply our hearts unto wisdom, or knowledge;" the word יומם day, is 96=15, and דעת knowledge 474=15.

These singular coincidences may be traced in almost infinite variety, as may be seen from the few words I have subjoined, and those who have a little leisure would find it not unprofitably employed, in searching out these little matters.

WORDS.	HEBREW.	NUMERALS.	EQUAL TO
Truth	אמת	441	9
Knowledge	דעת	474	15
Hour	שעה	375	15
Day	יומם	96	15
Light	אור	207	9
The Darkness	החשך	333	9
The Sun	השמש	645	15
The Moon	לבנה	87	15
Planets	מזלות	483	15
The Morning Star	השחר	513	9
Bread	לחם	78	15
Adam, or Man	אדם	45	9
Our Father	אבינו	69	15
The Architecture of the Universe	בנין עולם	258	15
Faith	אמנה	96	15

FUNERAL OF NAPOLEON'S MOTHER. Rome, Feb. 7, 1836.

BY BROTHER JOHN SMITH, BANK OF ENGLAND LODGE.

Having, by the kind attention of Monsignor Mai, the learned discoverer of the lost books of Cicero's Republica, obtained admission into the church adjoining the Doria Palace in the Corso, where the funeral was to be celebrated, I awaited the service with intense interest.

The death of the mother of Napoleon was an event to conjure up a thousand associations, to awaken thoughts of departed greatness; her fate during the last lonely years of her protracted existence was indeed a lesson of the instability of human greatness. The woman whose womb had teemed with kings; whose son had swayed a mightier sceptre than the Cæsars, closed her eventful days in neglect and obscurity—without one kindred voice to soothe the pangs of expiring nature *.

* Her brother, Cardinal Fesch, was not present when she expired.

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I found the church dimly lighted, and the altars hung with black; the priests in their embroidered robes, and the Capuchin monks in their picturesque habits and long beards, gliding with noiseless step between the aisles, would have made a fine study for a painter.

The body at last arrived in the state carriage of the cardinal, attended by a few domestics in the imperial livery, and the ladies of the household. It was received by the choir chaunting the service of the dead, and placed upon a platform covered with a pall of cloth of gold; while the last rites of religion were performed—these were brief—masses had previously been said in the chapel of the palace, and concluded with Mozart's magnificent requiem.

At the termination of the service the sarcophagus was opened, and for the last time the remains of the mother of Napoleon exposed to human sight, in order that the notary might verify the delivery of the body to the church; I approached with awe and gazed upon the features of the dead; their expression, for I had seen her living, had not changed; and the pale hue of death increased the resemblance to the busts of her son; his ample brow and aquiline nose were plainly to be traced.

The body was dressed in a habit of dark purple velvet, a veil of rich lace fell from the head on either side of the countenance reaching to the feet, a crucifix was placed upon its breast.

A few favoured individuals were permitted to kiss the hand of the deceased; when the recognition being completed, the lid of the sarcophagus was closed and the remains shut, most probably, from sight for ever. The inscription placed upon the coffin by her previously expressed command, was simple and appropriate.

"LETITIA, MATER NAPOLEONIS."

The armorial bearings were a shield with an eagle surmounted by the imperial crown.

By command of the Pope the funeral was strictly private; not more than thirty persons besides the priests were admitted in the church.

Mother of him whose giant-mind
Aim'd at the empire of mankind,
Gather'd beneath his eagle's wings,—
Mother, whose womb didst teem with kings,
'Tis past—thy care worn spirit's fled,
And thou hast join'd the mighty dead;
I saw thee living, and could trace
Majestic sorrow in thy face;
The broken heart, the unspoken care,
The silent grief, the fix'd despair,
Removed alike from hope or fears,
Too deep for words, too proud for tears.
I wept while gazing on thy brow,
But shed no tear to see thee now.
This city of the dead, old Rome,
Was in thy grief a fitting home;
For here the records of the past
Around each spot their shadows cast,
And thou didst find amid their gloom
All earth could yield—a living tomb.

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Here too the wreck of empire flown,
The Curule chair, the regal throne,
The trophied eagle, must have been
Visions of all thy soul had seen;
For years thy thoughts were o'er the wave,
Thy yearnings round that lonely grave,
Where rest the ashes which enshrined
The master spirit of mankind.
There was thy world, all else to thee
Was cheerless as that lonely sea,
Whose waters bear no living thing,*
Shunn'd even by the sea birds' wing†;
A scene accursed, a desert rude,
A barren wild, a solitude;
Age was to thee a path of tears,
Thou Niobe of modern years;
Thy pride, thy eagle son was dead,
Joy, hope, ambition, all were fled,
Thy children exiled from the land
Whose sceptre fill'd their brother's hand;
Sever'd on earth from every tie,
What hadst thou left thee? but to die!

THE TEAR.

TO M. F.

The tear, the tear, the falling tear,
Steals down many a blushing cheek;
Emblem of passion, hope, or fear,
It tells what language cannot speak.

When the sad heart oppress'd with grief,
Writhes 'neath the world's contemptuous sneer,
What gives the mourner's soul relief?
My answer is—a silent tear.

When joy strikes thro' misfortune's gloom,
And tells the hour of transport near;
Like flow'rets in their early bloom,
The soul is gladden'd by a tear.

Oft will they fall, I know not why,
Their cause, their source you bid me tell;
They spring from nature I reply;
This is my answer, so farewell.

One wish in friendship I bestow,
'Tis thine for happiness 'yond measure,
And if thine eyes with tears o'erflow,
May each drop prove a tear of pleasure.

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* The dead sea. † So said by travellers.

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THE HYPERCRITIC.

A SATIRE.

How oft you'll hear some fool pretend
To censure what he cannot mend,
Scorn and condemn each work of art,
Arraign and analyze each part,
Judging it right, by critic law,
To magnify each trifling flaw,
To find some fault, or wrong or right,
To prove his taste and show his spite.
If such e'er go to see a play,
They go determined to display
Their skill, by finding fault with all
That 'neath their venom'd lash may fall:
To be found out they are afraid,
So have a jargon for their trade;
As thus: "that pause was much too long—
The antithesis is mark'd too strong.
Poets are now devoid of sense—
The verb is placed in the wrong tense;
Actors on ranting have reliance,
So set all grammar at defiance:"
Then, to give an air, they quote
The names of authors learned by rote;
Talk of the metres of the Greek,
Of Sophocles or Terence speak;
Bepraise some ancient poet's fire,
But deprecate each modern lyre.
Sometimes these fools will go to stare
At some rich painting chaste and fair,
Raising the glass with stupid leer,
They vow the distance is too near;
The colours too are much too bright.
Who ever saw such horrid light?
Clouds look as if they were on fire,
Figures like puppets worked by wire;
And to conclude with critic grin
They vote it a complete take in.
Show them a statue, lovely, bold,
Formed in old Greece's classic mould;
They rack their brains and instant try
Some imperfection to descry.
The head too stiff; if that should fail,
They instantly attack a nail.
On any thing, to keep the law
Of finding out some hidden flaw,
Their malice such, it were in vain
For them to read the poet's strain,
Though wit and genius struck the lyre,
And Phœbus did the verse inspire;

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They'd find some cunning sceptic rule,
To prove Apollo's self a fool;
The measure's wrong—the ideas old—
Or borrowed from the French we're told.
Yet, such who dare these things advance,
Know nought of measure, or of France.
And yet such gain the Critic's name—
Shall idiots judge the wreath of fame?
Shall they aloft presume to sit,
Supreme o'er merit and o'er wit?
No! let us hurl them from their throne,
And show them as they should be shown;
Strip them of every borrowed plume,
And make each jackdaw wear his own.

POVERTY AND PRETENSION.

STAND back, says purse-proud Wealth, stand back!
There is no room for thee;
See'st thou not the place is filled
With wealthy company?
I am as rich as any here,
Quoth sturdy Poverty!
Of worldly goods some may have more,
And yet in moral worth be poor.

Stand back, says haughty Heraldry,
There is no room for thee;
See'st thou not the place is filled
With noble company?
I am as great as any here,
Quoth stubborn Poverty!
Let Heraldry do all he can,
Nor rank nor title change the man.

Stand back, says blindfold Bigotry,
There is no room for thee;
Seest thou not the place is filled
With righteous company?
I am as good as any here,
Quoth honest Poverty!
Where all are sinful, it were best
That none presume to judge the rest.

Make room! says Wealth—make room! says Pride—
Make room! says Bigotry;
He comes who will not be denied,
For *any* company!
Aye, truly, yet his strength you tried,
Quoth dogged Poverty!
And Poverty is often found,
Where bold pretensions most abound.

No. 8. J. L. S.

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THE WISH.

I WILL not wish thee heaps of gold,
For added coin brings added care;
Whoever boundless wealth would hold,
Must ceaseless trouble share.

I will not wish thee troops of friends,
For many friends make many foes;
Whoever friendship lightly lends,
No lasting friendship knows.

I will not wish thee lengthened days,
For after time brings after toil;
And whoso for the future prays,
The present will despoil.

I wish thee gold enough to give
Content, without or stint or store—
Of friends a few—in joy to live—
What should I wish thee more?

British Lodge, No. 8. JOHN LEE STEVENS.

MASONIC ANECDOTE.

IN 1823 a merchant ship belonging to Sweden, was wrecked upon the coast of Africa, about five hundred miles from Cape Town; the crew of which (about seventy in number) were saved, and afterwards conveyed to the latter place. Fifty-seven of the number, including the captain, were Freemasons, and immediately made themselves known to two Dutch Lodges there; they were supplied with food, clothing, and every necessary for about a month, until an opportunity occurred of sending them home passage free. In consequence of this benevolent act, the inhabitants of the town entered into a subscription, and sent home the remainder of the men, so that the benefits of Masonry were felt by the whole crew. The relater of this was at the time a visiting Member of one of the Lodges mentioned for four months, and must bear testimony to the good feeling shown to visitors.

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TO THE EDITOR.

Sir,—It must be obvious to the mind of every reflecting Mason, that however pure our oral traditions, no *one* system of working can possibly obtain throughout the numerous meetings of the Craft, unless some better steps are adopted for such a desideratum than exist at present—

To accomplish this by that body, I have proposed to the Grand Lodge that qualified persons should be sent to the provinces, the expense of which, although apparently an obstacle, can be easily met by the vast resources of such an extensive society. Our funds, if properly managed, and that they are so I have no doubt, would surely admit of such an arrangement. Besides, the deputation may not be required above once in ten years.

May I beg, Sir, you will insert these hastily written remarks in the forthcoming number of your truly valuable periodical, in order that the attention of the Craft may be attracted to the subject. At the same time, permit me to hint that no Lodge should be without a supply of your Journal; its usefulness cannot be questioned.

I am, Sir, yours obediently,
Wm. Thomas, *Surgeon.*
Royal Welsh Lodge, 525.

TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

Sir and Brother,—It is admitted by the most zealous Members of the Fraternity, that a more frequent interchange of Masonic duty and friendly intercourse between the Brethren of the Metropolis and those of the Provinces would tend to much general benefit, as promotive of greater uniformity in our practical operations, and leading to more extended and permanent utility to each other in our moral and social relations, through the medium of personal acquaintance. And from which other advantages would naturally arise, but of less prominent importance. Individually impressed with these sentiments, I determined when I embarked on board the steam-vessel which was to convey me from London to Newcastle, on the evening of Saturday the 2d instant, that I would embrace every opportunity which might present itself, during my stay in this neighbourhood, of visiting its various Masonic Lodges, and should any warrantable circumstances occur, or peculiarities be presented, to offer you a sketch of them for record or rejection, as your judgment might determine.

Arrived off the entrance to the beautiful and busy river Tyne, and having gratified my love of pictorial effect by a delightful view of Tynemouth Castle, the outlines of whose ruins were brought vividly and firmly out from a back ground of dark clouds which terminated on the sea-formed horizon, in a line almost pitchy black, by the golden rays

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of the declining sun, I turned over the pages of my Masonic Calendar, that I might leave to its indications the solution of the question, whether my abode for the night should be Shields or Newcastle. There will be a long evening before me, thought I, and if a Masonic Meeting should be held in either town there ought I to be also. Under the head of "Northumberland," in the Table of Country Lodges, I found "Newcastle-upon-Tyne, 24, 586," and tracing the numbers in the numerical "List of Lodges," I found "24, Newcastle-upon-Tyne, L. Freemason's Hall, Three Tun's Yard. Newcastle, 1st and 3d Monday," and "586, Northern Counties Lodge, Newcastle-upon-Tyne, 1st and 3d Wednesday." "How fortunate," said I, "this is the first Monday, (Sept. 4th,) and I shall be enabled to pay my respects to the oldest Lodge in these towns, on the very day of my arrival."

Full of this pleasing anticipation, I was eager to get on shore at Newcastle, and with a satisfied and confident air desired the porter who shouldered my portmanteau to lead the way to the Three Tuns' Yard, concluding that I could not do better than domicile myself at the Three Tuns, and thus have only to pass from my dressing room to the Lodge, or from refreshment to labour, without difficulty or delay. Winding up the steep ascent of one of Newcastle's many sinous and hilly streets, I asked my conductor "how far it was to Freemason's Hall at the Three Tuns," "Aye," said the industrious native, with a look in which cunning and ignorance were strangely blended, "Aye, I donna ken whare the Mason's Hall is, but there's *three* Three Tuns, an' I'm ganging first to the first ane." It was in vain I taxed his memory; he "kenned nought about the Freemasons, but he kenned a' the Three Tuns weel." To recount all the perplexity into which I was thrown by the mess of error contained in my extracts from the Freemason's Calendar would be to tax your mirth too largely at my cost, and at the cost, too, of your readers; for two pages of the Quarterly would scarcely suffice for its detail. But you may readily conceive the larger portion, when I tell you, that the meeting for the first Monday was that of No. 586, and not of No. 24, and that there is no Freemason's Hall in either of the Three Tuns, or their yards; but that a quiet and retired passage in the Great Market, called Bell's Yard, contains a very appropriate dwelling-house devoted to Masonic purposes; a knowledge which I eventually attained, after an hour's search, and the incurring of a treble fee to the porter. A thorough ablution, a complete change of clothing, and a hearty although hasty meal accomplished, and, having arrived at Newcastle at six, half-past eight found me seated beside the P.M. in the Northern Lodge 586, within the walls of the long-sought Freemason's Hall.

In the absence of the W. M., the chair was very ably filled by William Loraine, Esq., and although the assemblage was slight, I had no reason to regret the trouble I had surmounted; for I was received with Masonic friendship and sincerity, and entertained with true hospitality. From the acting W. M., I learned that a Provincial Grand Lodge would be holden at the Turk's Head Hotel, Newcastle, on the following Monday, at which would take place the installation of the Earl of Durham, as already Past Deputy Grand Master of England, and P. G. M., for Durham,—as Provincial Grand Master for Northumberland; a meeting which I cheerfully promised to attend. Had I derived no other gratification from my visit to the Northern Counties Lodge, I was an infinite gainer in the acquaintance it promoted for me with Mr. Loraine

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—an example of all the social virtues among men, and a zealous and appreciated leader among Masons.

The commercial objects of my visit to the North of England, requiring my attendance for some days at Sunderland, I proceeded for this place from Newcastle, on Tuesday the 5th instant, and on the following evening attended the Phœnix Lodge, No 111, held in the Phœnix Hall, which I regretted to find exceedingly thin in point of numbers, and by no means efficient in practical Masonry. Here, as at Newcastle, the chair was filled by an acting W. M.; but not a single officer, whether sitting in his own right, or as the *locum tenens* of another, appeared capable of going through the most simple duties of the Lodge, in the time of labour. Of the ability of all to do justice to the more social rites—the subsidiary, and in all well constituted Lodges the secondary consideration—I cannot say a word in the way of detraction. And yet there seemed nothing wanting but a directing mind. The materials for an excellent Lodge co-exist with a disposition for social indulgence. The latter placed under reasonable restraint, by some active and influential means, and the former properly applied, discipline and Masonic advantage would arise, where comparative confusion and unprofitable results are now too visible. Some may condemn me for these reflections; some may say that the very cordial reception I met with in the Phœnix Lodge, a reception in which, apart from Masonic considerations, I am personally sincerely thankful for, ought to have closed my lips, or stayed my pen in the way of reproof. If such there be, my anticipatory reply is simply this—the advancement of Freemasonry in the purity of its practice, and the perfection of its aim, is with me of more consequence than the consideration of any individual pain I must occasion to those whose negligence or misapplication of means provokes that very infliction. And besides all this, "where much is given, much is expected," and the Phœnix Lodge is unpossessed of the plea of poverty, in abatement of reproof for its want of practical information; since, if I am rightly informed, the members possess a clear income of 40*l.* per annum, for the use of their Hall, chiefly as a place of divine worship. One would think that the main source of this income would be of itself sufficient to determine its application to the most legitimate Masonic purposes.

For my own part I shall rejoice exceedingly, if what I am now writing should expedite the period in which the Phœnix Lodge, No. 111, may spring up into new life from the ashes of its indolence, may raise anew the pure flame of Freemasonry from its latent embers, and be ranked, in every point of view, with the many excellent Lodges which shed a lustre on the Craft in the County of Durham, and cause that province to stand the first among all for the number, respectability, and proficiency of its Members. Where all else is so praiseworthy, such an exception is the more glaring, and the less excusable. Brethren of the Phœnix Lodge, I should be insincere as a Mason, if I did not thus attempt to excite you to do justice to yourselves; you will be equally so if you do not acquit me of all improper motive, in a case wherein to have avoided would have been easy, and to censure, is most painful.

Let me now turn to the most pleasant of my Masonic reminiscences in this quarter. On Monday, the 10th, I had the gratification of attending the Provincial Grand Lodge of Northumberland, and of sitting under the presidency of the Earl of Durham. It is not for me to describe the particulars of this assemblage of the Fraternity, except

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as they may bear by peculiarity upon the objects with which I set out, as concerning this communication. These, however, are of the most gratifying nature. Often have I visited meetings of a similar description, often have I, as a Provincial Grand Officer, taken part in the duties consequent upon such assemblages; and to me, therefore, there was no novelty to attract attention or excite surprise; yet will the Masonic labours and the social relaxations of the 10th of September, 1837, shine forth the purest and warmest among the brightest rays of my pleasurable recollections. Excepting only the illustrious Duke, who is indeed the father of the Fraternity, the experience of seventeen years has afforded me no example of Masonic excellence, whether in presiding over a Lodge, or fulfilling the minor duty of countenancing and controlling a public festival, comparable even to that of the Earl of Durham. In him precept and example are so identified, that one seeks for a single word to expresses them both. Happy will it be for Northumberland, as it has been for Durham, that Freemasonry has such a leader there. Never was the wise discrimination of H.R.H., the Duke of Sussex, made more manifest than by such a delegation of his Masonic power; and, as if all who had to take part in the after proceedings of the day, had caught up the spirit thus diffused, not a single failure took place in the incidental addresses which had to be made. The Most Worshipful Provincial Grand Master, occasionally assisted by his worthy deputy, William Loraine, Esq., proposed altogether about twenty toasts; and their addresses were so excellent, and their individual acknowledgements so appropriate, that the most critical could not but be disarmed, the most fastidious satisfied.

I have made two visits to private Lodges since the provincial meeting, but must defer further mention of them for a day or two, both for convenience of writing and of transmission. Meanwhile, believe me to be, in due Masonic regard,

Yours, Sir and Brother, most sincerely,
S.

Sunderland, Friday, Sept. 15, 1837.

P. S. I regret to say that the minutes of the Especial Meeting of the Grand Lodge have not yet reached any Lodge in this neighbourhood; so that the promulgation of the M. W. Grand Master's wishes respecting the Masonic mourning for his late Majesty is not likely to arrive until after the period shall have elapsed.

A TRUTH.—"I cannot form an idea of a mortal more wretched than a man of real talent, compelled to curb his genius, and to submit himself, in the exercise of that genius, to those whom he knows to be far inferior to himself, and whom he must despise from the bottom of his soul."—*Cobbett.*

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MASONIC INTELLIGENCE.

BOARD OF BENEVOLENCE.

June.—B. B. Cabbell, as Master; B. Lawrence, G. P. Philipe, as Wardens; R. T. Crucefix.

July.—R. T. Crucefix, as Master; G. P. Philipe, C. Simpson, as Wardens.

August.—H. J. Prescott, as Master; P. Hardwick, G. P. Philipe, as Wardens: R. T. Crucefix; R. W. Jennings.

WEEKLY BOARD OF BENEVOLENCE.

July 5, 12, 19.—Grand Officers appointed.—Brothers Lawrence, Burckhardt *, and Crucefix, with fifteen Masters of Lodges.

August 2, 9, 16, 23.—Grand Officers.—Brothers Philipe, Simpson, and Jennings.

Sept. 6, 13, 20, 27.—Grand Officers.—Brothers Cabbell, Henderson, and Bossy.

As the Board has but recently been appointed it is not generally known to be in existence; the cases therefore have not been numerous, but we understand it is working well, and that in some instances it has already proved a prompt and very efficient means of relieving very deserving brethren, whose health and circumstances would have suffered by delay.

ESPECIAL GRAND LODGE.—Tuesday, 18 July, 1837.

H. R. H. Prince Augustus Frederick Duke of Sussex, M. W. G. M. on the Throne.

R. W. The Right Hon. Lord H. John Spencer Churchill, D. G. M.
" The Right Hon. Earl of Durham. P. D. G. M.
" Henry R. Lewis, P. G. M. for Sumatra.
" Right Hon. Earl of Yarborough, P. G. M. for Isle of Wight.
" Rev. George A. Brown, Acting P. G. M for Cambridgeshire.
" David Pollock, P. S. G. W. as S. G. W.
" Henry James Prescott, J. G. W.

V. W. Wm. Fallowfield, G. Chaplain.
" W. H. White, Edward Harper, Grand Secretaries.

W. Henry Perkins, and Rev. G. Gilbert, Grand Deacons.
" John S. Gaskoin, Thomas F. Savory, Augustus B. Granville, *M. D.*, Archibald Keightley, Fred. W. Bossy, Robert T. Crucefix, *M. D.*, Past Grand Deacons.
" George P. Philipe, G. S. B.
" John Lawrie, P. G. S. B.
" Sir George Smart, G. Organist.

* Absent from ill health.

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The Grand Stewards of the year.
The Master, Past Master, and Wardens of the Grand Stewards Lodge; and the Masters, Past Masters, and Wardens of many other Lodges.

VISITORS.

Hercules Ellis, Prov. G. M. for Monaghan, Ireland.
Dr. James Burnes, Prov. G. M. for Central India.
Sir Patrick Walker, Grand Warden of Scotland.
W. A. Lawrie, Grand Secretary of Scotland.

His Royal Highness, the Grand Master, rose under very evident agitation, and addressed the Brethren in a most affecting adress. In adverting to the particular and lamented occasion of their being assembled, he could not but consider it as one of deep and sincere regret; but if the Brethren regretted the loss of a great and good patron, how much must he individually feel the loss of a kind and generous brother. As such he loved him, and as a subject he venerated his character. During a long life they had never exchanged a word but in brotherly kindness.

As a man, William the Fourth had performed all his duties with exemplary facility; as a friend, he had proved himself staunch and true; as a brother, when the crown was far, very far, distant from his prospect, he was kind and forbearing; as a husband, he might be taken as an example for the correctness of his domestic habits, and for the happiness he shed around him; as a subject, loyal and brave; as a king, he was just and merciful, and his reign may be quoted as that of a good monarch over a grateful people.

His early career was marked by an exemption from the usual lot of princes. He chose a seafaring life, and served the full six years, like the general class of those who were really to learn the duty. He was first a powder-monkey, and after the completion of his sixth year served two more as lieutenant, then became post-captain, and in due time rose to be the first naval officer of his country. No doubt but the Sailor-King, by the practice of such duties in early life, became the better qualified to exercise the high and important office of sovereign of these realms, that he acquainted himself with the character of the people; and having for many years officially obeyed the public law, he the better knew how to claim obedience, but always with kindness. His reign was mild; and although war might be said to have shunned it, yet events were important, and required great discrimination to steer between the difficulties of public opinion.

But it was in the character of a Mason that our noble King shone forth in splendour. Young and enthusiastic, when he first wore the Apprentice-Apron, he has often declared that the moral impression made upon him at his initiation never could be effaced; and it may safely be affirmed that the principles of our blessed Order were so firmly fixed in his upright mind, that they tended to make clear what without them might have been difficult.

As a Brother in Masonry, he acted as a faithful Craftsman; as a Master of his Lodge, he protected its interests, and as Patron of the Order, he shed a lustre around it, the more brilliant from his private conduct than from the regal splendour which emanated from the crown he wore.

He is indeed to be mourned as a Patron and King: andwe therefore

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most sincerely condole with our illustrious Queen on the loss of her beloved uncle.

His Royal Highness, recovering somewhat from the depression which the previous subject naturally gave rise to, observed that a more pleasing duty was now to be performed, namely, to congratulate the illustrious lady, Queen Victoria, who had happily succeeded to the throne of these realms. He must go back to a period of eighteen years, and call to mind a moment of anxiety and yet of joy, when he was summoned to attend in the chamber of H. R. H. the Duchess of Kent, and to receive in his arms, on the delivery of her royal mother, that infant, who, by the blessing of God, was now the sovereign of England. He was the *third* person who saw the child, and received her as a witness of her birth. From that day to this moment they were hardly ever separated; they lived under the same roof. Was it not natural that he should feel for her an affection almost parental. He felt that he must not give way to his feelings. He had watched her with an anxiety that could hardly be exceeded by a father's love; and he expressed his conviction that such had been her education, superintended by her most exemplary mother, that she was in every respect fitted for a Queen. Well would she repay the hopes of the nation.

For himself, he would observe, that on no occasion had he ever obtruded his advice,—which, however, when asked, he had given with a conscious feeling of rectitude, and he should continue to do so, whenever his youthful relative and sovereign should deign to require it.

His Royal Highness then read the following address with marked emphasis. It was pleasing to observe that his manner of reading it was beautifully expressive. Now and then he paused to mark a passage or two with especial care, and quoted some data to give as it were an additional proof of the circumstances.

"Most Gracious Sovereign,—We, your Majesty's most faithful, devoted, and loyal subjects, the Grand Master, Pro-Grand Master, Deputy Grand Master, and other Officers and Brethren of the United Grand Lodge of Free and Accepted Masons of England, venture in all humility to approach your royal presence.

"We request, most illustrious lady, the gracious permission to condole with your Majesty, in common with all your loyal subjects, on the demise of our late most beloved Sovereign, King William the Fourth, your Majesty's most revered and most affectionate uncle.

"At the same time we beg leave to present, with the utmost respect, our most sincere congratulations on the accession of your Majesty to the throne of these realms.

"We are fully aware, most gracious Queen, of the peculiar difficulty under which, as Freemasons, we labour at the present moment, since from the nature of our institution, and the strict obligation which binds its members to secresy, our incorporate society can be known to your Majesty by its name and title alone.

"Whilst, then, we represent for the information, and openly assert for the satisfaction of your Majesty, that the spirit and intention of Freemasonry is to enlighten the human mind, and by training and exercising its professors in the path of virtue, to render them good citizens of the community, we readily and confidently submit ourselves to the enlightened discrimination, candid judgment, and benevolent disposition of your Majesty towards all your subjects, and humbly

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crave for ourselves a share of your royal favour, gracious patronage, and fostering protection.

"Permit us, in corroboration of the appeal which we thus make, and as a convincing proof of our sincerity, to acquaint your Majesty that the august and royal brothers who immediately preceded your Majesty on the throne of England, were enrolled among the members, and were distinguished as the rulers of our Craft. From their first entrance into Masonry, and even from their accession to the Crown, they never ceased to promote and patronise the objects of the Order: and it is with conscious pride that we repeat to your Majesty the declaration of our Royal Grand Master, George the Fourth, when Prince of Wales, wherein he stated that the Freemasons of England yielded to no subjects of the Kingdom in zealous affection for the constitution of their country, and in loyal attachment to the person of their Sovereign.

"The just fear of trespassing too much on your royal time would almost prevent us from submitting to your Majesty one remaining testimony in our behalf. It is contained in the reply of your Majesty's illustrious and revered father to an address of congratulation from our society on the auspicious birth of your Majesty. His Royal Highness, the Duke of Kent, who had been a Grand Master of the Order, was pleased to assure us of his affectionate regard, as well as of the pride with which he looked back to having been a member of our society for upwards of thirty-two years, and he declared his readiness to assert from his own knowledge and experience, that we were faithful and loyal to our Sovereign, to his family, and our country.

"Accept, then, most gracious lady, the homage of our affection, and condescend to receive the pledge which we offer of devotion to your august person.

"In the meek, humble, and honest confidence that, as Freemasons, we have not degenerated from our ancient purity, we offer up our supplications at the Throne of the Great Architect and Ruler of the Universe, for the blessings of Heaven to be showered down abundantly on your Royal head.

"We pray that as the wisdom of Providence has selected your Majesty at an early age to rule over the destinies of this great Empire, so it may continue to direct, assist, and strengthen you in the way of peace, comfort, and happiness. That the same beneficent and all-ruling power may crown with success the gracious intentions of your Majesty to promote the welfare of those committed to your care. That your Majesty may be enabled both to rival and to surpass, in splendour and renown, the reigns of your princely predecessors, Elizabeth and Anne. Finally, we pray that the throne of your Majesty may be firmly grounded, as it now stands, and be permanently established in the love, the regard, and the gratitude of a free, loyal, and obedient people.

"Freemasons' Hall, London, 18th day of July, 1837."

A resolution that the above address be presented to her Majesty by H.R.H., the M.W.G.M., was then passed unanimously.

The illustrious Grand Master again rose to offer an address of condolence to the Queen Dowager, and prefaced the address by paying a very merited eulogium on the character of that illustrious lady.

It was most gratifying to bear testimony to the character of this exemplary lady. She was to the King a virtuous, contented, and happy wife; she maintained in her court that strict propriety which rendered it the admiration of Europe, and was herself what a woman should be.

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In humbler life, observed His Royal Highness, the character of woman rises by her trials. We learn with satisfaction that in the hour of sickness, as a friend, a mother, or a wife, she is at her post, to render kind offices, the sweeter by the manner in which they are performed. In the upper ranks, the constitution of woman is not so strong; and, therefore, less capable of enduring fatigue. Yet, in this instance you have a Queen in the character of a wife, committing to no other hand those duties which, as a wife, she ought to perform, solacing her husband by her love and her devotion, and bearing cheerfully the privations which a holy and moral affection only could enable her to endure. Let me add, that for fourteen days previous to his lamented demise the King's wife never changed her clothes, and you may appreciate her character. May her bereavement be characterised by resignation!

His Royal Highness then read the address of condolence, which was unanimously approved.

"TO HER MAJESTY THE QUEEN DOWAGER.

"Madam,—We, the Grand Master, Pro-Grand Master, Deputy Grand Master, Grand Wardens, other Officers and Members of the United Grand Lodge of Ancient Free and Accepted Masons of England, beg to approach your Majesty with our heartfelt and sincere condolence on the late mournful and sad occurrence, which, while it deprived you, Madam, of a fond husband, true friend, and powerful protector, left us to deplore, in common with all other loyal subjects, the loss of a kind father, a gracious ruler, and a mighty king.

"The good opinion, attachment, and patronage which his late Majesty ever expressed and evinced towards our Order and its Institutions have impressed on our hearts the deepest sense of gratitude, from whence it can never be effaced, until time shall be no more. And we, therefore, humbly trust that, encouraged by such acts and sanctioned by such proofs, we may look up with confidence to you, Madam, and entreat for a continuance of that same protection which you have so graciously condescended to extend to us and our charitable institutions, from the earliest period of your royal husband mounting the throne of these realms.

"Unwilling to intrude or trespass longer than is necessary on your valuable time, which we are aware must be occupied with objects of care and affliction, we venture to conclude by assuring your Majesty of our devotion to your person, and by offering up to the Great Architect of the Universe our fervent prayers for your health, happiness, and welfare in this world, confidently trusting that the same Divine Providence will vouchsafe to grant you in the next those rewards which, at the conclusion of your earthly career, your Majesty will have earned and merited by the trials and afflictions to which you have been subjected here below, and by the good you have readily, wisely, and generously dispersed amongst all those confided to your fostering protection.

"Freemasons' Hall, London, this 18th day of July,
"A.L. 5837, A.D. 1837."

The Grand Master then addressed the Brethren on the state of public excitement, consequent upon the commencement of a new reign. He called upon them in a most emphatic manner, while exercising the proudest franchise of Englishmen, during the forthcoming elections, to conduct themselves with becoming dignity of manner, and to let whatever bias to which they might be inclined, as to public principles, be

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so tempered with propriety of conduct, that their character as Masons might be exalted in the opinion of the world, who, judging by the manner in which they deported themselves during the time when the feelings and prejudices of other men were too often directed by strife and ill will, might view the Masons as bright exceptions. These were the opportunities which he trusted would not be lost sight of; and as the principles of the Order were in their keeping, he trusted they would be most carefully preserved. Religion and politics were topics not to be discussed, but he considered he was only performing a public duty in addressing the Grand Lodge at this peculiar crisis in a general manner.

His Royal Highness then retired; and the Deputy Grand Master having assumed the chair, stated that he had been informed that there was yet another motion connected with the proceedings, upon which

Brother Crucefix briefly addressed the Grand Lodge upon the retirement of H.R.H., which reminded him that there was another duty for the Grand Lodge to perform; that was, to offer an address of condolence to the Grand Master upon the lamented death of the King, his beloved brother, and their Patron; however prepared he might have been, and he thought he was fully so, to enter upon the subject, yet, after the impressive addresses, and the affecting manner in which those addresses had been delivered by the illustrious Grand Master, he (Brother Crucefix) shrunk from any attempt to do justice to the feelings of the Grand Lodge upon the occasion; and as it would be indecorous to take up the time of the Grand Lodge for one moment more than was strictly necessary, he moved that an address of condolence be presented to the illustrious Grand Master upon the lamented death of King William the Fourth.

Brother E. R. Moran seconded this resolution, which was carried unanimously.

It was moved that the following address be presented; and that the Pro-G.M., D.G.M., and Grand Wardens be a deputation to present the same as early as possible.

"To His Royal Highness Prince Augustus Frederick, Duke of Sussex, K.G., K.T., &c., Most Worshipful Grand Master of Ancient, Free and Accepted Masons of England.

"Most Worshipful and Royal Sir,

"We the Officers and Brethren of the Grand Lodge of England, approach your Royal Highness with the profoundest feelings of sympathy for that irreparable loss, which it has pleased the Almighty disposer of events to inflict upon you.

"By the lamented death of his late Majesty, William the Fourth, your Royal Highness has suffered one of the severest calamities by which our frail and imperfect nature can be assailed; but whilst we deplore the blow that has fallen upon your royal house, we are comforted by the assurance that our Grand Master has, within himself, the sweetest and most sustaining strength—a power heretofore displayed under a dark vicissitude now happily removed—chastened resignation to the ordination of the Divine will.

"As Masons we have to mourn the loss of a Patron, whose daily acts were the practical illustrations of the highest principles of our Order—a monarch, who at once elevated and tempered the tremendous powers

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of his high office, by the exercise of the first virtues of the Craft—charity to all men, and to all men, mercy.

"As Englishmen, we lament the loss of a good and just king, of a sovereign who has won the brightest trophies of blessed peace; and who, compelling the historian to write the name of William the Fourth with the benefactors of mankind, has obtained for himself that glorious and enduring gift, at the disposal only of the King of Kings.

"May your Royal Highness be long spared to preside over a grateful Fraternity.

"Given in Grand Lodge at Freemasons' Hall, this 18th day of July, 1837."

The especial Grand Lodge was then closed.

SUPREME GRAND CHAPTER.

QUARTERLY CONVOCATION, AUGUST 2.

PRESENT.

E.C. Lord J. Churchill; S. M'Gillvray; L. H. Petit as Z.H.J.

Also Comps. Cuthbert, Shadbolt, Henderson, Bossy, White, Harper, Prescott, Philipe, and Dr. Moore.

A letter from H.R.H. the M.E.Z. was read, wherein it was remarked that the election of a pedestal committee (see page 217) was irregular, and the summonsing thereof especially so; also, that the petition for a warrant for a Chapter (596) was not correct; upon which premises the M.E.Z. recommended that such portion of the minutes of the last Grand Chapter as related thereto should not be confirmed.

The letter was directed to be entered on the minutes of this Convocation, and the minutes of the last Grand Chapter, subject to the preceding objections, were then confirmed.

The notice of motion, referring to the ineligibility of a Companion to serve as Principal for two Chapters, was then proceeded with (see page 217.) Companion Philipe stated, that the absence of the original proposer of this resolution, made it imperative on him to bring the subject before the meeting, and he felt great pleasure in doing so, because he fully agreed in the spirit and letter of the motion; which, after many pertinent observations, he concluded by moving in form.

The motion was opposed by a Companion as interfering with the "Freedom of Election." Another contended that no case was made out; and that alterations and innovations were objectionable.*

Companion Philipe finally withdrew the motion.

It was then moved and unanimously carried, that an address of condolence, on the lamented death of King William the Fourth, be presented to H.R.H. the Duke of Sussex, M.E.Z. of the Order, and that the three presiding Principals of this evening's Convocation be requested to draw up, and to present the same.

The Convocation was then closed.

[A word or two upon the withdrawal of the motion by Companion

* Yet the worthy Companion is desirous of extensive alterations in the Laws!

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Philipe; he was right, perfectly so; to have persisted might have tended to inconvenient, if not serious, result. The absence of the original proposer was thus, by him, treated with delicacy and propriety; to have *lost* the motion, which, practically speaking, was in itself a good one, upon the futile objections which were advanced, would have been a betrayal of sound judgment, which is never so well shown as when contrasting its power against mere plausible pretexts; but great and serious danger has been avoided, inasmnch as had numbers prevailed, it might have looked awkward for the "Committee of revision" to have introduced such a clause after declarations about freedom of election, alterations, innovations, &c.—ED.]

GRAND OFFICERS' CLUB, (R.A.)—*August* 2.—Present:

Comps.	Petit,	Comps.	Cabbell,
"	Cuthbert,	"	Rawlins,
"	Shadbolt,	"	Fallowfield,
"	M'Gillivray,	"	Hayward,
"	Henderson,	"	Spencer,
"	Harper,	"	Dr. Moore.
"	Philipe,		

Companions Philipe and G. Gilbert were elected members of the Club by ballot.

The topics advanced being chiefly upon the popular events of the day —elections, &c.—and not therefore of a Masonic character, any report is unnecessary.

Five of the Companions present did not enter Grand Chapter, two of whom signed the entry-book in mistake.

ASYLUM FOR AGED AND DECAYED FREEMASONS.*

ANNIVERSARY FESTIVAL.

THE Second Anniversary Festival for the establishment of an Asylum for Aged and Decayed Freemasons took place on Wednesday the 19th July, at the Freemasons' Tavern, Great Queen Street.

At half past six the Chair was taken by JOSEPH COPELAND BELL, Esq., P.M., Lodge of Regularity, No. 108, amidst the acclamations of the company, amounting to about two hundred gentlemen, including members of many of the Masonic Lodges in and about the Metropolis, as well as many gentlemen not of the Fraternity.

After the cloth had been withdrawn, *Non Nobis Domine* was admirably sung by the Brothers Hawes, Wilson, and Collyer, kindly assisted by Miss Hawes, who, with Miss Bourke, several times during the evening, lent their "sweet voices" for the enlivenment of the proceedings of the company.

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* The meetings of the sub-committee have been regularly held. The only reason for the omission of these minutes is that we may not curtail the proceedings of the Festival.

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The galleries were filled with ladies who gave an additional charm to the business of the dinner, and, later in the evening, conduced to the pleasures of the company by their presence at the concert, given in the glee-rooms, near the organ gallery, where many of those who had taken an active part down stairs joined their wives, sisters, and daughters.

The CHAIRMAN, on rising to propose the first toast, said it was one which, at the first blush, might appear little adapted to a festive occasion like the present; but he was sure that as Masons and Brethren, both their duty and loyalty would dispose them to pay due honour to departed worth. (Hear, hear.) He begged leave, therefore, to propose, "The memory of their late Patron, King William the Fourth," which they would drink in solemn silence. The toast was drunk by the whole company in the most profound silence.

The CHAIRMAN, after a short delay, said, that he had now a more pleasing duty to perform, and that was to propose a toast as full of cheering anticipations for the future as the former had been of melancholy retrospection of the past. (Loud cheers.) As men and as Masons, no toast, he felt quite sure, was more dear to their bosoms than that concerning the young, beautiful, and illustrious lady, who was now not only at the head of the female society of the country, but also at the head of the government of the United Kingdom. (Enthusiastic cheering.) They should be anxious, on all occasions, to testify their devotion to the Government, and their loyalty and attachment to the person of their Sovereign. (Cheers.) And although her present Majesty might not achieve such splendid victories as had been gained by Elizabeth and Anne, or other sovereigns who had preceded her on the throne, they might assuredly pray for and expect the blessings of peace in her reign, and the enjoyment of prosperity and happiness under her auspicious sway. (The most enthusiastic applause followed the conclusion of the chairman's speech), "The health of her most gracious Majesty the Queen" was drunk with three times three, and the most ample honours followed by "God save the Queen."

The CHAIRMAN, on again rising, said he was quite sure that he need only name the next toast to insure its cordial approbation with the present company, namely, the health of one who came among us as a stranger, but who had set so bright an example in the performance of the duties and affectionate cares of the wife, as to become an object of affection and homage to all who had the happiness of being acquainted with her character. (Cheers.) He begged leave to propose "The health of the Queen Dowager, and the rest of the royal family." Drunk with three times three, and all the honours. Glee—"Here's a health to the Queen."

The CHAIRMAN said the next toast which he should have the honour of proposing occasioned him considerable solicitude. (Hear.) He was aware that he was addressing two classes of persons,—the one, the Masonic body, the members of their own Craft—the other, although friends to their cause, did not belong to their body. (Hear, hear.) In addressing himself to the former of these classes, he felt that there was nothing he could say that could, by possibility, add to the illustrious and excellent personage who was the subject of the toast. (Cheers.) They had all witnessed the care and solicitude with which he had presided over the Craft as its Grand Master, and they had already acknowledged the benefits derived from his care and superintendence. (Loud cheers.) It was unnecessary for him (the chairman) to dilate upon the

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merits of the illustrious individual so well known to them, not more for his high rank than for his conspicuous virtues; and in every meeting, whether of Masons or of Englishmen who were not Masons, he was sure the health of the Duke of Sussex would be cordially received. (Loud and vehement cheering, which lasted for some minutes.) He was not mistaken. The enthusiasm with which His Royal Highness's name had been received convinced him that, however coldly or inadequately that name had been introduced, its announcement was of itself sufficient to call forth the enthusiasm and affection of their breasts. (Renewed cheers.) "The health of His Royal Highness the Duke of Sussex" was then drunk with three times three, and all the honours. Glee—"Hail smiling morn."

The CHAIRMAN had now the honour of proposing a toast, which would, he knew, be drunk by every Brother with great satisfaction; but as there was a great number of topics to which he should this evening have to call their attention, he should propose it very briefly. It was the healths of the Pro-Grand Master, the Deputy Grand Master, and all the Provincial Grand Masters of England and Wales. (Loud cheers.) Song by Mr. Wilson—"John Anderson my Joe."

The CHAIRMAN had next to propose a toast, which he was convinced would be warmly received, (hear,) for it not only enlisted all their sympathies as Masons but also as Englishmen. (Cheers.) It was the "Health of the Grand Masters of Scotland, and Ireland, and the Provincial Grand Masters of those countries." The toast was drunk with three times three, and much cheering.

BROTHER HERCULES ELLIS, P.G. M.—Elect of Monaghan, as soon as the cheering had subsided, rose and said, that as he did not see any person come forward to return thanks, for the toast which had just been so warmly responded to on behalf of Scotland, he would, as one of the Members of the Grand Lodge of Ireland, return thanks on behalf of his Grace the Duke of Leinster, and the other Grand Officers of Ireland. (Cheers.) He need not disguise from them the fact that he was an Irishman, for, even if he attempted to do so, like the apostle, "his speech would betray him." (Loud cheers and laughter.) Their illustrious Grand Master in Ireland had been selected by their body, when he was only known as the head of the gallant and illustrious house of Geraldine; they had not selected him because he was a duke, because he was a man of high rank, of great wealth and station, or because descended from a family whose source was so ancient that it was hidden in the very darkness of antiquity. (Cheers.) No; but because he was a man, who, through evil report and good report, had ever been without spot or blemish. (Great applause of some seconds duration.) Such were the grounds on which they had chosen him, and time had proved that these were the only grounds on which any individual ought to be selected for so important a post, (cheers;) and every succeeding year of office had only added another link to the chain of brotherly love and kindly affection which had bound them together, and added the cement of private and personal friendship to the Masonic tie, (loud cheers), which he was sure nothing could snap asunder, except the strong arm of death. (Renewed cheers.) He must be allowed to say that nothing could exceed the joy and satisfaction with which the restoration to health of their illustrious Grand Master (the Duke of Sussex) had been received in Ireland, and he was quite sure the auspicious event could only be regarded with similar feelings by those who now filled that

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room. (Cheers.) He thanked them for the heartfelt manner in which they had drunk the toast, and begged to conclude by drinking a bumper to the health of all present. (Loud cheers.)

The CHAIRMAN would now beg to call the attention of the company more particularly to the business which had called them together on that evening.—(Hear.) They had met there for the purpose of celebrating the second aniversary of an institution founded for the purpose of erecting an asylum for the Aged and Decayed Brethren of the Craft.—(Cheers.) If he had been speaking to Masons only, he was sure that the object of the meeting would not only meet with a warm reception, but it would have been necessaay to do little more than mention it.—(Cheers.) On the present occasion, however, it became him to state a few facts, for the information of those who had done them the honour of favouring them with their company as visitors.—(Hear, and cheers.) Never until lately did the proposed institution assume so solid a footing as now.—(Cheers.) Two short years since a few warm hearted and, in point of numbers, a weak band of Brethren, had proposed the establishment of such an Asylum, and subscribed towards its funds.—(Applause.) But they had now a proof of how great things could be done from small beginnings. They were then as a little cloud, no bigger than a man's hand, on the horizon, and let them now look to the numbers of the present assembly.—(Great cheering.) If they looked to what they were then, and contrasted that with what they were now, if they were sceptics, their doubts must be banished when they saw the way they were making in the opinion of the Craft in all the provinces.—(Hear.) Who, he asked, could doubt that success must ultimately attend their laudable endeavours?—(Hear, and cheers.) For his own part, he spoke with great confidence of that success, and who could speak to Masons with doubt when the object of his address was Charity?—(Loud and enthusiastic cheering.) They had already two excellent charities, the Female School, which he regarded as the model of all similar institutions, and the School for the Sons of the Indigent and Decayed Brethren.—(Hear, hear.) He was not going to say anything mystical of the number 3 on the present occasion,—(Cheers and laughter)—but he could not conceal from himself the fact that the number 3 was smiling on their present attempt.—(Renewed cheers.) How was it possible that those who had been blessed by Providence with all that this world's goods afforded, could repose their heads on their pillows, without caring for those of their Brethren who, but for their assistance, must want a shelter when they most needed it, namely, in their old age.—(Hear, hear.) Their wants spoke more efficiently than he (the Chairman) could speak if he spoke the whole night.—(Cheers.) Two years ago they were without a local habitation and a name; the local habitation was still wanting, although the name they had got.—(Cheers.) Two years ago they had not a fund of one shilling, but now they had trustees, with more than 1000*l.* in their hands.—(Loud cheers.) That sum he doubted not would be increased by their warm heartedness this evening to an extent which should enable them at once to set the Asylum on foot. In so doing, they, as Masons, were only working out what they were taught in their initiation. The highest Masonic authority in this kingdom (the Duke of Sussex) felt no objection to the proposed institution; on the contrary, the Asylum which they were now founding had his warmest wishes.—(Loud cheers.) He begged leave to conclude, by proposing the toast and should consider

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little of their drinking it, unless they supported the subscription list.—(Cheers and laughter.) "Prosperity to the Asylum for Aged and Decayed Freemasons," was then drunk with three times three, and much cheering.

Brother Pitt then recited the following address, written for the occasion by Brother John F. Smith, most impressively, and drew from all, and particularly from the ladies, the most enthusiastic applause.

"When Shinar's builders laboured on the plain
To rear the lofty pile, yet toil'd in vain,
Pride gave the thought—Ambition lent the power,
To raise with impious skill the cloud-capp'd tower;
Fondly they sought from earth to Heaven to rise,
And scale by human strength the distant skies.
Wonder ye then the awful thunder roll'd?
That in the lightning's flash God's wrath was told?
Wonder ye then the labour of their hands,
Struck by His bolts, lay scattered o'er the sands?
A sign to teach mankind how weak their skill,
Ambition, passion, poised against His will.
We, like the builders of time's earlier days,
A pile, whose steps shall reach to Heaven, would raise;
But not like them, striving with foolish pride,
To leap that arch, to human power denied,
We rear not Babel's tower of earth and stone,
Our steps to Heaven are moral steps alone;
Our earthly temple boasts a nobler plan,
A humble home to shield the aged man!
A shelter for the grey-hair'd Mason's head,
His ark for refuge and for daily bread!
Such are the steps by which we hope to rise,
Span the broad vault, and reach the azure skies,
Steps to conduct, when life's vain dream is past,
Each faithful builder to his home at last.
Say, shall our Brothers, who in early youth,
Erect in honour, trod the paths of truth,
Whose open hand, in affluence, freely gave,
Find, in distress, no shelter but the grave?
Shall only poverty and blighting care
Shed round the good man's age their lone despair?
Ah, no! the hearts I see around me here
That feel for others' woes—will wipe the tear
From honest age—preserve it from disgrace—
And aid to rear the humble resting place.

Earth shall approve the deed—and in that day
When all return into their kindred clay—
The ARCHITECT divine, beyond the grave,
Shall pay with interest back each gift we gave."

The CHAIRMAN again rose, and said he must crave particular attention to the toast which he now had to propose.—(Hear.) He had already ventured to dilate on the progress which the institution had made; and in proposing the present toast, he should be guilty of great injustice

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to a gentleman present, if he did not state to whom that success was mainly owing.—(Hear.) They were indebted greatly to one Brother, who had been instant, in season and out of season, in the good cause—(Cheers)—who had resorted to the most ingenious shifts, and practised many manœuvres, if he might say so—(laughter)—manœuvres in the good sense of the word.—(Applause.) He had indeed been most efficient in accomplishing their great object.—(Cheers.) Blessed he had been with talents by the GREAT ARCHITECT of the UNIVERSE, and these talents he had brought to bear upon their object. Indeed he must say that he had been instructed and amused in observing to what shifts and ingenious devices that worthy Brother resorted in the noble cause which he had taken up with so much zeal and ability.—(Applause.) In naming him as their worthy Treasurer, they had him heart and soul with them; and he hoped to hear much in detail from Dr. Crucefix himself.—(Loud and reiterated cheers, followed the mention of the worthy Treasurer's name.) The Chairman was glad to find that they were disposed to treat the Treasurer kindly, for he had been given up, bound hand and foot, to their service, and had no will but that of doing the service of the Society.—(Loud cheers.) There were many others who had also shown great zeal in the cause; and he begged to mention the names of Brothers Farnfield and Pitt, whose valuable and efficient services had been beyond all praise. The Chairman concluded by proposing the "Health of Dr. Crucefix, and success to his Report, not forgetting the Trustees, Sub-Committee, and other Officers." Drunk with three times three, and vehement cheering, during which it was observed that the ladies in the gallery simultaneously rose, in compliment to the toast.

Dr. CRUCEFIX then rose, amid loud and general applause. He was well aware that some pleader, eminent for station and talent, might have been selected to fill the enviable position in which he was now placed, but that no advocacy, however brilliant, could equal the sincerity with which he would do the biddings of the Society on this or any other occasion.—(Loud cheers.) He begged leave to remind them that however weak an advocate he might now prove, he had endeavoured to aid in the attempt to establish an Asylum for Aged and Decayed Freemasons, a matter very near his heart, and he was sure not far from theirs.—(Cheers.) Often as he had addressed his Brethren in Grand Lodge on important matters, his first attempt to speak from the Dais was, he was proud to say, in the cause and on behalf of those who were unable to plead for themselves. He then proceeded to read the following Report:—

"At the last Festival about 750*l.* was announced to have been received in aid of this institution, a sum that may probably be considered scarcely sufficient to encourage its friends in the prosecution of their object, were it not to be borne in mind that such an amount is but a mere deposit, and that even the first instalment has been delayed until a demonstration of the wishes of the Order should be unequivocally shown, and next, that they possess the means to carry those wishes into effect.

"This deposit, then, may now honestly be looked upon as a very manifest and liberal proof of the justice of our principle, and still more so, when it is to be understood that as yet but a comparative few, from the thousands of Masons who range themselves under our banner, have entered the list. The reasons assigned for this delay are, first, that the

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institution has *not* as yet received the sanction of the Grand Lodge; and next, that His Royal Highness, our illustrious Grand Master, has been opposed to its establishment. This latter belief is perfectly unwarranted by fact. During the year, the voluntary additions that have been made to our funds have raised them to the sum of one thousand pounds.

"Since our last public meeting, several Provincial Lodges have approved of the institution, and in several instances money votes have been passed in the presence of the Provincial Grand Masters. The beneficent impulse has communicated itself to India, and also to Africa, where meetings have been held to advance the interests of the Asylum.

"In Scotland and in Ireland, the Masons are anxiously looking to our proceedings, and especially to the results of this day, that they may be more strongly inspired to attempt a noble rivalry in aid of their own friendless Brothers. It may be proudly declared that the world approves our deeds; and what may not be expected from the result of a motion about to be submitted to the Grand Lodge in September next, of which due notice has been given. Lastly, let it be known to all, that the illustrious Grand Master has personally declared that he does not object to the contemplated Asylum; that, on the contrary, in making public its necessity, he hopes you will make equally clear your means of contributing to such necessity in the most decisive manner, and may God Amightly speed the cause."

He (Dr. Crucefix) had heard their Grand Master declare in that Hall his conviction, that within the walls of the Hall in which they were now assembled much good had been effected, and in the cause of morality and benevolence, greater in amount than within any other Hall in the known world. But His Royal Highness observed that since he last met them, he lamented to find that many a cheerful face, that used to greet him, had been withdrawn from the scene. We may add, in supplement that many a warm hearted and zealous Mason, after passing through years of honesty and integrity, had struggled in vain against his misfortunes, without the sacrifice either of honesty or integrity, and it was for such they now pleaded. He reminded them how much they were indebted to that sex who soothed so many of their sorrows while they increased their joys by participating them, and called upon them, while preparing a home for the Mason and his wife, not to forget the Mason's widow.—(Applause.) In no respect could the female sex be disregarded without danger to the happiness of mankind.

Sisters of Charity (he continued, addressing the ladies) to you the appeal will not be made in vain; the control you have over man will in this cause be exercised with a persuasion you only can offer, and it will be obeyed as a precept from love not likely to be disobeyed. There is one among you whom I know is watching her husband with intense anxiety. She has shared his thoughts before, let her partake them now; her smile will be the reward of many an anxious hour.

There was no secret in the principle of universal benevolence if there was in Masonry, and he urged them, visitors as well as Brethren, to join heart and hand in the cause of which he was an humble advocate. If they answered his expectations, the Aged Masons would no longer work without hope, but might look for a last resting place in their declining years, and peacefully await the setting of their sun.—(Cheers.) No one can tell how soon the bolt of misfortune may fall, nor upon whom. Men who had done much good in their day ought not to be suffered to pine in wretchedness and want. The most splendid talents

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were those sometimes which were the least rewarded, for it was not always that talent met with its due reward, and in such cases was it that charity should interpose.

He then read an extract from some resolutions passed a few days since in that very Hall, at a meeting on behalf of a most talented body of gentlemen (the Parliamentary Reporters), which extract he considered peculiarly applicable to themselves. "Those who have paid any attention to the subject, well know that the claims to charitable succour, which are obtruded upon us in the public streets, are not the strongest; they must be sought in recesses, where they shrink from observation, and the individuals are often to be soothed and reconciled to the acceptance of that relief, for want of which they are almost perishing. Their sensitive delicacy, which the vulgar stigmatise as pride, is, however, a mixed sentiment, in which the virtuous and honorable principles greatly preponderate."

How just, how true; the wretched must be sought out in their recesses, where, for want of relief, many were almost perishing!—(Hear.) Those who most wanted and deserved relief were often the last to apply for it.—(Hear.) They were sometimes accused of pride, but delicacy and sentiment better described their feelings.—(Cheers.) Let them feel for others, for who could tell when the mildew of poverty should come as a blight on the beautiful blossom.—(Hear.) The distressed, he again urged, must be sought for and soothed in their misery. They could not relieve themselves, they (the friends of this Asylum) must do it for them.—(Hear, and cheers.) Let the Asylum be built without delay, and over it inscribed, "A Refuge for the worthy Mason,"—(Loud cheers)—that it might, like an angel voice, lure him from his abode of misery, wherever that might be, and thus give back to his body its erect position, his mind its judgment, and make his heart expand with gratitude to those ministers of mercy, the friends of the poor and needy. Then should the Mason who looked upon the inscription of that house exclaim, "Happy is the man who is privileged to enter it."

In this enlightened age, when all classes assembled for the protection and succour of the aged and distressed, it would reflect little credit on the Craft to be the only body of men who denied to their aged members whose example may have inspirited others in works of charity and good will, the enjoyment of an Asylum wherein they might contemplate with serenity, "the amber glories of the evening sun." He concluded by hoping that, as Treasurer, he might become rich for that night, and that all present might be rich in faith, hope, and charity.—Loud cheers.) On the part of all who were included in the kind sentiment so warmly expressed, he begged to return the most grateful acknowledgements,—thus entrusted they would renew their labours with added vigour, and personally for himself he once more assured the friends of the Institution, that he looked forward with pleasure to their next meeting, when he hoped to see the old Masons' banner proudly waving in the breeze.

The subscriptions were subsequently announced, and amounted with the collections since last report to upwards of 600*l.*

The CHAIRMAN after inviting the ladies present to visit the female school of the Free Masons' Society, which he was sure would impress them with a high opinion of the benevolent feelings with which Masons were inspired, proposed, "The Masonic Charities."—(Drunk with three times three.)

Brother PRICE, one of the Governor's of the School, returned thanks

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for himself and the other Governors, for the manner in which they had been alluded to.

Brother Hercules Ellis next rose, and said, as a stranger he had been allowed the privilege of proposing a toast.—(Hear.) He begged pardon, he was not a stranger, for no man could be bound by the ties of Masonic Fellowship and consider himself a stranger.—(Cheers and laughter.) Well then, as a visitor he begged leave to propose to them the health of their dignified and distinguished Chairman.—(Great cheering.) Although he admitted that the English might be superior to his countrymen in some respects in their arrangements at the festive board, he, (Brother Ellis), felt he was their equal,—(Laughter)—and of that he considered himself in some degree a judge,—(Renewed laughter)—and he must say that no man had even in his opinion filled the chair in a more admirable manner than that gentleman, who had that evening presided.—(Cheers.) He should be delighted to find a branch of the contemplated Asylum established in the sister-island, and of this he was quite sure that it would receive general and cordial support.—(Cheers.) He had filled many offices, and committed many errors in Freemasonry; but he had never been guilty of the fault of stopping the circulation of the bottle, by detaining the company to hear long speeches, and he would not now prevent the "flow of soul," around him.—(Laughter and cheers.)

"The health of the Chairman,"—(Drunk with three times three, and one cheer more.)

The Chairman returned thanks. He said, that if he did not call in question the good feeling of the company, by so doing, he should consider that the gentleman who had proposed his health in so flattering a manner, had rather described what a chairman ought to be, than what he, (the Chairman) was.—(No, no, and cheers.) He was highly indebted to them for the manner in which they had received his name. He could not however help thinking that the manner in which their worthy Brother had discanted upon the virtues of Freemasons, had a little run away with their feelings, or they would not have so warmly received the eulogium passed upon him. He concluded by wishing that all the health and happiness that they had wished to him, might be showered by Providence upon them in a tenfold degree. The Chairman resumed his seat amid loud and general cheering.

"The Ladies," "The Press," and one or two other toasts were duly honoured.

Brother Moran as one of the Editors of one of the London papers, returned thanks on behalf of the Press, which he felt best discharged their duties when aiding the cause of charity.

"The health of the Stewards," was the next toast. The Chairman entered into some general and just remarks upon the attention and liberality of their kind friends, whose example he trusted would not be lost upon their successors. The Toast was drunk with due honour and acclamation, and the compliment briefly acknowledged by Brother Price the Vice-President of the board.*

The company shortly afterwards joined the ladies in an upstairs room, where tea, coffee, ices, and other refreshments were provided.

The party did not separate until a late hour, much pleased with the harmony and conviviality which prevailed during the evening.†

* For the list of Stewards, See, p. 297, No. 14.

† We have great pleasure in acknowledging the very liberal kindness of Mr. Collard, who gratuitously placed two piano's at the disposal of the Stewards of the day.

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QUARTERLY COMMUNICATION.

PRESENT.

Sept. 6.—R. W. Lord H. John S. Churchill, D.G.M. as G.M.
„ S. M'Gillivray, Esq., Prov.-G.M. for Upper Canada as D.G.M.
„ H. J. Prescott, I.G.W. as S.G.W.
„ B. B. Cabbell, P.I.G.W. as I.G.W.
„ J. Ramsbottom, *M.P.*, Prov. G.M. for Berks.
„ Rt. Hon. Lord Monson, Prov. G.M. for Surrey.
„ Richard Percival, jun., P.G.W. and G.T.
„ L. H. Petit, P.G.W.
V. W. Rev. W. Fallofield, G.C.
„ John Henderson, G.R.
„ W. H. White and E. Harper, G.S.
W. C. Perkins and Rev. G. Gilbert, G. Deacons.
„ W. Shadbolt,—R. F. Mestayer.—R. W. Silvester.—
„ G. W. Cuthbert.—J. C. Burckhardt.—T. W. Bossy.—
„ R. T. Crucefix, *M.D.*, P.G. Deacons.
„ P. Hardwick, G. Sup. of Works.
„ G. P. Philipe, G. Sword Bearer.
„ C. Simpson—J. Masson, P.G.S.B.
„ R. W. Jennings, Assist. Dir. of Cer.

Several Grand Stewards of the year.

The Master, Past-Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past-Masters, and Wardens of many other Lodges.

After the minutes of the last Grand Lodge, and of the Especial Grand Lodge, were read and confirmed, a communication from the Most Worshipful Grand Master, in answer to the address presented to him, was read, in which, after affectionately thanking the Fraternity for their respectful attention to himself, the letter of the Grand Master stated that he had presented the address to Her Majesty the Queen.*

A letter from Brother the Earl Howe in answer to the address to the Queen Dowager was read by the Grand Secretary.

On the Report from the Board of General Purposes being discussed, some amendments were carried relating to the lease and alterations.

A list of Lodges in arrear was read from the Board of Finance, and referred back to the Board for more extended information.

A motion (as formally given by previous notice in Committee) by the Most Worshipful Grand Master, was read, "That the election of Masters and Past-Masters should in future be by ballot, and that a Master and Past-Master of the same Lodge should not be eligible."

Brother Henderson's motion as to a Masonic Library and Museum was referred to the Board of General Purposes, with directions to report thereon.

The motion as to the Asylum for Aged and Decayed Freemasons was then adverted to by Brother Crucefix, who, after a few brief sentences, evidently delivered under great agitation, requested the Brethren to permit him to postpone the motion until next Communication, as he had received some intimations that rendered it most expedient that he should solicit an audience of the Grand Master. The motion was then postponed, and the Grand Lodge closed.

* It was observed by the G. Sec. that it was not customary to answer addresses presented to the throne, but merely to receive the .

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ROYAL MASONIC INSTITUTION FOR BOYS.

THIRTEENTH EXCURSION TO THE NORE, JULY 27.

Extract from the Log of the Venus.

"STARTED from London-Bridge Wharf at twenty-five minutes to nine o'clock, with about three hundred persons on board. Amongst the company were Brothers Lythgoe, Coe, P. Thomson, Walmisley, Staples, Bolus, &c.

"Off Greenwich at a quarter to ten o'clock, at which time music, dancing, and singing commenced, and which was continued, without interruption, until we neared Sheerness. At a quarter to two o'clock boarded the 'Howe,' 120 guns, the beauty and size of which afforded the highest admiration to all.

"At three P.M. our gun fired the signal for departure. Whilst getting under weigh a slight accident occurred, which might have been attended with some danger. The Albion steamer came in collision with our vessel, which fortunately received no further damage than the loss of some of our stern railings. The slight alarm which this unfortunate rencontre occasioned was, however, but of short duration, and dancing and singing were speedily renewed with redoubled vigour.

"At a quarter past four, Brother Lythgoe, accompanied by the Committee, entered the cabin, and partook of refreshments, after which the usual toasts were proposed, and Brother Coe's cup, filled with champagne, was circulated. First toast, "The Masonic Institution for the Instruction and Protection of Boys."

Brother Lythgoe would first appeal to the ladies for a response to that toast, because he was sure anything asked of them in the name of charity would not be asked in vain; he would next appeal to the gentlemen present, not of the fraternity, with the same certainty of success, and, lastly, to the Brethren themselves, whose presence there that day assured him that they were sincere advocates for the prosperity and permanence of this charity. The worthy Brother then enlarged upon the advantages of education. The object of the friends of that institution was, he said, "to rescue the offspring of indigent Masons from the thraldom of ignorance, and consequently from crime." He was proud to find that on every annual excursion the numbers and respectability of its supporters increased, and he begged to observe that he should still continue to give it all the support and assistance in his power.

"The next toast was the health of the 'Queen.' After many happy observations upon the virtues and charitatable sentiments of Her Majesty, he concluded his remarks by expressing a hope, that although in this country their present sovereign could not become one of the Order, she would afford it that patronage which had been granted by so many of her illustrious predecessors.

"The Chairman next gave the health of Brother Coe, the Treasurer and first promoter of that excursion, which was accompanied by many kind and just observations upon the zeal and perseverance of that Brother.

"Brother Coe returned thanks in a very feeling speech.

"'Brother Wray, and thanks to him for his services.'

"The health of the Chairman was next drunk, and briefly acknowledged.

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"The Chairman then proposed the Committee, with thanks for their exertions, &c., after which the company went on deck, where dancing was resumed, and continued until we landed."

PRESIDENT OF THE COMMITTEE,

Brother Lythgoe, 22 Essex-street, Strand.

Brother Patten, 93, Great Tower-street, Vice-President.—Brother Coe, 21, Gloucester-street, Commercial-road, Treasurer (by whom the Excursion in August, 1825, was first instituted.)—Brother R. Barnes, sen. and Brother R. E. Barnes, jun. Honorary Secretaries.—Brother Wray, 118, Holborn-hill, Honorary Master of Ceremonies.

AMUSEMENTS OF THE DAY.

Part I.—Music (Instrumental.) Vocal.—By Brothers Bryant, Coe, King, Riddall. Dances.

Part II.—Music, Instrumental and Vocal. Dances.

Part III.—Music. Dances.

The order of firing as follows:—A gun was fired on unmooring, and another at starting; also a gun was fired off the London Dock, Rotherhithe, Deptford, Greenwich, Blackwall, Woolwich, Erith, Tilbury Fort, Gravesend, and one on passing the Fame, Magnet, Dart, Albion, Red Rover, and City of Canterbury steam-vessels, and a salute on arriving and leaving Her Majesty's ship, Howe.

The arrangements of the day under the superintendence of Brother M. O. Wray, P. M. of Lodge of Peace and Harmony, No. 72.

The following sums have been realized each year, after the expenses have been deducted:—

		£.	s.	d.
1825,	August 22	68	0	8
1826,	July 25	79	3	0
1827,	August 14	90	10	6
1828,	July 7	85	5	6
1829,	July 14	86	15	0
1830,	June 15	70	6	6
1831,	July 5	69	3	0
1832,	June 26	82	0	0
1833,	June 26	100	19	0
1834,	June 17	94	17	6
1835,	July 22	78	2	0
1836,	June 22	52	18	6
1837,	July 26	54	13	8
	Total	£1012	14	10

The Hon. Charles Paget, reeeived the company on board Her Majesty's ship Howe, on arriving in the Medway.

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ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

The children continue to merit the approbation of their patrons and the matron by their uniform good conduct.

Brother Ribbans, whose liberal and truly praiseworthy exertions in aid of the Aged Masons' Asylum have been shown in publishing his volume, entitled "Doctrines and Duties," the profits of which are devoted to that contemplated institution, presented a copy of the work to every girl and boy at present in the schools, which act of Masonic liberality has been suitably acknowledged; but it is with feelings of deep gratification that we publish the three following letters to him, and we are certain that Brother Ribbans will preserve the originals as among the most interesting of his correspondence.

"Royal Free Masons' Charity, 20th June, 1837.

"Sir,—Assured by our Governess that you would not deem it a liberty on our part respectfully to address you, we venture gratefully to acknowledge the handsome Present of your Valuable Work, entitled the "Doctrines and Duties:" sensible of the kind consideration, for our moral and intellectual welfare, which prompted you so liberally to bestow on every Member of our extensive Household, a copy of that Valuable Work: we trust we shall all carefully contemplate the important "*Duties*" you have so faithfully inculcated; and praying that you, Sir, may reap a rich reward for your Generous Labours from HIM whose "*Doctrines*" you have so ably defined.

We remain, Sir,
With every sentiment of sincere respect,
Your obliged and very humble Servants,
For myself and the rest of my Schoolfellows,
SARAH FAIRBURN."

"F. Ribbans, Esq., Stamford Street."

"Sir,—In transmitting the united thanks of the Children of this Institution, for the liberal donation of your important work, entitled "*Doctrines and Duties*," I have also the pleasure of uniting with the Schoolmistress and other members of this Charity in the expression of their gratitude, being like partakers with them of your generosity. Accept, Sir, our most unfeigned thanks, and believe me to remain,

Respectfully,
Your obliged and very humble Servant,
FRANCIS CROOK."

"Royal Freemasons' School. *Matron.*
June 21, 1837."

"Royal Freemasons' School, Aug. 2, 1837.

"Sir,—Under the direction of the Committee, I have the pleasure of forwarding the accompanying specimens of the children's work, and have to request you will be pleased to honour the Charity by accepting them, in testimony of the deep sense of respect and gratitude for your kindness.

I am, Sir, respectfully,
Your obedient humble Servant,
FRANCIS CROOK."

"To F. Ribbans, Esq."

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The first letter, as a specimen of penmanship, would do credit to any establishment; and we challenge any of our fair friends to rival the matron's letters. The specimens of work are executed with an elegance that will fully entitle them to their appointment at the toilet table of Mrs. Ribbans; but, as a mark of grateful and delicate attention, they speak a language to the Mason's heart, which the Father-Brother will understand and appreciate.

PAST MASTERS' CLUB, *Sept.* 6.—Brothers Key and Archer were unanimously re-elected Treasurer and Secretary; the accounts were audited, and the general result has been most satisfactory to the members.

THE ENCAMPMENT, No. 20. *Sept.* 15.—The Masonic campaign may be said to open with this meeting, and certainly the prospect is unusually cheering. The Knights met, and after installing a companion, a silver chalice was presented to the Registrar, Richard Dix, as a mark of respect for 15 years' services. Kindness and good humour lent a charm to the wine-cup, the contents of which were quaffed to his health, as each Knight rose in turn to pledge his sincerity.

SUBJECTS UNDER CONSIDERATION.

REVISAL OF THE CONSTITUTIONS.
MASONIC LIFE ASSURANCE.
PARTHIAN GLANCES.
MASONIC LECTURES.
LITERARY REVIEW (in our next).

LODGES OF INSTRUCTION.

WE are most especially requested to give notice, that the Metropolitan Lodges of Instruction are now in the course of operative activity.

The Emulation Lodge of Improvement for Master-Masons (at which the late Brother Peter Gilkes was for many years a regular attendant) has removed from the Fitzroy Coffee-house to Brother Evans, the Grand Hotel, the corner of King-street, Covent Garden, and will meet every Friday evening at seven from Michaelmas to Lady Day, and at eight from Lady Day to Michaelmas. The Anniversary will be celebrated on the 6th of October.

The Stability Lodge of Instruction has resumed its meetings at the George and Vulture, Cornhill. Brother Peter Thomson every Friday evening, marshals the Brethren, and gallantly continues his unceasing labours.

The Athelstone Lodge of Instruction will also resume its sessional duties next week in Museum-street, under the superintendence of Brother G. Aarons.

We believe that all the other Meetings of Instruction remain unaltered.

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MASONIC CHIT CHAT.

THE MAIDEN SPEECH OF HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,—To both Houses of Parliament, on Monday, July, 17, 1837.

MY LORDS, AND GENTLEMEN,—I have been anxious to seize the first opportunity of meeting you, in order that I might repeat in person my cordial thanks for your condolence upon the death of His late Majesty, and for the expressions of attachment and affection with which you congratulated me upon my Accession to the Throne. I am desirous of renewing the assurance of my determination to maintain the Protestant Religion as established by law, to secure to all the free exercise of the Rights of Conscience, to protect the Liberties, and to promote the welfare of all classes of the community.

I rejoice that in ascending the Throne I find the Country in amity with all Foreign Powers; and while I faithfully perform the engagements of my Crown, and carefully watch over the interest of my Subjects, it shall be the constant object of my solicitude to preserve the blessings of Peace.

GENTLEMEN OF THE HOUSE OF COMMONS,—I thank you for the liberal Supplies which you have granted for the Public Service of the year, as well as for the Provision which you have made to meet the Payments usually chargeable upon the Civil List.

I will give directions that the Public Expenditure in all its branches be administered with the strictest economy.

MY LORDS, AND GENTLEMEN,—In taking leave of this Parliament I return you my thanks for the zeal and assiduity with which you have applied yourselves to the Public Business of the Country.

Although your labours have been unexpectedly interrupted by the melancholy event which has taken place, I trust that they will have the beneficial effect of advancing the progress of legislation in a new Parliament. I perceive with satisfaction that you have brought to maturity some useful measures, amongst which I regard with peculiar interest the amendment of the Criminal Code and the reduction of the number of Capital Punishments. I hail this mitigation of the severity of the Law as an auspicious commencement of my Reign.

I ascend the Throne under a deep sense of the responsibility which is imposed upon me, but I am supported by the consciousness of my own right intentions, and by my dependence upon the protection of ALMIGHTY GOD. It will be my care to strengthen our institutions, civil and ecclesiastical, by discreet improvement, wherever improvement is required, and to do all in my power to compose and allay animosity and discord.

Acting upon these principles I shall, upon all occasions, look with confidence to the wisdom of Parliament and the affections of my people, which form the true support of the dignity of the Crown, and ensure the stability of the Constitution.

THE QUEEN. Her Majesty has most graciously received the Address of the United Grand Lodge of England, by the hands of her illustrious uncle, The Duke of Sussex, the Grand Master. Also the deputation consisting of Sir Patrick Walker, Grand Warden; Sir Reginald Macdonald Seton, Dr. James Burnes, K.H., Provincial Grand Masters and Mr. William Alexander Laurie, Grand Secretary, from the Grand

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Master, Lord Ramsay, and the Grand Lodge of Freemasons of Scotland. The Duke of Argyle presented the deputation.

An Address from the Grand Lodge of Ireland has also been presented to Her Majesty, and most graciously received.

We have the satisfaction to announce that her Majesty has been graciously pleased to appoint his Royal Highness the Duke of Sussex to be Captain-General of the Royal Artillery Company, an office of equal rank, we believe, to that of Field Marshal, and which, though accompanied by no emolument, is yet of the highest distinction, it having hitherto been held only by the reigning Sovereign or the person nearest in rank to the Throne. Thus it was held by the two last Kings of the Stuart family in succession, and after them by King William III. It was bestowed by Queen Anne on her husband, George Prince of Denmark; by George I. on his son, who retained it after he became George II.; in like manner it was conferred by George III. on his son the Prince of Wales, who retained it as George IV.; and his late Majesty William IV. assumed the office in his own person. It is now well and worthily bestowed on the Duke of Sussex, who has been for many years the Colonel of the Company, and under whose auspices we trust the corps may long prosper.—*Morning Chronicle.*

The Prince George Lodge (was, when erased), No. 102, and it appears from the books of that Lodge, that Prince William Henry, the late King William the Fourth was initiated therein, and raised to the 3rd Degree, on the 13th of May, 1786.

The Earl of Durham. The following paragraph has gone the round of the London papers. We noticed a similar one in *The Chronicle*:—"Lord Durham's complaint is a slight affection of the lungs, to which he is subject on the approach of autumn; but it generally yields to a change of climate, and a residence of some weeks in the south of France or Italy has been recommended." These statements are so evidently manufactured that we cannot but wonder at the simplicity in copying them. We had the pleasure of seeing Lord Durham at the Masonic Festival held at Chester-le-street on the very day on which the above paragraph first appeared; and certainly during the four-and-twenty years we have known his lordship as a public man, we never saw him looking so well. He is, indeed, quite robust. Our impression was but the universal one amongst all who met him on the occasion; and it was confirmed at the dinner by the noble Earl himself, in proposing "The health of Dr. Dooratt," the surgeon to the Russian Embassy, to whose skill and attention, under Divine Providence, he attributed his enjoyment of a more perfect state of health than he had ever before experienced.—*Durham Chronicle.*

Freemasons in Parliament.—The following members of the new Parliament are also Members of the Masonic Body;—Lords Ramsay, Ebrington, Albert Conyngham, and Stormont; Mr. Ramsbottom, Mr. Rowland Alston, Mr. Easthorpe, the Hon. Col. Anson, Col. Baillie, Mr. W. F. Campbell, Right Hon. Charles Tennyson D'Eyncourt, the Hon. Thomas Dundas, Sir William Molesworth, Col. Rushbrooke, Mr. E. A. Sanford, and Mr. Robert Steuart.—*From a Correspondent.*

[The list might be increased tenfold—independent of noble Brethren in the Upper House.—Ed.]

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The Marquis of Kildare, eldest son of the Duke of Leinster, Grand Master of Freemasons in Ireland, is preparing to go to college in England. His outfit of plate, &c., is in preparation. The noble Marquis is now in his 18th year. His Lordship's brothers, Lords Gerald and Otho Fitzgerald, will remain under the care of their noble father, at Carton.

On the marriage of the Earl of Hillsborough to the daughter of Lord Combermere, lately, dinners were given to the poor of every town and village in the neighbourhood of Combermere Abbey. Between nine thousand and ten thousand persons were regaled.—*Salopian Journal.*—This is something like Freemasonry. May her ladyship, the wife and daughter of Freemasons, become the joyful mother of many happy Lewises!

MARRIED.—On the 5th September, at West Hackney, by the Rev. Thomas Gregory, B. D., Brother William Eccles, Esq., of Old Broad Street, to Ellen Ann Shove, only daughter of William Gregory, Esq., of Shacklewell.

CHRISTCHURCH.—The workmen employed in widening the small bridge called Milham's Bridge, near the ancient ruins at Christchurch, discovered, a short time since, near the abutments of the bridge, some curious coins and tokens; on one of the latter, about the size of a four-penny piece, are six five pointed-stars, and the letters R. C.; within a circle the date 1666, and the words "in Dorchester;" on the reverse is the name "Richard Cheney," surrounded by some Masonic emblems.

Obituary.

July 9.—Died at his house, 80, Pleasance, Edinburgh, JAMES BARTRAM, Esq., Clerk to the Grand Lodge of Scotland.

July 14.—Of apoplexy, aged 64, MICHAEL MUCKLOW ZACHARY, Esq., of the Adelphi Terrace, well known as a liberal patron of the arts, and the proprietor of a splendid collection of pictures; several of which are amongst the ornaments of the present exhibition of the British Institution. As a Freemason, Brother Zachary, in his own person, was a pleasing illustration of benevolence and charity. As a Grand Officer he dignified his appointment.

July 23.—Brother GEORGE ECCLES, a gentleman of spotless integrity and amiable manners. He was initiated in the Theatric Lodge, (now the Lodge of Good Report,) which he left, and joined the Bank of England, 329. Ill health, however, obliged him to resign.

Sept.—Brother RICHARD N. GRESLEY, aged 33. He was initiated in Apollo University Lodge, No. 460, Oxford, on the 20th February, 1826; joined Prince of Wales's Lodge, No. 324 18th January, 1828; and was a Contributing Member at the time of his death; exalted in Prince of Wales's Chapter, 6th December, 1833. Brother Gresley was a subscriber to the Aged Mason's Asylum, and had served the office of Steward to both Charities; also to the Birth Day Festival of His Royal Highness the Duke of Sussex, G.M.

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PROVINCIAL.

NEW APPOINTMENT.

R.W. the Earl of Durham, P.D.G.M. as Prov. G.M. for Northumberland.

BRIGHTON, *September* 15.—The Clarence Lodge assembled this day, and evinced creditable signs of reaction. As so many of the London Brethren are continually here, it might be possible to establish a weekly meeting, either as a Visiting Lodge, or a Lodge of Instruction, by which the Brethren of the town might avail themselves of the most efficient mode of working a Lodge.—[Our Correspondent reports that ten guineas have been voted by the Clarence Lodge in aid of the Asylum.—ED.]

The expected visit of Her Majesty has put us all on the *qui vive* as to the best mode of addressing our Maiden Queen.

IPSWICH, *July* 28.—The performances at the theatre this evening were patronised by the Lodge of Perfect Friendship, and the other Lodges of Suffolk; the profits to be applied in aid of the Aged Mason's Asylum.

WOODBRIDGE.—ROYAL YORK CHAPTER, No. 96.—A Chapter of Promulgation (pursuant to notice, and by permission of the Rev. George Adam Browne, Grand Superintendant of the Province) was held at the private Lodge-room, on Friday the 15th of September, when several Companions were installed, and Brethren exalted.

At 11 o'clock the Chapter was opened in due form: Companion W. Baxter as Z., George Thompson as H., B. Head as J., who proceeded to the installation of Principals.

At twelve the Members of the Chapter and their visiting Companions were duly admitted.

P.P. W. Trott officiated as Principal Sojourner.

The uninterrupted delivery of the sections by the Principals, more especially by Comp. Baxter Z., conveyed to the understanding in their beautiful perspicuity of language, afforded a gratification to the lovers of Masonry, which will not be easily effaced from their recollection.

P.P. Comp. Gall "laboured without ceasing;"—in a word which is sufficient for all—he is a true Mason.

The Chapter being solemnly closed, the Brethren retired from the Lodge-room to Comp. Salmon's, at the Bull Inn, where an excellent banquet was prepared for them.

THE BANQUET.—In consequence of the arduous duties of Comp. Baxter at the Chapter, Comp. Head, J., (who is also W.M. of the Craft Lodge,) took the chair, supported on the right and left by Comps. Read and Thomas, (late High Sheriffs of the county); the Vice-President's chair was filled by P.P. Comp. Sheming, who was supported by Comps. Gall and Thompson; there were also present, Comps. Green, Martin, J. Head, Pettit, Catchpole, Deck, Schulew, Ruddock, and Gunter, of the British Union Lodge and Patriarch's Chapter, Ipswich, Colchester, and Halesworth; Comps. Baxter, Trott, Murrell, Goodwyn, London, Dallenger, Feunell, Fillett, Miles, Flaxman, and others, in all 28.

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"The memory of King William the Fourth" was drunk in solemn silence.

The next toast was "The Queen."

Then "The health of our Most Excellent Grand Master His Royal Highness the Duke of Sussex," which was drunk with the honours of Royal Arch Masonry.

"The health of the Rev. George Adam Browne, G. Sup. of the Province," was next drunk with Masonic honours.

Song, Comp. London,—"Smile again my bonnie lassie."

The President rose, and in a neat prefatory speech, proposed the health of "The visiting Companions," which was drunk with due honours.

Comps. Martin, Deck, Pettit, and J. Head, severally returned thanks.

Song, Comp. Gall,—"Through life we'll go easy and free."

The President, in an highly eulogistic speech, proposed "the health of Excellent Comp. Z.," which was drunk enthusiastically, with the honours of Royal Arch Masonry.

Comp. Baxter, in a neat speech, returned thanks.

"The healths of Companions Read, Thomas, Gall, Head, Trott, and Murrell," were afterwards severally drunk, and excellent songs sung, till 9 o'clock, when the Companions departed to their respective homes highly gratified with their Masonic entertainments.

KNIGHT TEMPLARS.—An Encampment will be held on Monday the 13th of November, at this Lodge, when several Companions will be installed.

NORTHAMPTON.—NEW CHURCH, ALL SAINTS' PARISH.—On Friday the 11th August, the imposing and interesting ceremony of laying the foundation stone of a new church took place.

The Masonic procession, consisting of the Pomfret Lodge, 463, and several Brethren from Peterborough and other Lodges, in number between fifty and sixty, left the Lodge-room, at the Ram Inn, at a quarter to twelve, to attend divine service at All Saints' Church, in proper order:—

The dresses and paraphernalia of the Masonic Brethren were of the most splendid description, and called forth the unbounded admiration of the spectators. We particularly noticed three superb candlesticks, of the Doric, Ionic, and Corinthian Orders, of the most chaste style and correct proportions, which were presented to the Lodge by C. Markham, Esq., P.S.W., and Mr. Downs, R.A. The manufacturing of these reflects the greatest possible credit on Mr. Downs, the highly respectable superintendant of Mr. Brettell's foundery in this town.

The banner, which was handsomely painted and gilt, with a variety of Masonic emblems, was much admired, and to the experienced and contemplative Mason must have afforded much useful instruction.

Dr. Butler delivered a most impressive sermon from Ezra iii. ver. 11. "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid."

After which a collection was made at the church doors, amounting to £58 3*s.*, to which the Marquis of Northampton, who had been prevented from being present at the sermon, subsequently added a donation of £30.

On leaving the church, the Brethren retired to the George Hotel, till three o'clock, the time for proceeding to lay the stone. The same order of procession was observed.

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Preceded by Constables; Band; Boys and Girls of the Charity School; four hundred Sunday School Children; the Contractor; Gentry four a-breast, amongst whom we noticed Sir Charles Knightley, Bart., *M.P.*, John Reddall, Esq., H. B. Sawbridge, Esq., &c.; Clergy, two a-breast, to the number of thirty, in their gowns; Marquis of Northampton; the Vicar and Curate of All Saints; Building Committee; Masonic Band, &c., it proceeded to the ground for the intended structure. The ceremony commenced by the children singing the 100th Psalm, after which the Rev. Mr. Wales read thefollowing impressive prayer.

"Almighty and eternal God, who didst of old appoint that thy people should worship thee in thy holy tabernacle, and hast promised that wheresoever thy name is recorded thou wilt come; we pray thee to look with favour on the desire of thy servants, to build a house for thy worship. Hear the devout prayers that we offer, and as thou hast put it into our hearts to engage in this great work, prosper us, we beseech thee, and further us with thy help. Grant that this house of which we now lay the foundation stone may remain a house of prayer for all generations. Grant that it may never want a succession of fit and able men to minister before thee in holy things."

The stone was then raised to an elevation of three feet, when the glass vase, containing the coins, was deposited in the cavity prepared for the purpose, and covered by the noble Marquis with a brass plate bearing the inscription.

The Noble Marquis having laid on the mortar, with a silver trowel, the stone was lowered to its place, at three distinct intervals, a flourish of trumpets being sounded, and the Brethren reverently kneeling each time. His Lordship having ascertained the stone to be properly laid, by the square, level, and plumb rule, which were handed to him by the proper officers, Mr. T. Phipps, the Master of the Lodge, ascended the stone, and made the following proclamation:—"In the name of the Great Architect of the Universe, on behalf of this Lodge of Ancient, Free, and Accepted Masons, and by desire of the Most Noble the Marquis of Northampton, I declare this stone to be properly laid."

A splendid cornucopia, containing ears of wheat, as also two silver ewers, containing wine and oil, were then handed to his Lordship; a portion of each being placed upon the stone, appropriate and impressive prayers were offered up by the respected Vicar of All Saints.

Lord Northampton then briefly addressed the meeting, expressing his satisfaction that this town, which had of late years increased so much in size and in wealth, had employed part of that wealth in erecting a temple to God. He urged that if it was desirable to build hospitals for the diseases of the body, and asylums for the diseases of the mind, it was still more important to provide means for correcting the diseases of the soul. The church, of which they had just laid the first stone, might be regarded as more peculiarly intended for the benefit of the poor. But the rich were no less interested in diffusing religious knowledge, for upon the progress of religion the happiness and prosperity of a country depended. He expressed his gratification to find that it was in contemplation to erect another church in the town, and strongly urged upon the gentlemen of the county to come forward and aid the town in raising the funds necessary for its completion.

After the 117th Psalm and the Doxology had been sung by the children, the Vicar pronounced the benediction.

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The company then returned in the order in which they had arrived to the George Hotel, where a party of gentlemen dined; the Rev. Dr Butler in the chair.

The Masonic Brethren proceeded to their Lodge-room, where a vote of thanks was passed unanimously to Brother Ewart, W.M., and the Brethren of the Peterborough Lodge, as well as to the visitors for their attendance and support; afterwards between forty or fifty sat down to a most excellent dinner, provided by the landlord, Mr. Cox.

Too much praise cannot be given to the Building Committee, Mr. Gibson director of the Masonic ceremonies, Mr. Willox the architect, and Mr. Smith the contractor, for the admirable arrangements, excellent management, and good order preserved on so interesting an occasion.

We should have added that a considerable number of ladies were on the stage during the ceremony, including Lady Mary Compton, Lady Elizabeth Dickens, &c.

THE NEW LODGE AT TOWCESTER.—On Monday, August 28th, the Brethren of the Pomfret Lodge in this town, and several Visiting Brethren from neighbouring Lodges, assembled at Towcester, to constitute a new Lodge there, to be called the Lodge of Fidelity, 652. The ceremony took place at the Talbot Inn, after which Mr. Dalton and Mr. West were initiated. The Brethren were then marshalled and walked in procession in full costume and regalia, preceded by the children of the various Church charity schools to the church, where a most admirable and appropriate sermon was preached by the Rev. Sir George Robinson, Bart., from the 12th chapter to the Romans, 4th and 5th verses. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." The following is a brief outline of the discourse, which made a deep impression on all present.

"Bishop Horsley has defined society to be 'the union of the powers of the many, to supply the wants and help the infirmities of the solitary animal.' This definition is true of all society, whether political, commercial, or religious—eminently true of that blessed society alluded to in the text. Though charity is yet very far from being that extensive and influential principle which we are told it one day shall be, when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them,' yet there are already proofs that it is advancing among us sufficient to silence the cavils of the sceptic. Missionary enterprise, and education of the poor, are amongst the foremost of these proofs. The prevalence of friendly associations for benevolent purposes is another proof. The Masonic Society is of this character, and if that society is founded upon the apostolic principle of the text, it will be attended with the Divine blessing.—The first reflection arising from the text is, that disparity in the conditions of mankind is the bond of union by which society is held together. It is the arrangement of Providence, by which we are all bound together in one body mutually dependent on each other. The poor are urged by His authority to be content, the rich to be liberal. The true results of all Christian membership may be collected from what follows in the same chapter with the text. 'Be kindly affectioned one to another with brotherly love; in honour preferring one to another; not slothful in business; fervent in spirit, serving the Lord.' It is highly important that all societies, such

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as that of the Freemasons, should examine themselves by these tests which Scripture gives. The Freemasons, therefore, of the Towcester Lodge, have done well and wisely in seeking a blessing at the mercy-seat of God on the formation of their new Society. There is every reason to believe that brotherly kindness has ever been a distinguished characteristic of the Ancient and Honourable Order of Free and Accepted Masons:—many well authenticated narrations are extant of their mutual recognition and assistance of each other in the most perilous and trying circumstances. Of that due respect to rank and station, and of the necessary subordination established by the Word and Providence of God, Freemasons have ever been the strenuous assertors, 'in honour preferring one another.' Their Order has been honoured by the patronage of princes, and one of the uncles of our gracious sovereign is at this moment the head of their Order. Loyalty in these degenerate days is a virtue of no mean importance. May it long be the boast of the Masonic Order that they have not bowed the knee at the shrine of democracy and revolution. 'Not slothful in business, fervent in spirit, serving the Lord,' was the motto adopted by those ancient Members of the Order, to whose skill in architecture, and zeal for the glory of God, we owe so many of the finest ecclesiastical structures of our country, such as the Minster at York, and Henry the Seventh's Chapel at Westminster. That the Members of the Society now present are 'rejoicing in hope' of being useful to their town and neighbourhood, and anxious to 'distribute to the necessity' of their poorer fellow creatures, is shown by the earnest appeal which is now made in their name in behalf of the National and Sunday Schools of the town of Towcester, and by their desire to lead the way in this work and labour of love." The preacher concluded by urging them to welcome these younger members of the Christian body into that Church 'which is built on the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone;' and in the language of Scripture and Freemasonry, 'their daughters would be as the polished corners of the temple.'

The church was exceedingly full; amongst the congregation were Lord and Lady Southampton and party; the Hon. Colonel Hutchinson and Lady, the Hon. Colonel Stopford and family, Lady Jane Ram, Mrs. Kerrich, the Rev. Dr. Butler, &c. The collection at the doors amounted to upwards of forty pounds. The procession then returned to the Talbot Inn, where about fifty Brethren sat down to an excellent dinner, provided by Brother Eady. Upwards of two hundred and fifty of the school children dined on the Market Hill, being assisted by the principal ladies of the town and their friends. The Rev. Dr. Butler said grace. The Masonic Brethren also dined together at the Talbot Inn, where the remainder of the day was spent in the utmost conviviality.

SPILSBY.—A Provincial Grand Lodge will be held in the Shakspeare Lodge on Thursday, 5th October next, by command of the R.W. and Right Hon. C. T. D'Eyncourt, *M.P.*, P.G.M.

YORK.—The Hon. Thomas Dundas, *M.P.*, Provincial Grand Master for the North and East Ridings of York, intends holding a Provincial Grand Lodge and General Communication of the Brethren, at Richmond, on Friday, the 6th day of October.

PROVINCE OF DURHAM, *Sept.* 1.—A Provincial Grand Lodge was held at Chester-le-Street, which was presided over by the Earl of

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Durham, in his capacity of Grand Master for this county, and attended by a more numerous assemblage of Masons than we ever remembered. It was the first time the noble Earl had been present at a Grand Lodge since his departure from England to assume the duties of the Russian Embassy, and the meeting was on this account more than usually interesting. The good feeling which has always existed between his Lordship and the Brethren was never more pleasingly illustrated than it was throughout the whole of the proceedings on this occasion. It was incidentally stated, that Masonry was never in a more prosperous condition in this country, and that, under the auspices of the noble Lord, it had lately increased, and was still increasing, in numbers, respectability, and efficiency. The following is a list of the Provincial Officers appointed for the ensuing year:—Sir C. Sharp, D.G.M.; Sir H. Williamson, S.G.W.; Wm. Mills, J.G.W.; R. Robson, S.G.D.; —— Spurrier, J.G.D.; Rev. —— Grant, G.C.; R. White, S.W.; T. C. Granger, G.R.; J. C. Carr, G.T.; J. P. Kidson, G.S.; T. Hardy, G.D.C.; M. Brown, G.O.; D. Shireffs, G.S.B.; J. Hussdell, P.G.S.B.; G. Walker, G.P.; and J. Hutchinson, G.T.—In the afternoon, one hundred and twenty Brethren sat down to an excellent dinner at Brother Lowson's, the Lambton Arms, Lord Durham in the chair; and the remainder of the day was spent in that agreeable conviviality and harmony which no man knows better than Lord Durham how to promote, or is so successful in maintaining, in festivities of this description.

Haslingden, *July* 3.—The inhabitants of this place assembled at the Commercial Inn, for the purpose of proclaiming Her Majesty, Queen Victoria. The numerous multitude fell into procession in the following order:—The Rev. Mr. Gray, William Turner, Esq., and Mr. R. Ashworth, the chief constable of the town, on horseback; gentlemen on foot, two and two; band of music; Lodge of Freemasons, (which is here both numerous and respectable) all attired in black, with white gloves and rosettes; band of music; Lodge of Royal Foresters; and concluding with the work-people from the mills of Messrs. W. and R. Turner, of Helmshore.

Liverpool, *July* 12.—A Provincial Grand Lodge was held at the Adelphi Hotel. The Provincial Grand Master of West Lancashire, Nicholas Le Gendre Starkie, was absent, and his place was ably and efficiently filled by John Drinkwater, Esq. D.P.G.M.

The other Provincial Grand Officers present on this occasion were Brother Hesketh, P.G.S.W.; Perrin, P.G.J.W.; Woodward, P.G.S.; Robinson, P.G.C.; Spencer, P.G.S.D.; Penketh, P.G.J.D.; L. Samuel, P.G.T.; Naighley, P.G.S.B; and Baldwin, P.G.I.G.

Two addresses from the Provincial Grand Lodge were agreed to:—one being an address of congratulation to Her Majesty, Queen Victoria, on her accession to the throne; the other to Queen Adelaide, of condolence on the death of her late royal husband, William IV., Patron of the ancient and honourable Order of Free and Accepted Masons. These addresses are to be presented by H.R.H., the Duke of Sussex.

The P.G. Lodge was then closed with the usual ceremonial and prayer.

At four o'clock, a numerous party sat down to an excellent dinner, at the Adelphi Hotel. John Drinkwater, Esq., D.P.G.M., was in the Chair, supported by the Officers of the Grand Lodge. The office of Vice-President was ably filled, in the absence of Brother Hesketh, P.G.S.W., by Brother Perrin, P.G.J.W.

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The cloth having been drawn and the door tiled, the following toasts were given :—

"Her Majesty, Queen Victoria, and may she become the Patroness of our Order."

"The memory of His Majesty, William IV., the late Patron of the Order." With Masonic honours in silence.

"His Royal Highness, the Duke of Sussex, Grand Master of the Order."

Song, by Brother Swinburn—"Wife, Children, and Friends."

"Nicholas Le Gendre Starkie, Esq., Provincial Grand Master of the Order."

Song, by Brother Raymond—"Fill the Bumper Fair."

P.G.J.W. Perrin said, it was now his pleasant duty to propose the health of a Brother; and sure he was that no eulogium that he (Mr. Perrin) could speak would be able to express the feelings, as to his merits, which pervaded the whole company—(Applause.) He would, therefore, propose the health of "John Drinkwater, Esq., Deputy Provincial Grand Master"—(Cheers.)

Song—"Prosper the Art."

John Drinkwater, Esq., D.P.G.M., said that he was much flattered by this gratifying acknowledgment, that he had given satisfaction in the discharge of his duties. An allusion had been made to the arduous nature of these duties. This was the first time that he had presided at a P.G.L. From the short notice given, he was but indifferently prepared; but he was sure the Brethren, of whose kindness he had such extended experience, would make every allowance—(Cheers.) He looked back with satisfaction to the last ten years, during which he had filled his present situation. Their kindness he never would forget, and he hoped he would ever merit it—(Cheers.)

Brothers M'Alister and Swinburn here sung "The Chase."

"The health of Lord Viscount Combermere."

Brother Finchett Maddock returned thanks.

"The health of Thomas Preston, Esq., Provincial Grand Master for the Eastern Division of Lancashire."

Thanks were returned by a Member of a Lodge in the Eastern Division.

Song by Mr. Maddock.

The D.P.G. Master proposed the health of "The Provincial Grand Junior Warden, acting as Senior Warden: he was never wanting at his post"—(Cheers.)

The Vice-Chairman returned thanks.

"The health of Acting P.G. Junior Warden Spencer."

Brother Spencer briefly returned thanks.

"To Ladies eyes around, Boys,"—by Brother Raymond.

"The strangers who have honoured us this day by their attendance."

Brother Senior returned thanks.

The Chairman desired a bumper for the next toast. He proposed "the health of Brother Robinson, the P.G. Chaplain," than whom there was none more attentive to the duties of the Order. They had taken office together, and he (the Chairman) had many opportunities of knowing that he practically illustrated one great principle of Masonry—charity—(Applause.)

The Rev. P.G. Chaplain acknowledged the compliment. He could say that his heart was deeply interested in the cause of Freemasonry.

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He was anxious and ready at all times to devote his talents to the service of the Order—(Applause.)

Brother Robinson, with a suitable eulogium, proposed the health of the P.G. Treasurer, L. Samuel.

The P.G. Treasurer, L. Samuel, in returning thanks, said that the interests of Freemasonry were very dear to his heart. He was gratified to know that their funds had prospered in his keeping, and hoped that they would soon be sufficient to admit of their application either to instruct the orphans or relieve the distressed widows of deceased Masons—(Applause.)

Brother S. Samuel sang—"The Fine Old English Gentleman."

Brother Hess said, he had to propose the health of a P.G. Officer, than whom none had more enthusiasm in favour of Masonry. He was a Brother well known to all of them, and by all beloved. He alluded to Brother James Aspinall. (Here the whole company—including men of various creeds and principles, polemics and politics being excluded from Freemasonry—rose, and gave six rounds of applause. Again, again, and again, was the applause renewed, until, at last, the Chairman waved his baton for silence.) Then Mr. Hess continued. Such plaudits must be most gratifying to their worthy object. They proved that he was a man known to them by more than popular report, and endeared to them by his worth as a brother—(Immense applause.) He could not further delay them, but give—

"The health of Brother James Aspinall."

The toast was drunk with great enthusiasm.

Brother James Aspinall rose to reply, and was hailed with a renewal of the applause which had greeted the reception of his name. He gratefully, and with much feeling, acknowledged the kindness for which he was the debtor of the company.

Brother Aspinall rose shortly after, and said—I believe that I sing better than I speak; so, if you please, I shall volunteer a song—(Cheers) He then gave with much spirit—

"Of all the Vain Systems."

That "Mysterious Mystery," the *Secretary's toast*, was then given.

The P.G. Treasurer proposed the health of Brother Woodward, P.G. Secretary, and eulogised the manner in which he had gratuitously performed the duties of the office.

The P.G.S. acknowledged the toast.

The health of the P.G. Standard Bearer was next given, and thanks were returned by Brother Naighley.

"Norah Criena" was sung by Brother Raymond.

"The health of the P.G. Stewards" having been given from the Chair, was acknowledged in a brief address by Brother Yates.

The concluding toast, "To all distressed Masons through the globe, and speedy relief to them," was then given by the Chairman, who, with the P.G. officers, then retired. Brother Hess then took the Chair for a short time, on the unanimous call of the company.

The proceedings of the day afforded the highest gratification to all the Masons, and the presidency of Mr. Brinkwater gave general satisfaction.

LANCASHIRE, EASTERN DIVISION.—A Provincial Grand Lodge for this division was held at Bury, on Wednesday, the 9th of August, in the National School, for the transaction of general business, which

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having been gone through, the motion respecting the proposed "Local Fund of Benevolence," was brought forward and negatived.*

The Provincial Grand Lodge then entered on the subject, that a dutiful and loyal address be presented to Her Most Gracious Majesty the Queen, which was carried by acclamation.

The R.W. D.P.G.M., Thomas Preston, Esq., announced from the Throne, that the Provincial Grand Lodge for this division, numbered this year, 958 regular subscribing Members, which was received with loud applause.

The Provincial Grand Lodge was then adjourned, and the Brethren proceeded in order to the parish church, when the Rev. Brother Andrew Cassells, incumbent of Morley, read the prayers of the day, and the very worshipful P. G. Chaplain, Brother Rev. Berkett Dawson, *B.D.*, preached a most impressive sermon. A collection was afterwards made in aid of the Funds of the Bury Dispensary. The procession then returned to the National School, when all business being over, the Provincial Grand Lodge was closed in due form.

The Brethren afterwards dined together to the number of 120, at Mrs. Wilding's, the Eagle and Child.

The cloth having been removed, on this occasion, as is usual on similar events of a new reign, "The health of the Sovereign" was given with every demonstration of affection and esteem, the band playing.—(Cheers 18 times, being the age of Her Majesty.) The next toasts were—

H. R. H., the Duke of Sussex, M.W.G.M.; Lord John Churchill, D.G.M.; Lord Dundas, Pro.-G.M.; Duke of Lienster, G.M. for Ireland; Lord Ramsay, G.M. for Scotland; Le Gendre Nicolas Starkie, Esq., R.W. P.G.M., W.D.L.; John Drinkwater, Esq., D.P.G.M.; Thomas Preston, Esq., D.P.G.M., E.D.L. The Grand Secretaries, Messrs. White and Harper, Rev. Berkett Dawson, V.W.P.G., Chaplain.

The Rev. Gentleman returned thanks in an excellent speech, which occupied nearly half an hour, addressing the Brethren on their various duties as zealous Freemasons; and sat down amidst loud and continual cheering.

Various other toasts, songs, and sentiments were given, and the evening was spent in the greatest harmony, and will long be remembered by the inhabitants of the Borough of Bury. The last similar meeting held there was in the year, 1746.

July.—The Fraternity of Freemasons about 200 in number, attended the proclamation of Queen Victoria in full regalia.

Newcastle, Grand Masonic Festival.—*Sept.* 4, being the day appointed by the Free and Accepted Masons for Northumberland to hold a Grand Provincial Lodge, at the Turk's Head Inn, Grey Street, in this town, for the purpose of installing the Provincial Grand Master and other officers, the Earl of Durham, Provincial Grand Master for Northumberland, accompanied by the Hon. J. G. Ponsonby, Hon. Arthur Kinnaird, G. P. Parke, Esq., and Dr. Dooratt, arrived in two carriages and four between 12 and 1 o'clock. His lordship having proceeded to the Lodge, and being installed as Provincial Grand Master,

* The principal objection to this motion arose from the circumstance of many Lodges having a Sick Fund attached, which by the way is very injudicious, in as much as it induces parties to become Masons merely for the sake of the Fund.—*Reporter.*

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the following Brethren were elected as officers:—Deputy Provincial Grand Master—William Loraine, Esq.; Senior Grand Warden—Charles Wm. Bigge, Esq.; Junior Ditto—Captain Potts; Senior Grand Deacon—W. A. Surtees, Esq.; Junior Ditto—Henry Hotham; Stewards—Bertram Osbaldeston Mitford, James Armstrong, M. L. Jobling, F. C. Surtees, J. Jobling, and Charles V. Loraine, Esqs.; Treasurer—Mr. R. Thompson; Secretary—Mr. Thomas Brown; Grand Registrar—Wm. Puncheon, Esq.; Superintendent of Works—Mr. John Marshall; Grand Organist—Mr. Thomas Small; Grand Standard Bearer—Mr. R. Thompson, Jun.; Grand Sword Bearer—Mr. James Bell; Director of Ceremonies—Mr. William Dalziel; Grand Usher—Mr. T. J. Turnbull; Grand Pursuivant—Mr. T. Richardson; Tyler—Mr. Thomas Hornsby. After the election and the usual ceremonies had been gone through, Lord Durham and upwards of 110 of the Brethren sat down to dinner, at which his lordship presided, supported by W. A. Surtees, Esq., H. Hotham, Esq., and Dr. Shute, as Vice-Presidents. During the evening his Lordship, we understand, addressed the Lodge for half an hour, in an eloquent and appropriate speech, which was warmly and enthusiastically received, and in the course of which he remarked, that in the entire range of his principles, Masonry alone was the only neutral ground on which he stood. The festivity was kept up with the greatest conviviality and happiness, and the dinner and wines reflected much credit upon Mr. Hogg.—The bells of St. Nicholas rang several merry peals on the occasion.

Since the death of the late Sir M. W. Ridley, Masonry has fallen into a state of considerable disorganization in the county. In consideration of the circumstances, H.R.H. the Duke of Sussex requested Lord Durham to take upon himself the Superintendence of the Lodges in Northumberland; and his Lordship has cheerfully accepted the task, much to the satisfaction of the Masonic Fraternity on both sides of the Tyne, who anticipate great benefit to the interests of the Institution from the arrangement.

Leamington.—The Regular Annual Meeting of the Provincial Grand Lodge of Warwickshire, was held at the Crown Hotel, on Monday, the 11th day of September, at 11 o'clock.

Birmingham, *August* 23.—Bishop Ryder's Church. Laying the Foundation-Stone.—Soon after ten o'clock the parties who were to form the procession began to assemble at the Blue Coat School, and at twelve, the rain having ceased, proceeded from the School in the order below described. The Provincial Grand Lodge of Freemasons held their meeting at the Clarendon Hotel, and by a preconcerted signal moved across St. Philip's Churchyard, preceded by the Band of the Fifth Dragoon Guards. The children of the Blue Coat School having filed out, the Band and the Masonic Body, with their rich costume, jewels, and emblems, immediately fell into place; the other bodies then following in order marched along the churchyard, and out at the Temple-row gate, and on arriving opposite the Royal Hotel were joined by the Bishop, preceded by his Mace-bearer, and Henry Clifton, Esq., his Secretary, and supported by Archdeacon Spooner on his right hand, and Archdeacon Hodson on his left. Lord Sandon, nephew to the late Bishop Ryder, accompanied by his son, and John Hayworth, Esq., of Lichfield, the late Bishop's Secretary, followed next; after-

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wards, James Taylor, Esq., Dr. Booth, and Mr. Knott, as Governors of King Edward's School, the Donors of the site of the Church, and lastly, gentlemen who had interested themselves in the promotion of the work.

ORDER of PROCESSION.

Band of the Fifth Dragoon Guards. The Officers and Members of the Provincial Grand Lodge of Freemasons. Police Officers. Beadles. Blue Coat Charity School Children. Masters and Ushers. Constables and Headborough, with their Staves of Office. Churchwardens with Wands. Contractors for the Building, bearing a Plate with the Inscription. The Architects. Committee of Subscribers. Magistrates. Clergy in Canonicals. The Bishop's Mace-bearer. The Bishop's Secretary.

The Bishop, supported by Archdeacons.

Visitors of distinction. Governors of King Edward's School. Subscribers and other Gentlemen. The procession was flanked by beadles and police.

The Masonic body were ranged so as to form a portion of a parallelogram on the north and east side of the foundation stone, the officers of the Order standing in the centre of the intervening space. A raised platform had been constructed for the Bishop and his immediate attendants, on which he stood during the greater part of the ceremony, and the Visitors, Governors, and other gentlemen who followed were conducted to places which had been specially reserved for them. When all had taken their places and stillness prevailed, the Old Hundredth Psalm was sung by the Blue Coat School boys and girls, with all the precision and sweetness for which they are distinguished, the company all joining; at the close of which the Bishop, descending to the space immediately about the stone, commenced the more particular part of the proceeding. The Architect (Mr. Hussey) read the inscription on the brass plate to be placed beneath the stone, as follows:—

"This Stone of a New Church, to be called 'Bishop Ryder's Church,' founded in accordance with the earnest and often expressed wishes of the Honourable and Right Reverend Henry Ryder, D.D., late Lord Bishop of Lichfield and Coventry, and perpetuating in its name the rememberance of his piety and zeal, was laid by the Right Reverend Robert James Carr, D.D., Lord Bishop of Worcester, on the 23rd day of August, A.D. 1837, in the first year of the Reign of Her Majesty Queen Victoria.

"Rickman and Hussey, Architects. James Davis, Contractor."

This being placed in its proper bed, in a stone prepared to receive it, and no place having been reserved for coins, medals, or other memorials, the great stone was slowly lowered by the tackle from which it was suspended.

The architect on handing the trowel observed, that it was the one which Bishop Ryder himself used on a similar occasion at St. Thomas's Church in this town; the mortar being duly spread, the stone was laid, where it is devoutly to be wished it may rest for generations to come; the accuracy of the position being determined by the masonic implements, the square, the level, and the plumb-line, which were handed successively by the Deputy Provincial Grand Master of the Warwickshire

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Lodges*, the Bishop struck the stone with the gavil or mallet, and pronounced the words, "May God prosper the Work!" The Bishop returning to the elevated platform where he was most distinctly in view, and audible to all the people, offered up with great devotion a most impressive prayer.

The cxvii. Psalm "From all that dwell below the skies," &c. was then sung, accompanied by the band, and the Bishop pronounced the blessing.

After a short pause the music struck up "God save the Queen," to which the children very sweetly sang, the people all joining heartily in the chorus. The procession then returned in the order in which it came, and the company, owing to the rain, which was falling heavily, hastily retired.

The greatest interest appeared to be taken by the assembled multitude in the scene before them, and there seemed to be but one source of dissatisfaction, viz. the unfavourable state of the weather; but Heaven, we doubt not, smiled through the clouds; and we earnestly hope that the benevolent designs of Bishop Ryder, the founder, as he must be deemed, of this Church, will be amply realized in the blessings which will be dispensed through its ministers, and within its walls, to the people of the surrounding district.

A very beautiful medallion of the size of life, of the late Bishop Ryder, the work of our respected townsman, Mr. Peter Hollins, was exhibited at the Blue Coat School. Many of the Bishop's friends who were present, including, in addition to those we have before named, the Rev. John Kempthorne, Chaplain to Bishop Ryder when he presided in the See of Gloucester, pronounced the likeness a most faithful one, and, considering the circumstances under which it was produced, being altogether a posthumous work, a most extraordinary resemblance. The likeness is a profile in low relief, and is intended to form part of the monument to be placed in the church at Lutterworth, where this pious and worthy successor of Wicliffe was for many years the affectionate and beloved minister.

Around the site on which this Church is being built is a vast population, consisting chiefly of the working classes, and estimated at 15,000 souls, exclusive of the populous streets beyond the boundaries of the parish of Birmingham. Amidst this dense community no Church is to be found.

The late Bishop Ryder deeply felt the destitution of this part of his diocese. It is well known with what unremitting zeal he expended whatever resources God hath given him of talent, influence, money, health, and strength, in the cause of the people committed to his care. Nor was he a mere spectator of the spiritual wants of this numerously peopled neighbourhood. At a public meeting in this town, a few months before his death, he projected the erection of a Church expressly for the sake of the poor of this district, and he offered 50*l.* as his own contribution. Those who love the Church which he adorned—those who value her scriptural doctrines which he preached—those who would promote the Christian virtues which he practised—those who would show their gratitude to God for a Christian Bishop, who walked in the steps of the "Great Bishop and Shepherd of souls"—have been invited to take part in building this Church, of which Bishop Ryder is, in a peculiar manner, entitled to be considered the Founder.

* Nicholas L. Torre, Esq.

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Ross.—Vetruvian Lodge.—The Master and Brethren of this Lodge will assemble at the Swan Hotel, at 12 o'clock on Monday, the 25th day of September, 1837, for the purpose of proceeding to lay the Foundation Stone of Brother Barrett's Prospect Hotel. The neighbouring Brethren respectfully invited to attend with their proper clothing. The Lodge will be closed at three o'clock, when the company of any gentleman who is not a Mason will be esteemed a favour, to dine with the Brethren at four o'clock.—William Farror, W.M.

Pembroke.—Loyal Welsh Lodge, 525, Victoria Hotel, 21st of August, 1837. The affairs of Masonry at this Lodge have taken a decidedly prosperous turn. There have been two or three initiations every meeting night, for the last five or six months, so that the Worthy Worshipful Master, Brother Young, has had as much as he could possibly accomplish in enlightening the minds of the numerous candidates; nor are persons indiscriminately admitted, for as *one* black ball is sufficient to cause the rejection of the noviciate, it is not saying too much, that those approved of are, "worthy," as well as "well," recommended. On St. John's Day last, (24th of June,) the Members assembled, and dined together. The dinner was excellent, and gave universal satisfaction. After a "bumper was pledged" to the memory of our departed and beloved Patron in solemn silence, our Maiden Queen followed,—then the health of the Grand Master. After which, that of the P.G.M., the Master of the Lodge, Brother Young. The Chaplain, Brother Thomas—(who in a neat address, acknowledged the toast). The P.M., Brother Doidge. The visiting Brethren, &c.

Brother Thomas composed some words for the occasion, to the music of "The Canadian Boat Song," which were sung with great applause.

The Lodge, famed as it ever has been for temperance and early hours, closed in harmony before *high twelve*, extremely gratified with the evening's entertainment. Considerable credit is due to the W.M., for his indefatigable exertions in the cause of Masonry; he is ever at his post, and always willing to afford instruction.

It having been determined in open Lodge, that a procession should be formed to church on the occasion of our late gracious Patron's Funeral sermon being preached, the Members, accompanied by several visiting Brethren, assembled at 10 o'clock on Sunday, the 9th of June. Brother R.A.C., Mathias, having kindly undertaken the office of Master of the Ceremonies, soon marshalled the procession. Brother the Rev. R. R. Bloxam, *A.M.*, preached a most eloquent and appropriate sermon, the Brethren sitting near the altar in due form—all of whom, together with every individual of a most crowded congregation felt—warmly felt—the force of the discourse, as well as the loss the Fraternity and the nation in general sustained by the death of their King, their Patron,—their Brother.

Falmouth, *July* 11.—A Provincial Grand Lodge of the Freemasons of the county of Cornwall was held on Tuesday in the Masonic Hall at Falmouth, at which P.V. Robinson, Esq., D.P.G.M. officiated, assisted by the principal officers of the Province. The Brethren proceeded to church in procession where the prayers were read by the Rev. L. Mathias, curate of Falmouth, after which an appropriate and eloquent sermon was preached by the P.G. Chaplain, the Rev. H. Grylls, from 1 Cor. x. 31.

After Divine service, the Brethren transacted the business of the

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Lodge, to which succeeded a grand banquet, prepared by Brother W. Pearce at the Royal Hotel.

On the removal of the cloth, and the performance of grace by the Provincial Grand Chaplain, the Deputy Provincial Grand Master, Brother Robinson, in allusion to the accustomed toast of "The King," thus expressed himself:—At this peculiarly interesting and truly affecting era of England's destinies, when we have to hail the accession of a young, amiable, and illustrious Queen to the throne of her ancestors,—and in the same moment to deplore the death of a paternal, beloved, and universally lamented King,—I feel at a loss for words, and embarrassed by conflictive emotions, whilst proposing a toast to which on these happy occasions you have ever responded with the most rapturous and enthusiastic acclamations. I could wish, however, the duty had fallen into abler hands. But I address a Fraternity, amongst whom criticism is a stranger, and I throw myself with confidence on your indulgence. I beg my Brethren to drink in a bumper of generous wine, the health of our most gracious, amiable, and illustrious young Queen Victoria: whose first assumption of regal authority has already given a confident hope of a reign of happiness for her subjects and of glory to herself. May the Almighty Architect of the Universe prolong her days to a good and golden old age: and may she ever blend the prudence, vigilance, and magnanimity of an Elizabeth, with the affability, generosity, benevolence, and mercy of an Anne! (It is here impossible to do justice to the effusions of loyalty which flowed in prolonged and reiterated bursts from every heart present.)

A few other loyal and Masonic toasts followed, after which a great number of ladies were admitted, who were invited to partake of the dessert. The D.P.G.M., in a speech of refined taste and eloquence proposed the health of "the Ladies," which was drunk with the musical hurrahs, and three times three, the band playing, "Here's a health to all good lasses," Brother Rickerby acknowledged the compliment on the part of the ladies.

The D.P.G.M. in complimenting the ladies on the interest they must ever excite in the hearts of Freemasons, and on their universally acknowledged humanity towards the shipwrecked and the destitute, on various occasions, thus delivered himself to the Brethren of Falmouth:—If the welfare and improvement of mankind impel you to establish in your celebrated haven, societies for the promotion of the sciences and the arts, and thus to render the first and finest maritime asylum in the world, the seat of learning and eminence: how delightful is it to observe the female portion of your inhabitants and their neighbourhood keeping pace with you, and entering into all your philanthropic schemes for the amelioration of human wretchedness, and the encouragement of that rise and progress of the mind's inventive ingenuity, which is rapidly bringing the world to that summit of distinction which shall render man the great and intrinsic instrument of moral good for which he was at first created.

The Provincial Grand Warden Cornish, in proposing the health of the Provincial Grand Chaplain Grylls, paid a becoming compliment to the eloquent discourse the Brethren had that day enjoyed the privilege of hearing. They had heard a deeply impressive sermon from a most important text.—The Reverend Brother had most emphatically taught them the various duties which the Order enjoins, and had directed their solemn attention to the great event which alike awaits the Cottage and

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the Throne. He had paid a well-merited tribute of respect to our late lamented Monarch, and had performed the duties of his office in a manner equally honourable to the Brotherhood and himself.

The toast was drunk with loud applause, and was gratefully acknowledged by the P.G. Chaplain, who kindly consented, at the request of the Brethren, to permit his sermon to be printed.

After a long and interesting Masonic oration from the chair, the D.P.G.M. called the Brethren, as he observed, from festivity to that serious reflection on those changing scenes of life, which in the course of human events, turn joy into sorrow, and convert the dwelling of the happy into the abode of sadness and mourning. In a most affecting allusion to the recent calamity sustained by the people of England in the death of their beloved King, the Chairman in requesting the Brethren to drink in solemn silence his revered memory as their late Sovereign and venerated Royal Grand Patron in Masonry, impressively added that, although as his loss, as a monarch and the father of his subjects, was deeply deplored by a loyal, faithful, and affectionate people; yet it must be consoling to the minds of all thinking Englishmen to reflect, that that loss was greatly divested of its severity by the advanced age of our departed Sovereign, the Christian tranquillity of his dissolution, and the happy accession of a young, amiable, highly gifted, and illustrious Queen, to whose years, and opening virtues, the country now looked with confidence for the uninterrupted enjoyment of those blessings from above, which the paternal solicitude, piety, and justice of our lamented Monarch had transmitted unimpaired and unsullied, to decorate the diadem, and guide the youthful steps of her on whom our eyes and hopes are fixed as the beloved Arbitress of our destinies, and the sacred guardian of our rights.

The Festivities of the day were prolonged till about 10 o'clock, when the Lodge was closed in due form.

CORNWALL.—HAYLE, *July* 10.—The Freemasons attended this day in full costume at the proclamation of Her Majesty the Queen Victoria.

DEVON.—The cause of the Old Mason makes progress here; plans are suggested by the D.P.G.M., whereby almost every meeting of the Craft may be made productive to the funds of this most Masonic Institution; and in the ensuing season they will be put fully to the test in all Lodges.

Extracts from published minutes of a Provincial Grand Lodge, holden at Freemasons' Hall, Plymouth, on Tuesday the 18th day of July, 1837.

PRESENT.

R.W. the Rev. William Carwithen, *D.D.*, D.P.G.M.

The V.W. Sir G. Magrath, P.P.I.G.W. as P.S.G.W., the V.W. R. Freeman, P.P.S.G.D. as P.I.G.W., the V.W. Wm. Denis Moore, P.G. Sec., the V.W. John Baldy, P.S.G.D., the V.W. Henry Marshall, P.P.I.G.D. as P.I.G.D., the W. Nichs. Foglestrom, P.G. Sup. of Works, Brother Antonio White, P.G. Pursuivant, Brother John Rippon, P.G. Tyler, and the representatives of Lodges Nos. 83, 122, 129, 182, 185, 224, 238, 270, 411.

"The Provincial Grand Lodge was opened indue form, with solemn prayer.

"The Minutes of the last Provincial Grand Lodge were read and confirmed.

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"The Treasurer's Accounts were audited and allowed, and there appearing a balance of £57 16s. 9d. in the Treasurer's hands, it was ordered, that the balance of £57 16s. 9d. be continued in the Bank of Messrs. Milford and Co., City Bank, Exeter.

"The Provincial Grand Secretary reported that he had received returns from the following Lodges for the year ending 31st Dec. 1836, and had paid the monies received therewith into the Treasurer's account; 83, 123, 129, 182, 185, 190, 224, 238, 270, 280, 309, 351, 411, 509.

"On the motion of the P.G. Sec., seconded by Brother Baldy, it was resolved unanimously, that the sum of twenty guineas be contributed from the P.G. Lodge fund in aid of the 'Aged and Decayed Freemason's Asylum.'

"On the motion of the Dep. Prov. Grand Master, seconded by Brother Sir Geo. Magrath, it was resolved unanimously, that an address of condolence be presented to His Royal Higness the Duke of Sussex, on the decease of his late Majesty.

"The Deputy Prov. Grand Master announced that it was the intention of the P.G.M. to hold the next P.G. Lodge at Tiverton, in January, 1838.

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

PLYMOUTH, *July* 18.—A Provincial Grand Lodge was held at the Freemasons' Hall, D.P.G.M. Carwithen, *D.D.* presided in the absence of the P.G.M. Lord Viscount Ebrington. About fifty Brethren attended. Twenty guineas were voted for the new Asylum, for Aged and Decayed Masons. In the evening a number of the Brethren sat down to a sumptuous banquet, at Whiddon's Royal Hotel. The D.P.G.M. held a Board of Past Masters and installed Brother J. H. Cook, W.M. of the Lodge of Fortitude, 122. A Royal Arch Chapter of promulgation and instruction was held, when several Companions were exalted to the Third Principal's chair. We have only room to add, that the usual exhibition of fraternal feelings and sympathies pervaded these most interesting meetings; and peace, order, and harmony prevailed throughout.

TIVERTON, *July* 5.—An Encampment was held this day, at which Comp. Eales White was solemnly installed a Knight-Templar, and Member of the Royal Sussex Encampment, and his shield and pennon accordingly deposited. Some splendid banners and interesting antique armour have been added to the magnificent decorations of this encampment, which with the singularly appropriate clothing and appointments of the Sir Knights, and the eloquent and impressive manner in which the ceremonies are conducted by the E.C. Brothers Huyshe and his able officers, Lawson, Elton, Beedle, &c. offer a treat in this noble Order of Masonry of no ordinary character: Comp. Curme, P.E.C. was proposed as an Hon. Knight, and the Encampment adjourned to the third Monday in August.

A Royal Arch Chapter succeeded, in which were duly installed the Principals elect for the current year. Comp. Elton officiated with his accustomed ability, and installed Comps. Rev. Carrington Ley as Z., How as H., and Lawson as J. We admired the additional paraphernalia appertaining to this exalted degree, which adorn this most interesting

* We regret that want of room prevents our publishing the entire contents of the printed Circular; the instances of benevolence and the statement of accounts are highly creditable to the Province.

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Masonic room, and we hint to all who may be desirous of witnessing the excellencies of pure Masonry, in discipline and brotherly love, to avail themselves of a visit to the Lodge-room of Fidelity.

The Banquet was well attended. The chairs were occupied by the E. Comp. Sir Knt. John Huyshe, and M.E. Comp. Rev. Carrington Ley; having in their vice-chairs, Sir Knts., C. P. Robertson, Robert Lawson, and James Elton. On the removal of the cloth, the chairman, in a strain of ever ready eloquence, adverted to the additional loss the Craft had sustained by the stern summons of the King of Kings to our late Brother and Patron King William the Fourth, and called on the Brethren to join him in doing solemn honour to his memory. The health of the M.W.G.M. His Royal Highness the Duke of Sussex was given and received with every demonstration of affectionate regard; and on Brother White's making his usual powerful appeal on behalf of the Old Mason's Asylum, and announcing that he had authority for promulgating the gratifying and important fact that our revered G.M. did not object to the glorious work, we perceived at once, by the most eloquent demonstrations, that a feeling of considerable restraint had been removed, and, with it, had given vent to a full flow of grateful reverence to the chief of the Craft, which it is difficult to describe; and we doubt not, from the true Brotherly love, always conspicuous in the province of Devon, but more particularly dwelt upon at this meeting, that its natural offspring, "the Decayed Brother's Refuge," will be materially assisted from the different Lodges therein. We lament our want of space to enrich our pages with the streams of eloquence which succeeded each other on the usual honours being awarded to the different Provinces and Lodges. We hailed the admixture of clothing permitted at the dinner; the simple badge of the E.A. was seen touching that of the grave Sir Knt., whilst the expectant emblem of the M.M. was where it always should be, attached to the R.A. Many excellent songs and glees were sung by Brothers Curme, White, Reed, and Davis, and the delighted party dispersed at an early hour.

Dorset.—The Grand Lodge of the Province assembled for their annual meeting at the Masonic Hall, Weymouth, on Thursday, the 17th of August, being the birthday of the mother of our illustrious Queen. The Lodge was opened in ample form at eleven o'clock, by the R.W. P.G.M., Brother Wm. Williams, Esq., assisted by the Prov. G.C., the Rev. Willoughby Brassey, and the Officers of the Prov. Grand Lodge. There was a considerable attendance of Past Officers of the Province, together with several Visiting Brethren from the adjoining Province of Somerset, and the representatives of the following Lodges: Allsouls 199, Benevolence 459, Unity 542, Faith and Unanimity, 605. We are sorry to observe that the three other Lodges of the Province, viz., Amity 160, Honor and Friendship 433, and Science 625, which are situate at a very considerable distance from Weymouth, were not present in sufficient force to constitute an effectual representation of their several Fraternities.

As has been customary in this Province upon all such occasions, the Lodge was no sooner opened, and the Brethren claiming admission were duly received, than a procession was arranged, and they proceeded in order to attend Divine service at St. Mary's Church, where the prayers were read in an impressive manner by the Rev. Bro. James, and a most excellent sermon delivered by the P.G. Chaplain, Bro.

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Brassey, from 1 Peter ii. 17. "Love the Brotherhood, fear God, honour the King." We were quite unprepared to receive from the Rev. Brother, who, we understand, is a Mason of only three years' standing, so able a summary of our duties as Masons, and so clear and lucid an exposition of the principles of the Order, its connection with the worship of the One True God, in spirit and in truth, and its admirable adaptation to promote the well-being of society, both morally and religiously. The musical department, under the able management and superintendence of Bro. Rooter, organist, was very efficient, and added much to the general devotional effect of our beautiful church liturgy. At the close of the service, the Brothers returned in the same order, (preceded by the town band lately established here,) to the Lodge room, where the R.W.P.G.M. addressed them at some length on their duties as Masons, and the strict necessity of excluding every topic of a political nature from their assemblies. He also alluded to the state of apathy in which the Lodges 160 and 433 appeared at present to be, and impressed on the minds of the Brethren residing near the towns in which these Lodges were held, the urgent necessity of their making every effort in their power to redeem their sinking state, and at the same time proffered such valuable assistance and co-operation, on the part of himself and officers, that we trust, on the next occasion, we shall have just reason to congratulate the Province on the complete resuscitation of their valuable and, till lately, numerous associations of the Order.

An address of condolence to His Royal Highness the Duke of Sussex, M.W.G.M. of Masons, on the loss of his beloved Brother our late revered Monarch and Patron, King William the Fourth, was then unanimously agreed on, and we hope is, ere this, presented. Various other matters interesting to the province only were then disposed of, and the following Brethren were appointed Prov. Grand Officers for the ensuing year:—

R. W. Brother Wm. Eliot, D.P.G M.

Brothers A. Larkwathy, 199, S.G.W.—H. Williams, 605, J.G.W.—W. Brassey, 199 and 605, G. Chap.—Geo. Arden, 199, G.T. P.S.G.W.—C. Curme, 605, G. Sec. P.S.G.W.—William J. Percy, 459, S.G.D.—Roakley, 605, J.G.D.

Brother Curme then called the attention of the Brethren to the Aged Masons' Asylum, and strongly recommended, not only a donation and contribution from the funds of the Prov. Grand Lodge, but a simultaneous co-operation in the good work by the Lodges of the province individually; the cause was seconded by the able advocacy of Brother E. T. Percy, P.S.G.W. of the province, and generally recognised as one of infinite importance and interest to the Craft at large. We are happy to announce that a resolution highly approving the nature of the contemplated institution, and promising effectual aid on the further maturity of the plan was unanimously carried. From a private conversation with several of the Brothers afterwards, we are induced to hope that immediate support would have been afforded but for the uncertain state of the funds of the province, which, from the known activity and zeal of the present Treasurer, we trust, will not long operate as a drawback on the charitable inclinations of our Dorsetshire Brethren.

The Lodge was then closed in ample form, and the Brethren adjourned for the banquet in the theatre; the use of which, for the occasion, had been kindly granted by Brother J. B. Harvey. It was decorated with a profusion of choice flowers and evergreens, and brilliantly

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lighted with gas, producing altogether a highly picturesque and pleasing effect. The dinner was served up by Brother Norton in his best style, and the wines (which were iced) were of the first flavour and vintage. The chair was taken precisely at five, by the R.W.P.G.M., supported on his right and left by his worthy deputy; Brothers Arden, Percy, Curme, Past Grand Wardens; Brothers Scriven, Helby, &c. The S.G.W. for the year occupied the west end, and the Junior G.W. Brother Herbert Williams, a son of the highly respected P.G.M., the south of the table. It was a matter of sincere regret to observe the delicate state of health of the P.G.M. We fear it must have cost him considerable effort to take so zealous and active a part in the proceedings of the day. The Brethren appeared to be much gratified at the feeling of attachment to themselves and the Craft at large, which alone could have prompted him to undertake so arduous a task, and we trust the hearty and continued expressions of applause and admiration with which the announcement of his name as a toast was received, will convince him that his talents and efforts are fully appreciated by them. We observed *the Box* of our worthy friend Eales White wending its way round the table under the protection of our Brother Curme the P.G.S., and we trust its contents, although upon the present occasion *small*, may be accepted as an earnest of the good will and future exertions of the province of Dorset, on behalf of an institution, in the foundation of which it will ever be our pride to have taken so active a part. The Brethren separated shortly after 10 o'clock, highly gratified by the order, harmony, and rational enjoyment of the day.

A Convocation of Royal Arch Masons was summoned for the following evening, at which we regret to say, that the Prov. G. Superintendant (from general ill health and the over-fatigue of the preceding day) was unable to attend. The Second Grand Principal also, who is at present residing in Cheltenham, was unable, from the distance, to render his valuable assistance. The duties, therefore, devolved on Comp. Curme, P.G.J. and P.Z. of 605, as Z.; Comp. Percy, P.G. Scribe N. as H.; and Comp. Jacob, Past Principal of All Souls as J. The Chapter had been convoked principally with a view of installing the various Companions who had filled office in the Chapter of All Souls, but had never been admitted to that solemn rite; and it was a subject of considerable regret to them to be again disappointed, which, of course, was unavoidable, Comp. Curme being the only installed Past First Principal present.

A zealous and worthy Mason under the Irish Constitution, who had been before proposed and approved by the Chapter of All Souls, was then duly tried and approved as one well-skilled in the Royal Arch, and afterwards admitted and exalted to the Sublime Degree of Arch Masonry, according to the rites and ceremonies recently promulgated by the Grand Chapter of England. The Chapter was then closed in solemn form, and adjourned.

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SCOTLAND.

We have to report that as our correspondents, "Pilgrim" and "Anglo-Scotus" are on a tour of recreation in the Highlands and elsewhere, so our readers must await their return from "refreshment to labour," for the customary budget of news from these enterprising Craftsmen. Promises are unco' awkward matters, or while perfectly agreeing in the saying, "that it is a poor heart that never rejoiceth," we would venture to anticipate that Pilgrim and Anglo-Scotus will return to labour with added vigour to fulfil their calling, and let us hope with the blessing of health and good spirits.

Edinburgh.—The Grand Lodge of Freemasons of Scotland has appointed the following noblemen and gentlemen to carry an address of condolence and congratulation to Her Majesty:—The Grand-Master, Lord Ramsay, the Duke of Argyle, the Earl of Dunmore, Lord Stormont, W. F. Mackenzie, Esq., Sir Patrick Walker, Dr. James Burnes, K.H., and W. A. Laurie, Esq. They presented it at the levee July 19th.

We shall soon be in a fair way for the erection of the Masonic School. Sir John Hay has munificently subscribed £50.

Leith.—We are glad to understand that our talented Brother Mr. Robert Gilfillan, the distinguished lyric poet, has been elected Collector of the Police Assessment, Leith, by a majority of four votes, in opposition to Robert Grieve, Esq., American Consul. The Provost, and the whole Magistrates, voted in favour of the poet; and the appointment, which is so honourable to the Police Commission, has given great satisfaction to the whole community.

Glasgow.—A General Meeting of the above Lodge was held in their Lodge-room, Lyceum, Nelson Street, on Monday the 18th current, at 8 o'clock evening, when the Brethren attended to harmonise in the Light. Members and Deputations from Sister Lodges also attended.

IRELAND.

Dublin.—Grand Lodge.—The following address having been transmitted to the Right Hon. Lord John Russell, one of Her Majesty's principal Secretaries of State, by his Grace the Duke of Leinster, Grand Master of Free and Accepted Masons in Ireland, it was by him presented to Her Majesty, who was pleased to receive the same very graciously:—

"To the Queen's most excellent Majesty,

"May it please your Majesty,—We, the members of the most ancient and honourable society of Free and Accepted Masons in Ireland, in Grand Lodge assembled, with every sentiment of condolence upon the

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loss which the empire has sustained, in the demise of his most gracious Majesty King William, our late beloved Sovereign, and Grand Patron of the Order of Free and Accepted Masons in Ireland, in thus giving expression to our sorrow for the loss which we deplore, we beg, at the same time, to offer to your Majesty our sincere congratulations on your accession to the throne of these realms, and to express a confident anticipation that the hopes in which we sanguinely indulge of your reign being replete with glory and happiness to your people, may be completely realised. We feel it to be peculiarly the duty of the Masonic body to offer to your Majesty a loyalty free from the asperity of political and religious controversy, and emanating solely from an hereditary attachment to your person, and an ardent desire for the happiness and prosperity of our country. That your Majesty may reign long and happily, under the guidance of Divine Providence, over a grateful and contented people, is the fervent prayer of your Majesty's loyal and faithful subjects.

"LEINSTER, Grand Master."

The Grand Masonic Lodge of Ireland paid the utmost respect to the memory of the late Grand Patron of the Order King William the Fourth. The Grand Lodge-rooms were hung in black. A coffin, covered with scarlet velvet, and handsomely ornamented, stood in the centre, with large wax tapers burning around. A funeral oration was pronounced on the evening of the royal funeral, by Br. the Rev. T. Flynn, G. Chaplain of the Order, and a most numerous and respectable assemblage of the Brotherhood attended to pay a mark of respect to a Sovereign who always had the welfare of the Order at heart. Thousands of persons visited the hall during two days, to witness this scene, which was one of deep solemnity.

June 13.—"The First Volunteer Lodge of Ireland," No. 620, which only meets during the summer months, commenced the season at Maloney's, Kingstown, on this day. This body has been for some time proceeding calmly and unostentatiously, and at length presents a permanent and delightful retreat, in an admired outlet, where the Brethren, forgetting the "cares and vicissitudes" of their civic avocations, can enjoy the invigorating influence of the sea breeze, and exchange that mutual confidence which should distinguish an aggregation of Freemasons. At six o'clock dinner was announced, when the chair was taken by the Worshipful Master, Thomas Keck, Esq., who sustained the duties of his station with much facility and success, and to whom the Masonic Body owe a debt of continued and continuous gratitude. The dinner and wines, under the direction of their *Provedore* and Secretary, Brother Joseph White, were provided with much neatness and comfort, and every department conducted with regularity and order, the entire deserving the commendations of the assemblage, who declared that it was "*a perfect family Lodge.*"

MONDAY, *June* 19.—"The Leinster Lodge, No. 141," gave a *fête champêtre* at the Cottage, Bullock. The weather was favourable, the viands excellent, the wines choice, the attendance respectable, and the general arrangements most creditable to the entire Brethren. At the head of the table sat the W.M. William Henry Wright, Esq. of Rutland Square, supported by Brothers John Phillips and Edward Wright as Wardens, and Brothers Yeo and Baker, as Deacons. The routine toasts having been drunk, and Brothers William Robinson, Hill, W. H.

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Wright, and Russell, having sang several ducts and glees, which were well calculated to banish any *il penseroso* tone of thought, the W.M. proposed, with a suitable preface, "the healths of our visitors," Lieut. Brereton, *R.N.* Lodge of Antiquity, London, Brother Maguire, G.M.L., Alderman Hoyle, and Richard Wright, P.Ms., No. 2, Brother Hill, P.M., 100, and P.M.'s Tenison and Ellis, and Brothers Green, S. D., Nixon, and Sydney Browne, of No. 50. After acknowledgments had been made by the Members of the other Lodges,

Brother Tenison rose and said, "Worshipful Master and Brethren, it devolves upon me, as the Senior Past Master, to have the honour of addressing the Members of the Leinster Lodge, on the part of its parent stock, No. 50, of which, I am proud to say, you are promising scions. Worshipful Sir, I have witnessed with sincere gratification, the spontaneous desire this day exhibited by the Brethren of your Lodge to have an opportunity of thoroughly acquainting themselves with the *arcana* of Masonic proceedings—indeed, the perfection of Masonry should be the *ne plus ultra* of a Mason's ambition—for by squaring our actions on the rules of our ancient and honoured Order, we are taught not only the *knowledge* but the *practice* of every moral obligation. On the part of the Brethren of Lodge No. 50, present, I beg to say, that you, Worshipful Master, have received us with every mark of honour that ceremony could devise, or hospitality suggest, and that no efforts have been spared on the parts of the subordinate Officers to render your entertainment agreeable; and indeed, I may say, that the spirit which pervades this meeting, gives full assurance that those efforts have been eminently successful in diffusing cordiality, good fellowship, and the most gentlemanly punctiliousness."

Brother Phillips, S.W. then sang an excellent song, and Brother Green, S.D. of Lodge 50, related the vicissitudes of Billy O'Rourke's voyage to the Moon. The *vis comica* so apparent in both these gentlemen, naturally diffused itself through the company, and the meeting continued to keep it up *con spirito* until the parting hour; when the Brethren returned to town in a train especially provided for their conveyance by the proprietors of the rail-road.

June 20.—An investiture of "The Knights of the sword, or Red Cross," was held in the Chapter Rooms; on which occasion Brother Phelps, P.M. No. 2, Brother T. I. Quinton, P.M. No. 4, and Brother James Nixon, of No, 50, were knighted and invested with the badges and Jewel of this honourable degree, which is a continuation of "The Order of the Sword," first instituted A.D. 1525, by Gustavus Vasa, and revived as a military distinction in the year 1748, by Frederick the Great. The Heralds in their gorgeous tabards—the banners, regalia, and armorial ensigns, being arranged in martial array, stamped a peculiar and additional interest on the sacred solemnities which were

"A model to behold, serene and noble."

The *brigade* afterwards partook of a *bivouac* prepared by Radley; the munitions of "war to the knife," consisting of much variety, furnished an unexceptionable repast, and some good singing imparted a lively zest to the rational converse of the evening.

Festival of St. John.—The Duke of Leinster and the G.L., actuated by a grateful sense of duty and respect for the memory of our late kind-hearted and beloved sovereign, William the Fourth, Grand Patron of the Order, postponed the celebration of this festival *sine die.* The

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Metropolitan and most of the Provincial Lodges, also fondly cherishing vivid recollections of the generous nature of the father and friend of Freemasonry, followed the example so decorously set them.

June 29.—No. 50, Lodge of St. Patrick. This being the closing day of the season, the Brethren in full clothing assembled, putting forth all their energies for the "wind up" of the year. At four o'clock the new Officers, Captain Stritch, W.M., John M'Nally, S.W., Chris. Coppinger, J.W., Rev. George Kelly, *A.M.* Chaplain, William Green, S.D., Richard C. Martin, J.D., Geo. S. Baldwin, S. & T., entered on their several duties with all the ceremonies essential to the dignity of their respective ranks, each Brother, as he was inaugurated, explaining the emblematic mysteries and exact proportions of the venerable fabric of Freemasonry, and cementing all parts with the regularity and solidity of a perfect workman. A vote of thanks from the Governors of the Cork Female Orphan School, for a donation of £15 from the funds of Lodge 50; and also, a liberal subscription from its Members (collected by Brother Coppinger) was ordered to be entered on the minutes. We regret that we cannot, in justice to ourselves or our readers, enter into the merits of this establishment without exceeding the limits of an editorial article. We purpose, however, returning to the subject, when we shall be able, without the hazard of contradiction, to show that the Cork Masonic School is one of the most valuable and economically managed of the numerous charitable foundations in this country; and as such, is well deserving of the investigation and patronage of those "who know no distinction but of the happy or unhappy."

At seven o'clock, an adjournment to the dining hall took place. As the *billets d'invitation* had been extended, many visitors were present, the most distinguished of whom were seated at the head of the tables, the W. M. being generally the sun round which

"The planetary characters revolve."

We regret, however, that there was a drawback on the evening, namely, that occasioned by the *unavoidable* absence of some of the most ardent, anxious, and efficient of the members, and which would not have occurred had the meeting been convened on the *regular day.* After the cloth was drawn, the Chaplain said grace, and "Non Nobis Domine" was sung by the most eminent vocalists belonging to the Order.

The first toast given was received and drunk in solemn silence, the Brethren standing, namely, "The Memory of William the Fourth, Grand Patron of Freemasonry."

The W. M. then, in a speech "warm from the heart and faithful to its fires," proposed "The Queen." Song and chorus, "God save the Queen."

Our limits now impose restraints on our descriptive powers, and we have not space to attempt any analysis of all that was said or sung; suffice it to say, that the evening was one of great *eclat,* and partook of that mutual confidence and manly friendship which

"No cold medium knows."

19th *July.*—The Supreme Grand Encampment of Templars, the successors of those "brave old Knights in arms," who

"Against the usurping infidel displayed
The blessed cross and won the Holy Land."

mustered on the evening of the third Wednesday of the seventh month

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in College Green. A variety of interesting communications were read by the Registrar, from which it appeared that the Order was in a happy and flourishing condition. The S. G. E. will continue to hold its regular meetings in Dublin on the third Wednesday in January, April, July, and October.

We subjoin a list of the Office Bearers of the Supreme Grand Encampment, of the Orders of the Holy Temple and Sepulchre, and St. John of Jerusalem, &c., in Ireland.

M. E. Commander—The Duke of Leinster, Carton.
E. D. C.—William White, Hamilton Row, Merrion Spuare.
Captain-General—John Norman, North Cumberland Street.
Prelate—Reverend Smythe Whitelaw Fox, *A.M.*
Constable of the Temple—Richard Wright, Pembroke Road.
Marshall—Doctor T. Wright, Great Ship Street.
Sword-Bearer—Thomas Keck, Dublin Castle.
Standard-Bearer—Josh. White, Mecklenburgh Street.
Keeper of the Archives, &c.—John Fowler, Gardiner Street.
Aides-de-Camp to his Grace the G. C.—George W. Creighton, Pembroke Street; Thomas J. Tenison, Gloucester Street.
Herald—F. Mc Dermott, Paradise Row.
Centinel—William Guy, North Earl Street.

We must not omit to mention that some of the *junior* Masons appeared recently in public in the *aprons and insignia of the higher grades.* We shall not on this subject express our disapprobation in strong language, but merely observe that neither in England nor Scotland would such proceedings be permitted. It may not, however, be out of place to respectfully suggest to the CONSTITUTED AUTHORITIES that it be especially incumbent on them most minutely to examine the pretensions of those seeking to be EXALTED, and [as *exempla movent*] to reject for a certain period, say twelve months, at least, all who have been found to have deviated from the prescribed and proper modes, or *encroached on the privileges of others.* This will not only have the effect of *continuing* to excite a *laudable emulation* among the members of our institution, but it will also tend to preserve the prerogatives of wearing the peculiar habiliments and emblems to those Brethren alone, whose proved services and altitude in Masonry entitle them to such honourable distinction. We trust that what is here suggested in the fullest fraternal feeling, may be received in the same brotherly spirit.

August 16.—THE SUPREME GRAND ROYAL ARCH CHAPTER OF IRELAND held its quarterly convocation on this evening. The only business transacted was the reading and confirming the proceedings of last conclave, and the receiving of reports on local matters. The following are the Grand Officers of the S. G. R. A. C. of Ireland.

GRAND PRINCIPALS.

M. E. Z. His Grace the Duke of Leinster, M. W. G. M. of Masons.
H.—Wm. White, Esq., the Deputy Grand Master of the Craft.
I.—The Most Noble Howe, Marquis of Sligo.

GRAND SOJOURNERS.

Sir William Grace, Bart.
William H. Ellis, Chairman of West Meath.
Sir J. C. Coghill, Bart., *RN.*

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HIGH PRIEST.

The Rev. Thomas Flynn, *A.M.*, *T.C.D.*

GRAND SCRIBES.

Sir J. Wm Hort, Bart.
William Fowler, Esq., the Deputy Grand Secretary.

GRAND TRUSTEES.

Comps. White, D. G. M., and P.M's. Benson and Mara, No. 50.

INNER GUARD.

Companion Mc Dermot.

Chapters holden under the S.G.R.A.C. of Ireland are required to take notice, that they are not to recognize the works of nor receive as visitors the members of any Chapter not working under a regular G.R.A. warrant.

CORK MASONIC ASYLUM.—At a meeeting of the Governors, held at this house, the 4th July 1837.

Brother Pierce Hovendon, W.M. Lodge 71, Chairman.

The late Treasurer, Brother Atkins, having reported the result of the appeal lately made to the Masonic body in behalf of this Institution as particularized at foot:

Resolved Unanimously,—That the warmest thanks of this Board be given to the *various Contributors* to this Asylum, who have so recently and so generously come forward with assistance in its time of need.

That the especial thanks of this meeting be given to Dublin Lodges, Nos. 4, 50, and 620, who, though stationed at a distance from our Institution, have sympathised with its necessities, and that we trust the example thus generously given, will stimulate the non-contributing members of the body, to succour the orphans of their deceased friends and Brethren.

(Signed) PIERCE HOVENDON, *Chairman.*
W. M. Lodge 67.

FOREIGN.

CORFU, *July* 12.—ST. GEORGE'S LODGE, 304.—We have much pleasure in stating that by recent advices the discipline and practice of this military Lodge (which is held in the Fifth Regiment of Foot), is maintained not only with propriety, but that there is every prospect of further advancement.

PARIS.—We have no official accounts; but our private letters are very satisfactory.

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INDIA.

TO CORRESPONDENTS.

BROTHER A. GRANT.—The substance of his letter has been communicated to the proper quarter.

S W.—The Right,—NOT the Left,—is the proper mode.

☞—Messrs. A. Pittar, Lattey and Co., Government Place Library, Calcutta, as Correspondents of Messrs. Parbury and Co., 8, Leadenhall Street, will supply the Freemasons' Quarterly Review.

The Back Numbers, from the first inclusive, can now be obtained.

Subscriptions in aid of the Asylum for Aged and Decayed Freemasons are most early solicited. Letters may be addressed to the Editor, care of Messrs. Sherwood and Co., 23, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

CALCUTTA.—We perceive by our Madras file of newspapers that the mysteries of the Craft are progressing at that presidency. A Masonic procession having taken place in honour of the Anniversary of their Patron Saint, "St. John the Evangelist," similar to that which we witnessed here on the 27th of last month.

We noticed also the circumstance of a New Masonic Lodge having been opened at Agra; very lately we have heard of another at Nagpoor, and we now observe the equally interesting circumstance of a Masonic Hall having been opened at Allahabad with the forms and ceremonies usually adopted on such occasions.

We have not the happiness to belong to the Craft ourselves, though we profess the highest respect for the Association. We use the term *happiness*, because we heard the venerable preacher on the occasion to which we have alluded, announce from the pulpit that Freemasons were linked together by the indissoluble tie of *brotherly love*, connecting it with *charity*, and the whole frabic supported by *truth*. An Association therefore which is based on *such* principles may fairly be considered to constitute happiness itself.—*Calcutta Englishman, Jan.* 13, 1837.

MADRAS.—We have been requested to notice, and we do it with pleasure, the establishment of a New Lodge at Madras by Gentlemen of the Armenian Community.—The New Lodge, under the designation of "Armenia Lodge," we have been informed, was constituted in due and ancient form, by the Most Worshipful Brother, A. de Babick, of Pondicherry, under the constitution of the Grand Lodge of France, on Wednesday last, Worshipful Brother A. Seth Sam being, according to ancient custom, and in due and solemn form, installed the first Worshipful Master, and Brothers V. Seth Sam and S. Lazar the Senior and Junior Wardens. We understand the mode of working to be observed will be strictly ancient, and from the respectability of the individuals that have been named to us as Members of the New Lodge, under the advice and assistance of that well informed and zealous Member of the Craft, the M.W.B. A. de Babick, we feel assured the Armenia Lodge will be a credit to the Craft.

We understand the meetings of this New Lodge will be held in a house opposite to the Wesleyan Chapel, near Royapettah, on the road leading to the Luz.

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It will be observed that Armenia Lodge has been opened under the constitution of the Grand Lodge of France, and not that of the Grand Lodge of England; but this we have heard was in consequence of the officers of the Lodge applied to for a recommendation, deeming themselves not at liberty to comply with the request made, as the parties applying did not possess certificates from the Grand Lodge at home; but we incline to think there must be some mistake in this, for if no other or better reason could be assigned, for refusing a recommendation, it behoved the A.P.G.M. to set the parties right, on being informed of the circumstance, and distinctly give them to understand, that simply the non-possession of a Certificate alone from the Grand Lodge at home was no disqualification whatever.—*Madras Courier, Jan.* 13.

We have received a mass of very interesting intelligence from India touching the general state of Masonic discipline and practice; the anxiety which is thus evinced in the cause is very creditable; and while the subject matter is pending, we implore every Mason to reflect deeply —and not to hazard the possibility of allowing a mere difference of opinion to compromise the noble objects of his high profession. Let each Craftsman be at his post—doing his *own share* of the work as may be most acceptable to the GREAT ARCHITECT; he will thus acquire the good will of his fellow labourers, and his own self-respect, which is beyond all price. Then—and with the feelings which such conduct will give rise to, he may commune with others, and dispassionately consider of the propriety of addressing the Masonic Throne for the exercise of its power in aiding the restoration of the Provincial edifice; and we not only state our conviction, that these addresses will be received, but that their wishes will be most abundantly gratified.

The last advices from our zealous Brother, Major Macdonald, intimate that he is on Masonic duty, and that details of his campaign may be shortly expected.

Our personal acknowledgements are again due to the Editor of the *Englishman*, as well as to many kind correspondents; and as our vanity is thus prominently indulged, we may be pardoned if we confess that we do not care how much our circulation is extended; and even in the matter of "flattery," there is something not altogether displeasing in it as a delicacy, however unsubstantial it may be as a general diet.

Our readers in India, as well as at home, will be gratified to hear that Messrs. Parbury and Co. will publish in January next, the "ORIENTAL HERALD AND COLONIAL INTELLIGENCER." The objects this publication professes to secure are interesting and important; and we extract the following portion of their circular for the information of our friends at home and abroad.

"It has been frequently suggested to the Proprietors of this Journal, that a work published twice every month, in a cheap form, and devoted entirely to the promulgation of intelligence from our Eastern Possessions, would be highly useful; neither of the publications at present in the field having the same object in view, being in every respect adapted for the majority of the parties interested in the East Indian Colonies.

"They have therefore resolved to make the experiment, and flatter themselves that long experience of India and Indian Affairs will enable them to produce a periodical worthy of extensive patronage.

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" Some months have elapsed since they directed their agents at the Cape, and every place of importance to the eastward thereof, including Australia, to supply them regularly with Newspapers and other requisite publications; so that by the time specified, their arrangements will be perfect.

" The insertion of Original Papers (to many readers wholly uninteresting, and the perusal of which is frequently altogether omitted) will be at present but a matter of secondary consideration, the main object being to supply the very latest and most detailed intelligence of all that occurs in the Eastern Hemisphere which can be deemed interesting in this country, and this may always be confidently looked for.

" A Number of the Work will be published on the 1st and 15th of every Month, though its appearance may occasionally slightly be delayed beyond, or precede, the latter date, in the event of the arrival of late intelligence rendering such a course advisable. It will be readily obtained in every city, town, and village of the United Kingdom, at the London price, if ordered from the resident Bookseller.

" Subscribers' Names received by, and all Advertisements and Communications to be addressed (post-paid) to Messrs. Parbury and Co. 8, Leadenhall Street."

LINES TO E——.

Oh, seek not in another sphere,
  Brighter eyes there cannot be
Than those which fondly watch thee here,
  Home hath beauty still for thee.

Drain not in other lands the bowl,
  Though woman's lip the toast should be,
'Twill steal like music o'er thy soul,
  That home hath sweeter lips for thee.

Silent amid a foreign train,
  Of thy gay home each thought will be;
No music move thee like the strain,
  That home hath beauty still for thee.

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THE GREAT ARCHITECT.

He comes in the lightning, He comes in the storm,
But mercy is ever His most frequent form;
He talks in the thunder, and all mankind fears,
But His mercy still shines as the atmosphere clears.

And grace is still shed on the sinner's dimm'd soul,
As His spirit o'er chaos enlivening stole,
And every dark feature was called into light;
He spoke, and earth heard—it no longer was night.

Even now the same spirit that spoke "Let light be!"
Can illumine the sinner as dark stained as me;
And still can breathe o'er me His glory, His love,
And fit me, even here, for a mansion above.

M.

THE FUNERAL AT SEA.

Breathe we then the parting prayer—
The corse in its human ark is bound!
The death-shot to sink it are there—
Our comrades stand mournfully round.

We start, as the roar of the gun
Consigns the cold form to the wave;
And when that our lone task is done,
Retire to lament for the brave.

Death on shore in pomp may be clad,
The tear-drop as heart-felt may be;
But more lonely, more silent and sad,
The grave of the sailor at sea.

FAIR FRANCE.

FROM THE FRENCH.

Should Gallia be the battle cry,
I'd seize my father's shield;
His sword I'd girt upon my thigh,
And dare the tented field.

Should numbers press, I'd scorn to fly,
Or shun the hostile lance;
History should trace upon my urn,
He died for thee—fair France!

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SAUNDERS FYFE,

OR, THE BROKEN FARMER.

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

"Like the dew on the mountain,
Like the foam on the river;
Like the bubble on the fountain,
He is gone, and for ever."—SCOTT.

"Lost as I am, nought ever grew
Beneath my shade but perished too—
My doom is like the Dead Sea air,
And nothing lives that enters there."—MOORE.

AMIDST one of the most romantic scenes on the banks of the Tyne, several miles distant from Haddington, lie the rich and fertile fields of the small farm of Foxcroft, with its old-fashioned farm-house, or the "ha'," as it was designated by the rustics, somewhat more than half a century ago, about the time when the subject of our tale first made his appearance on the bustling stage of life's drear uncertainty.

Saunders Fyfe was born in the autumn of 1769 under rather auspicious circumstances, in so far as his father was a sober, industrious man—an upright pious Christian—and was considered by his neighbours to be a "bien body," that is, well to do in the world; and Saunders being his only son, had the prospect of succeeding to a goodly, though not a very rich, inheritance. The old man's habits of industry, however, would not allow his son's time to be spent in idleness and folly; but, on the contrary, he became, at an early period of his life, a most zealous and active assistant in the operations of the farm. When the heart of an old man becomes seared by the withering blasts of disappointment, injury and wrong,—when his "days are in the yellow leaf," and the autumn of his life is fast closing in thick darkness around him,—when he wistfully looks for some faint ray of hope, to cheer for a moment the dark and gloomy prospect of his declining years, he is insensibly led back to the bright sunshine of his boyhood, and the happy hours of his gladsome youth, which, rainbow like, passed away "amidst tears and smiles together." The reminiscences, therefore, of Saunders Fyfe, under such circumstances, must be more acceptable to our readers when told in his own words, than any other colouring in which we might be enabled or disposed to paint them; and well do we remember with what painful feeling he dwelt upon the leading and more interesting features of his melancholy narrative.

It was in one of my late fishing excursions, that, wearied with the toils of my day's sport, I threw myself down on a green bank near the margin of the stream, and sank into a long and deep reverie, out of which my mind was only recalled by the following emphatic address:—"What for do ye sit siching there callant, and glowring about ye as if it were the first time ye had ever lookit on the glad green yirth around, or the clear blue sky aboon your head; and what maks ye listen to the blythe sweet sang o' the mavis wi' a look as demure and sorrowfu', as if ye were an ee witness to the first cauld clod that fa's frae the auld shool o' the heartless bellman, intil a new houkit grave wi' an awsome rumble, on the coffin lid o' ane whase very heart an saul had been like a part

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and portion o' your ain? and marc betoken, that's the self-same green knowe, on which I sat fifty years syne, looking into the sweet face o' bonnie Marion Logan, whan she was a bit wee lassie, wha took an innocent pride in dressing a thorn bush wi' gowans pu'd frae the lea, where I can fancy them still growin' in a' their native loveliness. For ye maun ken, sir, that there has been nae alteration here, pleugh has nae riven, nor harrow ever crossed, the Fairy Knowe since that day, although mony a sad change has taken place elsewhere; but time itsel seems to hae forgotten to lay its cauld hand on the warm sunny brae where Marion Logan sat beside me and pu'd the gowans."

I saw that the old man had struck upon the leading chord of his heart-strings, which awakened in my own breast a lively sympathy, and a keen desire to learn somewhat more of himself, and of that Marion Logan, the mention of whose name made a solitary tear wend its way down one of the deepest furrows on the care-worn, weather-beaten cheek of honest Saunders Fyfe; and, pulling out my little brandy flask, I presented him with a portion of its contents, requesting, at the same time, that he would endeavour to trace out the reality of that being's life, in as far as it had been connected with his own fate and fortune.

"Ah! sir," resumed he, "it's a lang, lang story, and I'm ill able to tell't the noo, my heart's ower grit for sic a sad task; but it has a blythe beginning, and it may be I'll gather fortitude sufficient to gie ye an inklin' o' Marion's love an' my ain misfortunes, till the time I have met wi' you here, where I least wished or expeckit to see ony body sittin' but mysel.

"David Logan i' the mill had, for mony a lang year, been oor maist particular frien' and next door neighbour, which made the intercourse o' the twa families a daily, if no an hourly occurrence, in the midst o' which Marion an' I grew up side by side, until oor love waxed strong wi' oor years: an' weel do I mind hoo it furst burst frae my heart, in a gush o' gladsome tears that couldna' be restrained. It was ae afternoon i' the heat o' simmer, whan oor licht hearts had grown wearie o' rampin aboot, that we sat oorsels down on a corner o' nature's ain green carpet, an' thocht that the hail warld had been made for the pleasure o' us twasome only; little did we then ken, an' never did we think ony thing o' the dark and dangerous vis-cis-itudes that we had to encounter in oor journey through the thorny paths o' life's dreary wilderness; but there we sat as free an' thochtless o' things to come, as Marion hersel was bonny, blythe, and innocent. The boundless blue sky was spread far an' wide aboon our heads, as pure and motionless as the bosom o' a calm, clear simmer sea, wi' a solitary white cloud sailing i' the middle o' immensity, an' looking by a' the warld like the dwelling-place o' some happy fairy, or mair like the very yett o' heaven itsel, where a blythe wee laverock was singing its sweet sang o' praise at the threshold, in sic happy strains o' joyfu' gladness, that it made my heart thaw in my breast, an' gush frae my een in a flood o' love an' gratitude, which maist turned my brain to madness, in the wild whirlpool o' bewildered feeling. Even at this day—whan my haffets are sae sair fa'en in an' wrunkled, my hair thin an' grey as a goose wing, an' the low ebb-tide o' my bluid fast approaching—I ne'er can think o' that hour o' bliss but it maks my heart sair, an' my head grow as light's a feather. But what for should I vex mysel, or you either, by vain endeavours to draw aside the thick veil that time, in his progress, has ereckit, between that bright moment o' bliss an' this dark hour o' sorrow an' bereavement.

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" But a few short years o' love an' gladness flew by, on the light wings o' a meteor, ere Marion's fate was joined to mine, in the sacred bands o' holy wedlock; an' happy as weel as holy was the union o' our twa young hearts, which beat as if there had been but ae pulse an' ae fountain o' life's troubled stream, to keep them baith in motion. Marion was not only the light an' the life o' my ain soul, but the pride an' pattern o' the hail country-side. She was a guid creature, an' alike kind to gentle and semple.—To me she was aye loving an' faithfu', an' nae doot she was a fond affectionate mother, ane wha was carefu' o' the temporal an' eternal weelfare o' the bairns, when they were alive, puir things, an' toddlen aboot her lap; but it was the loss o' them (for death stapit in, an' took away the tane after the ither) that first broke in wi' a crash upon our happiness. Mary was the auldest o' the three lassies, an' ere she was seventeen fell the victim o' a slow an' lingering, but far ower sure and fatal consumption. Her death was the first, an' I then thocht the heaviest stroke that Providence had to lay upon us, but, alas! man is a frail short-sighted mortal, an' ower often repines when he has mair reason to bless God, an' be thankfu' for a' His tender mercies; for even at that hour, whan oor wail was at the loudest for the loss o' her wha was streekit in the coffin, the spoiler was at wark on the vitals o' my twa youngest bairns, Margaret and Marion. They were twins, an' as like to each ither as twa little stars sparkling i' the blue lifts o' heaven; in their mind, as weel as in their outward form, there wasna a shadow o' difference an' whatsaever affected the one, was invariably felt by the other. The loss o' their sister made a deep an' dangerous impression on their speerits, an' frae that day forward there wasna to be seen a glad smile pass ower the cheek o' my bonnie young twins. The change was mair and mair visible every day, an' my heart filled whenever my een rested on their fast-fading though still lovely forms. Their mother did nae sae soon see what was coming, but in the fondness o' her heart, she aye tried to wean them back to the joys they could nae longer partake, or even look upon without a sich, and sometimes a tear o' despondency. The heavy hand o' death was pressin sair on their young hearts, an' a' their innocent thoughts were turned on the grave, an' the joys that were awaiting them in a future an' a better world. At length the day arrived which was to sum up their sufferings in the cauld faulds o' a windingsheet; and dark a dreydfu' as that awfu' hour may be to the unregenerated dying sinner, it was to them only the calmness o' sleep to a wearie child.

" It was the back end o' the year, an' the autumn leaves were flickering frae the trees, an' twirling themsels intil heaps o' melancholy stillness i' the ditches an' corners o' the kirk-yard. The bud o' spring, an' the fa' o' the leaf, are trying times for sic as lac strength; and sae it fared wi' my ain offspring, who for some time past had retired to rest at an earlier hour than usual, partly that they might sough and sleep i' their bed, an' partly that they might commune wi' ane anither on death, the grave, an' the warld to come, an ne'er did I forget to gang into their closet to bless them, baith e'enin and mornin'. Lang had my heart bounded wi' love and joy as my ee rested on their innocent slumbers; but sad and sorrowfu' was my last visit to that sacred chamber, made still more sacred by the presence o' death, divested o' a' his terrors. My stap was slow, an far lighter than my heart, as I approached the bed where they were lying fast asleep, an' lockit in ane anither's arms. Ay, they were fast asleep, but it was the lang sound sleep o' death.

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Their pure souls had fled, even as if the road to Heaven had been through atween ane anither's pale blae lips. It was a sad but holy sight to see twa forms, which had sae lately been the earthly dwelling places o' immortal speerits, lying close thegither, as still, cauld, an' lifeless, as if they had been marble images that ne'er were blest wi' a puff o' mortal breath. The same cauld hand o' death that passed ower the brow o' the ane had been mingled in the bluid o' the ither; an' a sair an' heavy trial it was to see them baith ta'en to the kirk-yard under a coffin-lid.

"But oor cup o' sorrow was na' yet fu', for the very next year, my son—my only son—Willie, wha was the pride o' my heart, fell on the red field o' Waterloo, covered wi' what the world ca's glory and honour; but, alas! alas! what was the glory an' honour o' puir Willie's death to his mother or me either, who wadna hae gi'en ae hour o' his young life for a' the glory an' honour that was baith lost and won in that great an' bluidy conflict o' the nations; after which I had but ae link left to bind me to life; an' noo that it is broken, alas! I care nae hoo sune I 'm ta'en fra this earth to where the Lord wull.

"The bereavements with which I hae been afflicted cam' sair an' fast on the back o' ane anither; an' when my first born fell coffinless intill a foreign grave, amang strangers, my heart had nae langer ony thing to do wi' either hope or happiness. A' things were changed in my e'e but Marion; she alone seemed immoveable in her mind, as she had been in her tender affection towards me. Even the face o' nature itsel' lookit dowie and sorrowfu', and in my sinfu' and corrupt heart there was a strong hankering against the decrees o' Divine Providence, for which sin I 'm now punished wi' a rod that is far heavier than I am able to bear.

"The angle o' death passed in quick succession ower the hail o' my house; an' noo, he is at this moment o' time waving his terrible twa-edged sword o' destruction aboon my ain devoted head; an' I trust he will smite in mercy, rather than spare a life that is nae langer usefu', an' therefore nae langer worth the possessing.

"Lang ere times grew sae tight wi' the farmer I was rendered listless, heartless, an' hopeless, which, nae doubt, lent a strong hand to help me ahint wi' my rent, an' brought on ither difficulties, for which their was nae remedy, an' sae it behooved me to flit. Things had come this far, when on the Lord's Day, an' on the very door o' his holy tabernacle, Marion Logan lived to read 'Roup of Farm Stocking, at Foxcroft;' but her e'e already grown dim wi' sorrow, cauld see nae mair, an' for the first time in my life I turned frae the house o' God, whan my head was under the lintel, and my foot upon the threshold. Wi' sair ado I got Marion hame, an' helpit her into the bed, oot o' which she ne'er again sought to rise, for her kind heart was fairly, an' forever, bro—bro—broken!"

It was at this part of the narrative that the old man's voice faltered, as he shifted his position, when his eye became troubled, and occasionally fixed upon vacancy; his lip quivered, and his whole frame shook in the agitation of his forlorn heart, until he fairly sobbed aloud, and hung his aged head in the mournful bitterness of hopeless grief. A train of dire misfortunes, rendered still more insupportable by deep domestic affliction, had reduced him, from a state of ease and comparative affluence, to the solitary outcast which now appeared before me. The withering hand of time had blighted and destroyed the happy contentment of his youth, and, at the eleventh hour of his life, he was a penny-less, friendless, and homeless wanderer on the earth.

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TO CORRESPONDENTS.

THE NEW BELL'S WEEKLY MESSENGER.—We have received various communications upon the subject of this contemporary advocate of the principles of our Order, and have been pressed hard for our opinion. We sincerely believe that a Weekly Organ, and one so respectable as this periodical is, may possess great opportunities of aiding the general objects of the Craft; but in order to effect this desirable end, it should receive proportionate support in circulation, when by obtaining such communications as might suffer in their interest by the delay which attends our own "Quarterly" labours, its sphere of usefulness might be abundantly proved. We have no jealousy, our notions of rivalry are honest—perhaps somewhat harshly so,—still they are sincere, and we would applaud and uphold all measures which have a tendency to illustrate our "beautiful mystery," and at the same time preserve the moral architecture of Freemasonry.

LIFE ASSURANCE.—We purposely delay an article on this subject until "opinions" can be taken, which at this season is next to impossible.

FAS EST.—Spurious Freemasonry, No. 2, in our next.

INDEX.—We agree—Masonry is an intellectual pursuit, and suffers more by the want of activity in those who wear its honours, than by the exercise of a right in those who, for lack of example, think and act on the moment.

FATHER TOM TYNAN-PILGRIM—SCOTO-ANGLUS.—Remember!

BRO. EWART, (Peterboro').—If your *three* Lodges are really in active work, and the Delegate Meeting is likely to be held for the purpose of drawing up a report of your wishes, and if a deferential letter be addressed to the Grand Master, we would not give you six months exemption from a Provincial Protectorate, or we are no prophets.

BRO. MORISON, (Paris).—The "livraisons" are acceptably acknowledged.

BRO. DES-ETANGS, (Ditto).—We have, as will be seen, commenced proceedings.

LATOMUS.—Impose your penance, and however difficult, we will cheerfully give proof of our desire to be grateful.

BRO. G. AARONS.—There is a spirit of enquiry, and considerable ingenuity in the M.S., and so writes one whose good opinion Bro. A. may be proud of.—German Masonry, anon.

A COMMERCIAL TRAVELLER'S letter in our next.

AN ARK MARINER.—Ask the Veteran Goldsworthy, our berth is in the cock-pit.

BRO. PHIPPS, 463.—We have attended to his kind suggestion.

BRO. STEBBING.—The printed paper with letter dated the 9th of Sept., only reached us on the 16th, and too late to have proper justice done to its very excellent contents. Of the former communication hinted at, we have no knowledge whatever. In our next we shall advert to the subject, and meantime request information, Newspapers, &c.

A GRAND STEWARD.—We should with pleasure give the names of such of his colleagues as attended the Grand Lodge, if the list was supplied.

PILGRIM.—Notitiæ Templariæ, No. 5, in our next.

P. A.—The article would suit a monthly periodical.

H. L.—The Lancet or the Medical Gazette, would be a fitter medium.

FRATERNUS—Most assuredly not. The ASS is a fable. We are no fiction.

A GRAND OFFICER.—If he will move the resolution in the Lodges he is connected with, it may have the effect of inducing others to do likewise; "moral courage," is a rare qualification.

BRO CURME, 199.—We are indeed obliged by the invitation to the Prov. Grand Lodge, and still more so for the hospitality so courteously offered.

PROV. GRAND LODGE, DORSET.—Being desired so to do, we state the charge for the Advertisement in No. 2, to be eight shillings.

A GOVERNOR.—We have not forgotten the "Boys," our particulars are nearly ready.

BRO. GIBBS.—The communication shall be carefully studied.

BRO. WALKER.—It is only proper that all communications on Masonry, by post or otherwise, should reach their destination free from charge. Parties who have private interests to advance should not tax either Lodges or individuals. If their own business will not afford the expense, delicacy should prevent them from making it chargeable to others.

CIVIS MUNDI.—In 1723 apprentices could only be passed, and Craftsmen raised at the Quarterly Communication, unless by dispensation.

A MODERN STEWARD.—Art. 13, Noorthouck's Const. 1784. "That no Brother for the future shall smoke tobacco in the Grand Lodge, at the Quarterly Communication, or at the Committee of Charity, until the Lodge be closed." Is the bet won, and shall it go to the snuff-box?

A MASTER. In 1724.—Three years' qualification was requisite for petitions to benevolence and this continued until the Union.

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ANTIQUARIUS, 1st May, 1775.—The foundation of the Freemasons' Hall in Great Queen Street, was laid by Lord Petre, G M.

BRO. J. REEDER.—The communication is received and attended to.

A GRAND STEWARD.—"The Provincial Visit" is a welcome acquisition.

ARCH MATTERS.

S.—There are two circulars issued to Grand Officers—one to the "*permissi edere*," and another to the "*permissi intrare*," but both circulars bear the Signature of the Grand Scribes.

A. S., (324).—Enquires why the summonses are issued by "*Command of the M. E. Z.*"—we cannot answer him. One companion only in the English Order, the M. E. Z., excepted, is entitled to the distinction, and that is the pro Z, the alter-ego. No. 324, is but a subordinate Chapter, and without other distinction from subordinate Chapters than what individual talent and zeal may confer upon it.

L. J.—Just now, the less said the better—the M.S., is startling but true.

A COMPANION, (No. 2).—What, did the picture even startle you—when next you see it, blush.

POINTS OF DISCIPLINE AND PRACTICE.

LYNX is correct, and certainly sharp sighted. The D.G.M in all probability was not aware of his position, or he would not have acted against Article XV. p. 24.

P. M.—There was scarcely time to change the chairs. * * * In reply to several Wardens, (expectant Masters) we must refer them to our former observations upon the duties of Masters, directing them to the Constitutions for their general conduct, but reminding them that unless they feel called upon to do their duty, they will act more conscientiously to themselves and the Order by refraining to accept an office, the duties of which they may be incompetent to discharge.

OBSERVER.—The only difference between the Master-Masons' Lodge of Improvement and the Stability Lodge of Instruction is in the *language* of the Lectures; the spirit is the same. We prefer, however, that in either case, the membership should, for obvious reasons, be confined to Master-Masons.

A MEMBER, (22)—The words are incorrect, and not recognised by the Lodge of Reconciliation.

THE ASYLUM.

PRIZE ESSAY.—The Editor respectfully announces that he is authorised to offer a prize to any Brother who shall send in, at least one week before the ensuing Grand Lodge, (December) the best Essay or Article on the following subject:—"Objections to the contemplated Asylum, for the worthy, but indigent and aged Mason, founded upon facts, and proving that such an Institution will endanger the principles of Masonry."

We are fully aware of the difficulty of the task, and that it *may* not be attempted. But, as a stimulus to the attempt, we announce that the successful candidate for the prize will receive the four volumes of the Freemasons' Quarterly Review, Masonically bound.

CONFIDENCE.—The signature appears honest. Let a vote of confidence be passed as the surest test of our Correspondent's sincerity.

BRO TAYLOR, (Leeds)—Many thanks for the promptness which attended the remittance.

SOUTH SAXON LODGE (396.)—Any subscription will be thankfully received by the sub-committee, at Radley's Hotel, New Bridge Street, Blackfriars, by the Treasurer, or the Bankers. (See Advertisement.)

B.—The political allusion is too obvious, and on that account the article is inadmissible; otherwise the objections which B. offers against the Asylum would aid in its erection.

BRO. W. DENIS MOORE.—The glove is worthy of the hand—we would all our Brothers of the surname should do likewise; and, surely, there will come a time.

BRO. EALES WHITE.—The tocsin HAS sounded: the old Mason is on the hill side, but looking upwards; and all his going on well—right well. Time will tell the hopeful tale; meantime be ready—willing—but always ready.

Q.—We accept the challenge; but will not notice a mere inuendo. Let the charge be fairly stated, and it shall be as fairly met.

A PAST GRAND OFFICER.—If not satisfied, to use his own words, that "discretion is the better part of valour," why say that "IF" he had not been so circumstanced, he would have asked for an explanation. There is much virtue in an "IF." "Verily aye—verily aye—thou and I shall be first in the throng."

A LOOKER-ON fancies he knows the game; but not so. The majority of the Grand Officers present at the last Communication would not have opposed the motion, or we cannot read.

VIATOR—The reproof is severe, but must yet be delayed.

ONE OF THE MESS.—How true? Many that "live to eat" should "eat to live." The Aged Mason's table might be supplied by the crumbs of abundance.

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GRAND LODGE OF ENGLAND, *Dec.* 6, 1837:—

"THAT THIS GRAND LODGE RECOMMEND THE CONTEMPLATED ASYLUM FOR THE AGED AND DECAYED FREEMASON TO THE FAVOURABLE CONSIDERATION OF THE CRAFT."

GRAND LODGE OF SCOTLAND.—QUARTERLY COMMUNICATION, *Nov.* 13, 1837.—"Resolved unanimously, that this Grand Lodge, highly appreciating the very great benefits which Masonry derives from the Freemasons' Quarterly Review, as being the sole organ of conveying Masonic information to the Craft at large, do recommend to every Lodge holding of the Grand Lodge of Scotland, to possess themselves of the same at each quarterly publication.

"That the above resolution be communicated to the Lodges in the ensuing circular of the Grand Lodge."

BIRTHDAY OF H. R. H. THE DUKE OF SUSSEX.—The celebration of the Masonic Festival, usually held upon the 27th of January, has been postponed until the 6th of February. The Earl of Durham will, we are informed, preside as Chairman:—the Board of Stewards is very efficient:—the Hon. Fox Maule is the President.

THE SPENCEREAN COLLECTION.—It is with much regret that we have to renew, on the part of the Asylum Committee, their request that all the PASS-BOOKS under this collection may be immediately sent in, as their detention is productive of serious inconvenience, and prevents an arrangement of some important matters that are under consideration. We are certain if those Brethren who neglect this notice were aware of the difficulty they occasioned by their inattention, they would instantly comply with this necessary request.

THE GRAND STEWARDS' LODGE.—The public night falling so late in the publishing month, we have not been able to give due publicity to its proceedings; nor, indeed, have now sufficient space to state further than that the lectures on the 6th were most admirably worked, and that the Lodge was attended by a great concourse of visitors; among them were the D. P. G. M. for E. D. Lancashire, Brother Thomas Preston, who, at the conclusion, addressed the Master at length upon the very great satisfaction which he, as well as all the visitors, had felt during the evening. It would be as well if the Secretary, in future, were to favour us with a list of the Lecturers, sections to be worked, &c., as soon as the arrangements shall be made.

BROTHER LAURENCE THOMPSON.—We hear with great regret that this excellent man and good Mason is suffering from ill-health. His long period of service requires relaxation, and we trust that, upon his recovery, which we hope is at hand, that he will do gentle violence to his feelings, by calling off from labour for a time.

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THE

FREEMASONS' QUARTERLY REVIEW.

DECEMBER 31, 1837.

THE GRAND MASTER.

It is impossible to take a retrospect of the past year without feelings of the deepest interest. At this time twelve-months we strongly dwelt upon the importance of the nomination by the Craft at large of that individual into whose hands they should entrust the grave and weighty power of directing public opinion. We use the word "directing," as the most applicable to the case of all free institutions, wherein "control," as derived from delegated power, must ever be attended with distrust, and it might be with disaffection. The exercised habit and power of watching and examining the impulses of public opinion, must necessarily render that power, as it were, the presiding genius to which millions of men look upwards with respectful admiration.

Masonry has performed its annual duty, and His Royal Highness has been nominated by acclamation, as Grand Master for the ensuing year. The address of the mover was brief but pointed—it was an epigram of truth. Speaking of the illustrious Mason, he observed that "it had been said by a character of antiquity, of one of the purest and most virtuous men of his day, when another attempted his eulogy, Why praise? who has ever blamed? If it were necessary any where to speak to the feelings of men to induce their good wishes towards the Duke of Sussex, *here* at least, in this Grand Lodge, such necessity could not exist." The truth was instinctively acknowledged by the whole assembly,

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and they gave their evidence *unâ voce.* Of such a nomination even the Duke of Sussex may well be proud.

At this period last year His Royal Highness was preparing to meet the Brethren on his birth-day. He did meet them, after a very long absence, under circumstances most happy for himself and them. *He was restored to sight,* and he met them also much improved in health. The events of that day, the 27th of January, 1837, will not early pass from the Royal Mason's memory.

In the summer, our Grand Master summoned an Especial Grand Lodge, on the lamented death of King William IV., the Patron of the Order. The addresses of the Grand Master upon that afflicting occasion are upon record, as evidences of his feelings as a brother, a subject, and a Mason. We will not profane the sacredness of Masonry by further allusion, unless to offer a fervent hope on the part of the Craft, that our Royal Protector may, on the expiration of the period of probation, prevail upon Her Most Gracious Majesty, our youthful and lovely Queen, to place the Order under her patronage—as the daughter of a Mason, as the successor to a line of Masonic sovereigns. She will then learn the true secrets of the Mason's heart—Loyalty to her throne, fidelity to her sex.

The 27th of January again approaches—the throng of Brethren—their voices in tune with the festive chorus—the approving smiles from graceful beauty—will all inspirit the Chairman of the day, whose office being the most enviable, will also be the happiest in Masonry—when giving the health of the Duke of Sussex on that his natal day, and "God bless him."

STATE OF AFFAIRS.

All is prosperous—perhaps at no time was the *stability* of Masonic affairs, whether legislative or financial, so satis-

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factorily demonstrated. The reason of this may be demanded, and the reply will follow; because the Grand Lodge have thought deeply upon matters of importance, and in expressing their thoughts, have elicited support from the great constituency of the Craft. At the last Quarterly Communication the following Resolution was carried unanimously.

"That it be an instruction to the Board of General Purposes, in framing the new lease, to retain such part of the premises as may be required or convenient for the better arrangement of the Grand Secretary's Office, and otherwise for the purposes of the Craft; and that the Board do consider on such reduction (if any) in the amount of the rent, as may appear just under the circumstances."

A letter from the Grand Master had been previously read, which was in perfect conformity with the tenor of this Resolution.

It has been too long a subject of surprise and vexation, that the present inconvenient offices have been suffered to remain; and now, that the opportunity of having a frontage with easy access to the "Secretary's department" is available, the Board will commit a fatal error if they do not amply provide the means. They will probably bear in mind, that to the Masons from the Provinces, from Scotland, Ireland, and the Colonies, as well as from all parts of the world, this publicity is actually a matter of necessity; and that the expense will be as nothing when compared with the advantages to be gained—Committee—Rooms for Boards, for the Secretaries, but above all, an outer office for the clerks, with perfect convenience for such as may seek for information will be indispensable; the present Superintendant of Works is from his talent and experience, too well known to be swayed by undue preference to mere suggestions or opinion; let him only know the wants, give him the power, and we will answer for his success.

A notice of motion was given in Committee upon the subject of Masonic declarations. It has been postponed by

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the Brother who intended to bring it forward, in deference to an intimation from a high quarter, that the subject has, for some time, occupied the attention of the Grand Master; it is one of deep importance to Masonry, and doubtless will be arranged in the quarter alluded to, so as not in any way to interfere with the ancient land-marks.

Not only is there a continued increase of Members into the Fraternity of the highest character and respectability; but what is even more gratifying is, the increase among clergymen, who, impressed with a favourable preconception of the principles of our Order, have entered the Society, and that too, it should not go unnoticed, on the introduction of Reverend Brethren. We cannot let this opportunity pass without drawing the attention of our readers as forcibly as possible to the many excellent observations made by our Reverend Brethren throughout this Volume, and more especially to Dr. Oliver and many of his faithful Brethren in the provinces, whose sentiments we have the happiness to put upon record. Nor are our thanks faintly due to many others of that respected and gifted class, who have addressed private Lodges in similar terms of peace and good-will. Often have we hung upon their words with anxious interest at hearing them declare that Masonry affords the only field that is free from the intractable tumults that too often disturb the mind and the heart—that it is the best illustration of the social compact, and that it embraces within itself the highest possible power of enabling the creature to approach his CREATOR.

In the English provinces there is a gradually increasing desire for the appointment of Provincial Authorities; and it could be wished that they should promptly take place; but we take the liberty to suggest, that such a report of the existing state of provinces thus circumstanced, should be made as would lead to an investigation of their position; it should also be clearly pointed out what probable prospect there is

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that if a Provincial Grand Master were appointed, the numbers and respectability of the Brethren would increase; and it should be observed, by the way, that in giving these data, regard should cautiously be had, as much as possible, to the avoidance of party feeling. In all the recent appointments Masonry has so materially improved, that no doubt can be felt of the propriety of leaving no province unrepresented. For example, look at Herts, Surrey, Essex, Northumberland, and contrast them with those provinces where there is either no Provincial Authority, or where, what is worse, the authority is even shadowless.

Among the more interesting topics will be found the Masonic Provident Institution, at Southampton.

Our readers will observe, that in Scotland there has been a busy activity in Masonic matters. In Edinburgh a School for Female Children has commenced, with every prospect of success. We hail this regeneration of a philanthropic spirit, as indicative of happier omens, and although it be, to borrow the phrase, "beginning at the wrong end," inasmuch, as in our opinion, Age has the first claim—still it is a noble act of charity, and will ensure the hearty co-operation of the Brethren of Scotia.

At Aberdeen the Masons under the Richmond banner, have aided in a great public work, the new Marischal College; and in Glasgow, under their municipal Brother, the Lord Provost, they have laid the foundation-stone of a monument to the virtues and talents of Walter Scott!

In Ireland, the same undeviating principle continues its happy effect. The accounts from all quarters breathe peace and good will among the Fraternity; their numbers increase, and with numbers also is gained the advantage of moral union—and from the Colonies we have the satisfaction to state, that nothing is wanting, but that their position shall be thoroughly understood, and that they may generally be permitted to enjoy the advantage of a provin-

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cial direction—this latter opinion more especially applies to the Presidencies of India, where the happiest results would speedily be perceptible.

Surely these evidences of a proper spirit will not fall tamely on the ear, they must be heard far and wide; and plentiful will be the harvest which the good sower will hereafter reap.

THE ASYLUM OR COLLEGE for the worthies of the Craft! Aye, that Asylum which, for two years, has absorbed the attention of thinking Masons, is now recommended by the Grand Lodge to the favourable consideration of the Craft. A volume written upon the subject would fail to convey the importance and value of this first instalment of justice due to those who have passed their zenith of health and strength, not forgetful of the wants of others. This resolution will add another link to the chain which attaches itself to the order in which we move, and will make us prize our connexion with it. It would be living to some purpose to perceive the determination to cultivate the benevolent affections, and to subdue, by personal examination into cause and effect, even the honourable pride and retiring selfishness of want and misery.

How many hearts are now elate, not with a tumultuous pride in having carried a point, but with the more ennobling sensation of gratitude to that assembly which, under Providence, has thus been the means of working out a great moral principle. We are ourselves among those whose feelings have been awakened in the good cause—we have felt it a duty to pursue the straightforward course, and never to relax in our efforts—above all, holding up the venerated standard of the Aged Mason as the rallying point of every thing noble and good. Are we not repaid—all—all is joy.

The breathless silence which pervaded the Grand Lodge during the proceedings points the moral. The mover, im-

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pressed with the solemnity of the occasion, could not, had he wished, have indulged in figurative speech, or ornate language. The meeting was upon a question of Masonic faith, and there was to be an offering at the altar to HIM whose *page of life* was opened with solemn prayer. After an invocation to charity, an admonitory letter from the Grand Master was read, intimating the necessary caution not to be led away by mere feelings, and especially to deal a protective influence over the existing charities. The letter being perfectly unexpected, the mover was somewhat disconcerted for the moment;—but it was only for a moment; he availed himself of the moral which the letter imparted, and he very fairly wound its spirit into his address, which he cannot complain of not having been received with the most intense interest. The final result of the proceedings is less to be attributed to the opening address than to the peaceful spirit of inquiry which, having been generally made, left, perhaps, but little to be effected. Col. Tynte and Brother Bell most ably, and without reservation, supported the question, and Brother Lythgoe, whose address was, in point of fact, the advocacy of the other Charities, and in particular of the Boys' Institution, felt the moral power of the principle involved, and could not conscientiously oppose it.

But it was reserved for Brother Henderson to shed over the discussion the soft and suasive advantages of his conciliatory manner; and, however differing on some points, to wave any objection to the resolution. But he went still further, and proposed a slight modification in the words, which, without interfering with its strength, improved its power. In this he showed considerable tact, for he thereby materially aided to effect that perfect unanimity which has thus heralded to the Masonic world one of the noblest acts of the Grand Lodge of England. Few Brethren share so largely in the confidence of the Craft, and none better de-

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serve it than the present Grand Registrar, who is worthy the "mantle" he wears.

"Gentle Reader," we implore you to join hand and heart in raising the key-stone of the "Edifice," which will thus cement the truly beautiful arch of Masonic Benevolence. Individual subscriptions, however small, become large in the aggregate, and beneficial by example. We also call upon each Provincial Grand Lodge, not only to subscribe as a body, but to exert their influence with their several Lodges; and let all those who have been elevated to the Masonic Chair, bear in mind, that the most correct discipline in Lodge, and the most accomplished courtesy at the head of a table, will derive additional lustre, if the banner of Charity shall be permitted to wave over the Chair.

To the Grand Lodge of Scotland, we have no words adequate to convey our deep sense of the kindness that dictated the compliment we have received. It is a mark of confidence, we will not say undeserved, for our ambition has been to deserve well of all Masons; and, therefore, to have been thought worthy of such a proof of their Masonic support, makes the heart glad. We can only offer our thanks, and they are most respectfully offered.

Reader, we part for a time: it is a season of joy for many, and, let us hope, a season of peace to all. Four years of labour have passed in your service as Journalists—eight, in our Masonic probation. "Reward sweetens toil." The toil has been most cheerfully shared by fellow-labourers in the vineyard, and the reward of approval having been generally accorded, on the part of all concerned, we most gratefully thank you. May we be permitted to record, and you to peruse, the Freemasons' Quarterly Review for 1838! Farewell for a time. The Christmas berries are pouting-red, and the misletoe-bough is invitingly near.

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ON FREEMASONRY.

THE SPURIOUS FREEMASONRY OF ANCIENT TIMES.

BY THE REV. G. OLIVER, D.D.

No. 2.

(Continued from p. 18, vol. 4, March 1837.)

In estimating the character of the first inhabitants of the world subsequently to the deluge, it is erroneous to suppose that they were a race of savages, unacquainted with the arts and sciences, and destitute of the advantages which result from the social institutions of civilized life; although this is a favourite theory with some modern philosophers. We have a series of evidence to show that the most refined knowledge had been introduced by the Noachidæ, the posterity of the diluvian Freemasons, and prevailed amongst mankind at a very early period. The construction of the Mysteries displays an extraordinary degree of genius and intelligence; embodying, as will be clearly shown in this paper, a knowledge of astronomy of no very common character. It is true, some contend that the first Egyptian hierophants were ignorant of this science, and that consequently it could not be coeval with the Mysteries in that country. These hold that it was introduced into Egypt by the Israelites under Jacob and Joseph; while others ascribe the communication of it to Abraham, during his brief sojourn amongst the Egyptians. But neither of these conjectures is probable; for the earliest colonies of Egypt have left behind them, in the construction of the Pyramids, a practical proof of their astronomical attainments, for these vast edifices not only face the four cardinal points of the compass; but, as we are assured by a writer in the Classical Journal, "whoever built the Great Pyramid, *knew how to take a meridian*; which is more than the moderns knew two hundred and fifty years since. According to the report of some writers, the northern side of the Great Pyramid is illuminated by the rays of the sun at mid-day, from the vernal equinox to the autumnal; but casts a shadow from the autumnal equinox to the vernal. Thus at mid-day at each equinox, the sun will be seen precisely at the apex of the Pyramid, by those who place themselves at the centre of the north base."

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Again, the colossal tower of Babel, whose basement was half a mile in diameter, and height six hundred feet*—the Pyramids, Catacombs, Obelisks, Statues, Sphinges, &c. of Egypt and other countries, distinctly proclaim the successful cultivation of geometry and architecture; while the order, state, and ceremony observed in the court of Pharaoh when Joseph was a captive, indicate that considerable progress had been made in the refinements which accompany civilization; and is further evidenced by the fact that mankind, at the same period were not ignorant of the art of writing; for Shuckford affirms that "letters were used in Assyria long before Abraham was born; and in Egypt much longer before Moses." Pliny says that the Pelasgi, the founder of whom was a man in Japhet's line in the eldest times, first brought letters into Latium; and that they were in Italy before the Lydian colony, under Tyrrhenus, came thither and expelled them. And the Lydian colony was but four generations after the time of Menes. The most ancient Greek letters were called Pelasgic; and the Pelasgi were termed *divine;* because, says Eustatius, they amongst all the Greeks were the only preservers of letters after the flood. But Sanchoniatho expressly asserts that Thoth, the grandson of Ham, taught the Egyptians letters, and imitated the art of picture writing practised by Ouranus or Noah, and delineated the sacred characters that formed the elements of this kind of writing.

The Book of Job, according to Bishop Tomline, was either written by Job himself, or compiled from materials left by him. Now if it be true that Job was the same with Jobab, King of Edom, as is the opinion of Alstedius, he was the son of Zera of Bozra, the grandson of Esau; and of course lived some ages before the time of Moses. In this book we find the most indisputable evidences of the high

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* A most ridiculous typographical mistake crept into my "Antiquities of Masonry," page 135, that gave rise to many severe remarks, which have only recently been communicated to me; and I embrace this opportunity of correcting it. It is there gravely asserted that the Tower of Babel "was composed of enormous bricks dried in the sun, each being 197 feet in length, 15 feet broad, and 77 feet in thickness;" —larger than the tower of a church. My MS. was $19\frac{1}{2}$ and $7\frac{1}{2}$; and in both cases the *half* ($\frac{1}{2}$) was mistaken for the figure *seven*; and the error escaped attention and was passed in the Proof Sheets. The corrected passage will give the true dimensions of these bricks, viz. $19\frac{1}{2}$ feet long, 15 feet broad, and $7\frac{1}{2}$ thick.

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degree of refinement which the children of Esau had attained. Philosophy was embodied in the theory and practice of the seven liberal sciences; *grammar*, *rhetoric*, *logic*, *arithmetic*, *geometry* with architecture, civil, military, and naval; *music*, and *astronomy*. The people were busied in the arts of agriculture, mineralogy, and navigation. The vine and the olive were cultivated for the solace and gratification of the highest grades of society—rings and jewels of gold were manufactured and enriched with precious stones; the onyx, the chaste sapphire, the transparent crystal, the topaz, ruby, coral, and pearl, are all mentioned as being in requisition for female adornment, and even polished mirrors were constructed for the convenience of decorating their persons with the accessories of dress. These public and domestic conveniences belong only to a social state, far advanced towards moral and intellectual enlightenment. The science which will be embodied in the following illustrated analysis of THE LEGEND OF INITIATION into the Mysteries, will not therefore excite any surprise as being a step beyond the genius of mankind at that distant epoch.

Before I can satisfactorily enter on a series of evidence to show that the Great truths mentioned in my last Paper were actually conveyed amidst the mass of absurdity and superstition in which they were imbedded, it will be necessary to dispose, in a summary way, of the details of that remarkable legend which constituted a portion of the ceremonial of initiation in every part of the world; and was repeated to the candidate as matter of real history, that claimed his entire credence. And it will be found, even on the testimony of heathen authors, who were interested in upholding the imposture, that the facts were founded on astronomical principles, and contributed their aid to cement the union of the Sabian and Arkite superstitions. The legend was this.

Osiris, King of Egypt, to confer benefits on the nations around him, left the government of his kingdom to the care of his wife Isis, and travelled for three years to communicate to them the arts of civilization. On his return, he fell a sacrifice to the intrigues of his brother Typhon, who had formed a conspiracy in his absence to destroy him and usurp his throne. He was invited to a grand entertainment in the month of November when the Sun was in Scorpio, at which all the conspirators were present. Typhon produced a valuable chest, richly inlaid with gold, and

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promised to give it to any person present, whose body it should most conveniently hold. Osiris was tempted to try the experiment; but was no sooner laid in the chest, than it was nailed down and thrown into the river. This was the *aphanism* of the Mysteries; and it must be observed that the candidate was put through a corresponding series of ceremonies to produce a strong and lasting impression upon his mind. The first persons who discovered the above transaction were Pan and the Satyrs, who communicated the intelligence to the people; and they were overwhelmed with horror and amazement.*

The body of Osiris, thus committed to the mercy of winds and waves, was cast up at Byblus in Phœnicia, and left at the foot of a tamarind tree. Isis, in the extremity of sorrow and despair at the loss of her husband, set out in company with Thoth, and traversed the earth in search of the body, making the air re-echo with her lamentations. After many extraordinary adventures, they at length gained possession of her husband's corse, with which she returned to Egypt in triumph, intending to give it a splendid interment. By the treachery of Typhon she was again deprived of the body, which was severed into *fourteen* parts, and secreted in as many different places. Isis, with unparalleled zeal and perseverance, undertook a second journey to search for the scattered fragments; and after considerable fatigue, and repeated disappointments, she succeeded in finding every part, and buried them in the several places where they were discovered; erecting an altar over every grave, to mark the situation where her beloved husband's remains were deposited. It was then proclaimed that Osiris was risen from the dead; and the most extravagant demonstrations of joy were used to express the sincere delight of the Mystæ on this interesting occasion. This was the *euresis.*

It will be observed that the main facts in this fable were in all countries the same, although the names of the individuals in whose honour the rites were celebrated, varied with the varying language of the people.

Ogygia me Bacchum vocat;
Osirin Egyptus putat;
Mysi Phanacem nominant;
Dionuson Indi existimant;
Romana sacra Liberum;
Arabica gens Adoneum.

* This is said to be the origin of the word *panic* to express exceeding great amazement and fear. Plut. Is. et Osir. p. 19.

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The Legend was originally invented to uphold the credit of a system intended to resemble the science of Lux; and like the golden calves of Jeroboam, to fascinate the people that they might be effectually attached to its rites and ceremonies, and implicitly governed by its supreme influence. Thus were men's ideas of a protecting divinity confounded, until at length they worshipped an unknown god; and a divine instructor became necessary to re-conduct them into the paths of truth and righteousness, from which they had so widely strayed. This instructor was undoubtedly typified in the above Legend; for as in the Mysteries, Osiris, or the same person under some other name, was bewailed, and praises sung when he was risen from the dead; so, according to the authority of Julius Firmicus, some of the fathers of the church believed that the above fable was a corruption of an ancient tradition respecting the Messiah.

The legend now under our consideration has been explained by a reference to the union of the Sabian and Arkite superstitions; to the former of which I shall confine myself in the present article. It is quite clear that the study of astronomy formed the sublime employment of Enoch, and our antediluvian Brethren who practised the science of Lux; and this delightful pursuit thus incorporated into Freemasonry, has accompanied all its fluctuations,—was symbolized at the building of King Solomon's Temple by the two spherical bodies placed on those remarkable pillars that graced and adorned the entrance of the porch; and still maintains a place in all our scientific discussions. The spurious Masonry of idolaters imitated our system in many of its most distinguishing characteristics; and particularly in the cultivation of human science. And I have ever entertained the firm belief, that as the mythology of heathen nations was an awkward transcript of the true worship, so their mysterious celebrations were an absurd copy of that primitive system of Light which we now denominate Freemasonry. And hence it is that in all their rites we may perceive faint traces of a purer institution, but wretchedly perverted to serve the purposes of a polluted faith.

The references embodied in the above Legend, imply a very extensive knowledge of the science of astronomy; and it has accordingly been thus explained by Mr. Maurice. The ceremony of enclosing Osiris in his coffin or chest, in memory of his having been thus concealed by Typhon, their known symbol of the ocean, took place precisely upon

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the 17th day of the second month after the autumnal equinox; that is in fact, upon the very day in which the true Osiris, or Noah, entered the ark; which in Scripture is said to have taken place in the 600th year of Noah's life, on the second month, and on the 17th day of that month. Some understand by his being inclosed in the coffin, nothing further than an eclipse of the Sun. He was said to have reigned twenty-eight years, alluding to the different degrees of light which appear in the moon, and to the number of days in which she performs her course round the earth. Plutarch observes on the above; how greatly the Egyptian priests in their astronomical phraseology resemble the Indian Brahmins, for a year, in their mythological phrase, is here put for a day; and to live twenty-eight days is synonymous with reigning twenty-eight years. Again, *the Scorpion* was at first the emblem of Typhon; for the Scorpion, a dreary autumnal sign, led on the cold, unfruitful months, when the powers of vegetation seem to be suspended, *and nature to lie in a state of temporary death;* afterwards, when the fatal influences shed by the Polar Dragon in some particular aspects of that constellation upon men, animals, and vegetables, were imagined to be discovered, the name of the destroyer Typhon was conferred upon it; and almost every nation of Asia, in conformity with the widely diffused principles of the prevailing physical theology, had its benevolent and malignant star; its Osiris and Typhon; its Mithra and Ahriman. Even Lucifer himself is spoken of in Scripture as the *Star of the Morning*, but fallen from his glory.

Plutarch informs us that by the dismembering of Osiris into *fourteen* parts, was typified the several phases of the moon during her increase and decrease. Diodorus Siculus further affirms that while the days of lamentation for the *aphanism* at his tomb continued, it was customary for the priests to pour libations of milk from three hundred and sixty vessels, in evident allusion to the number of days in the primitive year, before the intercalation took place. And it is recorded by the same author, that within the pyramid of Ismandes was a circle of gold three hundred and sixty-five cubits in thickness, on which the days of the improved year were inscribed on equal compartments, with a description of the rising and setting of the stars, by the learned astrologers of Egypt.

The mythological Temple of Tentyris, in like manner, was furnished with three hundred and sixty-five windows,

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which were so placed as to receive the rays of the rising sun every day in the year in his progress through the Signs of the Zodiac; and hence the temple was furnished with an astronomical apartment, on the ceiling of which was engraven in relief, a celestial planisphere, accompanied by a series of hieroglyphics which bear a similar reference; and are thus particularized by Denon. "The zodiac is surrounded with two large figures which represent the year. They have a winged sign before their mouths, to symbolize eternity, or the passage of the sun to the solstices. A disk, which represents the sun, is at the juncture of the thighs of the figures, and from it issues a pencil of rays, which fall on the head of Isis, who is either the moon or the earth. The sun, placed in the sign of Cancer, may serve as the date of the erection of this temple. These great platbands are sculptured and painted; the figures are in their natural colours, on a blue ground sprinkled with yellow stars." The legend of initiation, as taught in ancient India, states, that *the Linga*, instead of the body of Maha Deva was severed into thirty-one portions;* which an Indian pundit informed Captain Wilford, referred to an attempt to reconcile the course of the moon to that of the sun, by dividing the synodical revolution into thirty-one parts; which may also represent three hundred and ten years.

Pausanias takes notice of a most curious and remarkable piece of antiquity, which throws some light on this subject. It stood near mount Taygetus, and was called *the monument of Osiris.* He tells us, that "at particular intervals from this monument were erected *seven pillars;* placed *according to some ancient rule and method;* which pillars were supposed to represent the seven planets. If then these exterior stones related to the seven erratic bodies in our sphere, the central monument of Osiris must necessarily have been designed for the sun. And however rude the whole may possibly have appeared, it is the most ancient representation upon record, and consequently the most curious, of the planetary system."† The astronomical principles of the rites of Osiris were here practically illustrated; and as this temple, with its attendant

* Something similar to this was also introduced into the initiations in Egypt and other countries, as may be seen in the new edition of "Signs and Symbols," p. 188.

† Bryant. Anal. vol. 2. p. 294. 8vo.edition.

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columns, was a work of great antiquity, it serves to confirm the fact, that in the construction of their ceremonies, the science of astronomy was not overlooked by the first idolaters.

During the celebrations connected with the legend under our consideration, a remarkable emblem of Osiris or the sun was produced; viz. the Phœnix, which was described to the people as a bird that lived five hundred years, at the expiration of which time it was consumed by an internal fire, and a young bird produced from the ashes; but to the initiated it was explained as referring to the great solar cycle of fourteen hundred and sixty-one years. It was represented with painted wings, the colour of which varied when it was intended to signify the sun in his upper or lower course in the zodiac. In the former case the feathers were of a brilliant hue; and in the latter of a dark blue colour.

The account which Osiris gives of himself in Macrobius is remarkable. "The heavenly world is my head; my belly is the sea; my feet the earth; in Heaven are my ears, and for my Allseeing Eye, it is the glorious lamp of the sun."

The above interpretation is fully corroborated by the general system of religion which was inculcated in the Mysteries. In the received mythology, Jupiter was said to conquer, bind, and emasculate his father Saturn; which in the initiations, was explained to mean that his light is eclipsed and his influence checked by him. Again, Venus was reported to have been criminally connected with Mars and Mercury, and to have borne them children; which referred merely to some happy conjunction with those planets. Venus was called by the Chaldeans, Astarte; and depicted in their solemn Mysteries, as heralded or attended *by a star*, (αεροπετης αστηρ.) She was the same as the Sidonian Ashtaroth; and it is very probable that the *queen of heaven* worshipped by the apostate Israelites, according to the prophet Jeremiah, was the same goddess. "In sideral mythology, Hercules, that is, the solar genius at a certain period rising in the constellation Hercules," according to Maurice, "is recorded to have slain the Lernœan hydra, i. e., the hydra of the sphere, by cutting off successively its golden heads, (the numerous stars glittering like gold in that asterism, and therefore poetically called its golden heads;) whose light was gradually extinguished, or become occult, as the superior

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lustre of the sun beamed forth in the opposite portion of the heavens." And this is not a solitary opinion, for old Godwyn, who wrote two centuries ago, gives an astronomical version of the ceremony of initiation, or the *aphanism* and *euresis*, as used in the Mysteries of all ancient nations. "The month which we call June," says he, "was called by the Hebrews Tamuz, and the entrance of the sun into the sign Cancer was, in the Jews' astronomy, called *tecupha Tamuz*, the revolution of Tamuz. Concerning Adonis, whom sometimes ancient authors call Osiris, there are two things remarkable; αφανισμος, the death or loss of Adonis; and ευρεσις, the finding of him again. As there was great lamentations at his loss,* especially amongst the women, so there was great joy at his finding. By the death or loss of Adonis we are to understand the departure of the sun; by his finding again, we are to understand his return. Now he seems to depart twice in a year; first, when he is in the tropic of Cancer, in the farthest degree northward; secondly, when he is in the tropic of Capricorn, in the farthest degree southward. Answerable under these two departures, which may be termed αφανισμοι, *disparitions*, or losses of the sun, there are two returns immediately succeeding, which may be termed ἔυρεσις, the finding, or new appearance of the sun. Hence we may note that, though the Egyptians celebrated their *Adonia* in the month of November, when the sun began to be farthest southward; and the house of Judah, theirs in the month of June, when the sun was farthest northward; yet both were for the same reasons, and in substance they agreed. And of this the prophet Ezekiel (viii. 14.) is thought to have spoken; *there sat women weeping for Tamuz.*"

In like manner, when the sun, advancing towards the vernal equinox, entered the sign *Pisces*, or in the language of the Mysteries, when Osiris or Adonis *was about to be raised from his tomb*, Typhon was represented as being so overcome

* This odious ceremony was learned by the Israelites in Egypt; and the practice was confirmed by observing the Canaanites use a similar rite. They fell into the snare, and before the Babylonish captivity it was found impossible to erase the impurity from their minds by the severest judgments. It was continued during the captivity, but ultimately suppressed by the repeated admonitions of the prophets at the building of the Second Temple.—Nehem. viii. 9, 11.—1 Esdras, ix. 50, 52, 53.

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with rage, bellowing furiously, and emitting flames of fire from his eyes and mouth, as to frighten the celestials out of their senses; and to escape the effects of his resentment they found it necessary to transform themselves into various shapes; and amongst the rest, Venus and Cupid became *fishes;* and were hence placed in the zodiac by their worshippers.

From the above reasoning it appears clear that while, in one sense, the *aphanism* and *euresis* of Osiris referred to the departure and reappearance of the sun; in another, they typified the inclosure of Noah in the ark, and his subsequent liberation; thus uniting, in these extraordinary celebrations, the Arkite and the Sabian idolatry; or *death in Adam and life in Christ.* The fiction that Adonis spent one half of the year in the embraces of Venus, and the other in those of Proserpine, was explained in the Mysteries to allude to the sun's continuing six months in the northern signs of the zodiac, and six months in the southern.

I must not omit to notice, at the conclusion of this article, that the legend of initiation was subsequently interwoven into Christianity by a sect of heretics which flourished soon after the time of the apostles, called the Basilideans. The founder of this sect, in imitation of Pythagoras, enjoined on the candidates for admission into his school, a five years' silence; and adopting some of the astronomical absurdities which he had learned in Egypt, engrafted them into his religious system; which caused his followers to be anathematized by the church. Assuming Osiris to be the sun, Isis the moon, and Typhon, Scorpio; he taught his disciples to frame crystals bearing these emblems, which were used as amulets or talismans to protect them from danger. Mr. Hutchinson, in an early edition of his "Spirit of Masonry," has given an engraving of one of these gems, in which the above symbols bear a conspicuous figure; and they are accompanied by a brilliant star, and the serpent. The moon is depicted in its increase as a crescent, because Isis is represented with horns like a new moon. These were a transcript of the talismans of Persia and Arabia; which were delivered to every candidate at his initiation into the Mysteries. By the former they were termed *Azimet;* by the latter, *Alakakir;* and subsequently, *Abrac*, *Abracas*, or *Abracadabra.*

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THE ARCHITECTURE OF THE HEAVENS.

(SECOND PAPER.)

BY BROTHER E. R. MORAN, J. W., CONCORD LODGE, No. 49.

WE paused in our former paper, in a spirit of admiration, at the permission granted us to catch a glimpse of the magnificence of the "Architecture of the Heavens." It may be useful here, to prevent turning back to that paper, to state in a few words, what it described as unfolded by the power of the great Herschelian telescope, viz.—that our whole solar system is but as a single grain beneath the feet of one who could walk with our feelings over a mighty belt of sand, fringing the sea-coast, and that around and beyond all we have ever observed are existing myriads of similar systems with central bodies of light like our sun, attended by planets like our own, glorious and inconceivable, and all no doubt—for what has HE made in vain?—filled with animation and grateful being; linked in infinite and imperceptible gradations to one another; while the Central Intelligence, from which all have sprung, we and they in common, has bound the whole together by the pervading principle of being His creatures.

We proceed in the path of inquiry indicated by Professor Nichol.—Are the stars which compose the clusters now discovered, like our sun each too surrounded by planetary systems, subservient to their central power? Several stars—for instance, Algor, the second star in the Lyre, and a star in the Swan are known to have periodical increase and diminution of lustre, and their periods have been calculated with accurate precision. This phenomenon can be accounted for only in one of two ways—either attendant planets in their progress round these bodies, by interposition between them and our earth, intercept their light; or these orbs themselves, revolving on their own axis, at times turn their disks to us, darkened by spots, such as are seen on the surface of our own sun. In either case, that (to us) great orb is proved to be but a type of infinite form, and these myriad clusters which have been called star dust, are each suns, with all that goes to make up what is habitually called our universe.

"No wonder that our small world—a mere nook in space—an infinitesimal item of that mighty whole—should be incomplete and fragmentary; silent concerning the interior of many phenomena which are developed in it, and containing few illustrations of much which we desire to know in regard of the fundamental conditions of Being. The great Book of the universe—that which explains the labyrinth and leaves no enigma, deduces its easy expositions from the premise of the perfect universe: the few stray leaves of this book which have reached terrestrial shores, must seem sibylline, often incoherent—speaking of laws which enter among visible arrangements only by their lateral actions, and whose roots are down, far from present sight, deep in the bosom of that all-encompassing wisdom which comprehends the entire system of things."—(p. 70.)

The next link in our chain of knowledge verified by Herschel, relates to the double stars. That system of relationship, or to speak familiarly, running in couples of these central orbs, which had been long re

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marked by astronomers, he determined, from a multitude of carefully computed observations, to be the result of some general law of nature, not the accident of blind chance, or even appearance to human power of sight, mechanically aided. "Casual situations," says Herschel, "will not account for these multiplied phenomena; and, consequently, their existence must be owing to some general law of nature." This law he found out to be the mutual gravitation of bodies towards each other; and he adds, that these stars are, for the greater part, in actual proximity, and that they are endowed with orbitual motion, revolving one around the other. Catalogues of these stars have been since made, amounting to several thousands, but as yet they offer only the basis whereon, ultimately, will be erected some elements leading to a determination of the vastitude of the perceptible portion of the universe.

Reader, again we entreat of you, to pause and dwell upon the discoveries thus unfolded—remembering that man has lived during nearly six thousand years, and that with all the knowledge and science which have been his throughout that seemingly vast period, it is only the other day, that he has ventured into the regions beyond what he had imagined infinite—think then what sum of knowledge may be reserved for future discovery—for some yet to come Herschel, to whom these glorious and engrossing discoveries of the works of THE GREAT ARCHITECT, will seem, but as to us appears the knowledge of the Chaldeans, who thought the only use of these mysterious systems was to aid helpless, day-existing, vain man, in learning the events of his fleeting hours. Reader, if these leaves be in your hands at the hour when night unveils glimpses of the majesty of universe, quit your chamber, and looking up to those dim and distant specks, acknowledge your own nothingness, and that HE alone, whose will brought them into existence at the foundations of time is worthy of adoration. Hear how our author writes, and learn the truth of the words that the fool (alone) is wise in his own conceit, when he sayeth there is no God. "In the silence of warm midnight," observes Professor Nichol, "that noble curtain stretched out above me, and the idea present and impressive of its orbs obediently pursuing their stupendous paths, I confess there is a solemnity which sometimes falls upon the spirit, not unlike the feeling of the patriarch, when he heard that low rushing wind, believing it to be the audible footsteps of his Creator!"

The periods in which these binary stars revolve around each other have been calculated, by their angles of position; the star ξ Ursa Major, was the first which fell under the observation of the elder Herschel in 1781, and the successive angles it has since formed with its relative star have been so far ascertained by Struve, South, and the younger Herschel, as to leave no doubt that the period of its orbitual revolution is somewhat upwards of 58 years. It has also been ascertained of Castor, that its period of revolution is more than 250 years; while that of γ Leonis is estimated at 1200.

We have then this fact established, that suns revolve around suns; each of them, no doubt, the centre of such a universe as ours has been imagined. This gives us another step in approach to a knowledge of Infinite Power. Sir William Herschel predicted, and with truth, as the inquiries of later observers have proved, that the curves in which these systems revolve round each other were elliptical, precisely as our planets proceed around our sun—this mode of revolution is the result of gravitation, and thus we have established a general law for all of the

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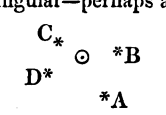
universe as yet known, a law which if ever discovered to be broken will only lose its universality because of some preponderating power of still more profound magnitude. "Judged in this true light the vastness of creation is comprised within a mighty plan; and we, standing on this little world, can gaze around on its majesty and note its stupendous changes in peace, knowing that there is no hazard or caprice in mutability, but only the stern and steadfast power of law through which events roll onward to their destiny."—(p. 93.)

Another discovery relative to these double stars is of so highly poetical a nature, that although not leading to any practical advance in our knowledge of their objects or design, we cannot refrain from alluding to it—it is that their light is characterized by a great variety of colour, and that instances abound in which a red and green star are associated together, and others where they are yellow and blue.

Behold an untravelled region of the romantic here unfold itself! "It may easier be suggested in words," says Sir John Herschel, "than conceived in imagination what variety of illumination two stars—a red and a green, or a yellow and a blue, must afford a planet circulating around either; and what cheering contrasts and grateful vicissitudes, a red and a green day for instance alternating with a white one and with darkness, might arise from the absence or presence of one or other, or both from the horizon!"

But these combinations of stars are not confined we discover to double revolutions round one another; triple stars and stars of still more complex relationship have been discovered, and their relative revolutions noted and tested as the basis of continuous observation to lead ultimately to more accurate knowledge. ζ in Cancer is a triple star in which three suns seem to revolve round a common centre, and in ψ Cassiopeæ "one sun probably revolves around a second, while the two in union—a sun and an associated sun—circulate around the third. The quadruple star ϵ, Lyræ, is in all likelihood a quadruple system whose motions are exceedingly complex and singular—perhaps as follows:



the star A revolving around B, the star C around D; the system of A and B revolving around a point ⊙ between B and C, and the system of C and D being carried around the same point in another orbit."

And systems still more complicated are known to exist—how little then do we know as yet of THE ARCHITECTURE OF THE HEAVENS; how small the amount of our knowledge when after so many centuries we have only reached the threshold of that mighty Temple, unbuilt of hands, which nevertheless has hung up above and beneath, and all around our solar system, so long utterly beyond our reach, so unapproachable even to our most daring flights of imagination.

If too, as we must believe, these complicated systems of suns have each their attendant life-spread planets subservient to their motions—but the subject stretches beyond our feeble power of imagination, let us bow down in the dust and adore in trembling silence, the truest offering such insignificant atoms as man can make to HIM, to whom all this is but the smallest part of HIS creation.

We have thus traced a portion of the discoveries made by the

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Herschels and the powerful instrument in their hands. But when, as no doubt will be the case, its power shall have been still more increased, who can dream of the discoveries which may be made in the infinite regions of space beyond the reach of the uttermost limits as yet fathomed. Happy they who live to behold this consummation—happy they who learn from it that one great lesson—our infinite nothing, and the existence of the great "I AM."

[The writer may probably resume this subject—if so, another paper will conclude the series, which he will then have presented as a humble offering from a Lodge little known perhaps in the Craft—but which may one day, he hopes at no remote period, do something to prove that Masonry is a progressive Science, and that while confining its symbols to ancient land-marks, it can nevertheless advance with the intelligence progressing around it, and present even to the uninitiated something worthy of its claims to the possession of true knowledge.]

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. XIII.—THE HAPPINESS OF RETIREMENT.

"Miseras lenit quies."—SENECA.
The troubl'd soul by rest is calm'd.—AUTHOR.

WHEN adversity overtakes us, a refuge from its louring storm is to be found in retirement "away from the busy haunts of men." Shakspeare assures us that,

> "There is a tide
> In the affairs of men, which taken at the flood
> Leads on to fortune, but, if omitted,
> All the voyage of their life is bound in shallows."

Now the only mitigation for such a calamity is to be removed into a harbour where the hardships of the voyage may be forgotten. If oppressed by heat we fly to the cool shade for relief. Thus,

"Fessum quies plurimum juvat."

History, among many prominent examples of the happiness of retirement, and the blessings of rest and ease to the unhappy, presents us with that of Cincinnatus, the Roman Republican, who, having been elected by his compatriots to occupy the highest office of the government,

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was taken from the plough-tail while tilling the soil of his own territory. But, the stated period for the exercise of his official duties having expired, he again resumed his previous humble occupations in the retirement of a private station, confessing himself happier in it than when surrounded with all the circumstances and pomp of regal power. Man, after buffeting with the frowns of fortune and the storms of life, like a ship tossed at sea by adverse gales and waves running mountains high, reaches at last the long desired haven, finding rest only in the grave. That is the bourne of peace for the miserable. The unhappy, the unfortunate, the afflicted, all enjoy, when consigned to that narrow chamber, the tranquillity and rest which was denied them on earth through the contumely, malevolence, or knavery of their fellow-men.

No. XIV.—ON THE INFLUENCE OF FEAR.

"Quicquid timebam facere fecisse arguor."—SENECA.
"Conscience doth make cowards of us all."—SHAKSPEARE.

WHENEVER honour will not deter mankind from acting wrongfully, fear, nine times out of ten, will.

Men, in all ranks are open to temptation, and, the power which resists it in the mind of one individual is often wholly different from what actuates another. This theory is practically illustrated by the morals of the mass of a people, who, when generally uneducated, or in a barbarous state, would frequently overstep the bounds of rectitude if not intuitively checked by the ultimate fear of the gibbet.

Superstition likewise has a certain effect upon minds not expanded by knowledge of the genuine principles which constitute the order and happiness of society.

But, next to true piety, which is the essential operative motive of sound religion, honour possesses the greatest influence over enlightened, and therefore, civilised understandings.

Minds so cultivated shrink with horror from the contamination of vice, or the commission of guilt, recoiling, like the sensitive plant, from the indelicate touch of the profane vulgar. The influence of fear upon the conscience is curiously and vividly pourtrayed in the following anecdote among our naval annals:—

"A mutiny on board H. M. S. ——— was providentially discovered by the officer on watch overhearing a sailor in his hammock mutter some incoherent sentences of a sanguinary conspiracy while dreaming in his sleep. On the succeeding morning the officer privately asked the man the meaning of the words he had heard. Startled at the question, and his *fear* making him imagine that he had revealed more than the officer related, and the noose with the yard-arm floating in his terror-struck senses, the sailor instantly confided the whole plot to his superior, only a portion of which his alarmed conscience had discovered in the fitful twitches of a dream."

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A GLANCE AT ADOPTIVE MASONRY.

"Il y a eu du génie dans cette création qui rapproche les deux Maçonneries sans les confondre."—Dissertation sur les grades. Paris, 5830.

THE short sketch of the "Loges D'Adoption" which appeared last year in this Review * was intended to throw some light on the history of those singular institutions, and also to prove the utter absurdity of some extraordinary assertions made by French authors as to their antiquity.† Could the writer have foreseen that such a mere outline of a Masonic rite so little known in England would have excited the interest he is assured it has, he might have rendered it far more worthy of attention; he trusts, however, that the following attempt to give a complete view of the subject by describing the ceremonial of each degree conferred in the Adoptive Lodges will prove at least as acceptable, and be as well received as the historical Sketch. It must not be imagined that any secrets of that Order will be divulged; the author feels as much bound to preserve them inviolate as he does to shield from the profane the knowledge of the secrets of genuine Masonry. The flattery of partial friends respecting the Sketch already published must be the author's apology for offering this "Glance" to the readers of the Freemasons' Quarterly Review.

This rite, as already stated originated with Freemasons who, anxious to admit ladies to a knowledge of Masonry as far as they could, endeavoured to make the initiation in many respects resemble the Ancient Order. Accordingly the degrees were named after the like degrees in Craft Masonry, and the ceremonies of initiation into each were made to partake of the beauties of the genuine ritual, without, however, divulging any of the secrets which all Freemasons are bound to keep. There are, therefore, in Adoptive Lodges,‡ five degrees, corresponding in name and rank with the first five in the rite practised in France at the time this institution was established. 1. Apprentie. 2. Compagnone. 3. Maitresse. 4. Parfaite. 5. Elue Souveraine et Illustre Ecossaise. The Lodges of Adoption are not held regularly, but are called as occasion requires by the W.M. of some Craft Lodge, under the authority of the G.O. of France. The officers of the Craft Lodge are assisted in the performance of their duties by the Sisters, one of whom sits by every officer, and participates in his dignity. The chief lady who assists the W.M. is called Grande Maitresse; by the Wardens are placed the Sœurs inspectrice et Dépositaire, and by each of the other officers a Sister who takes the name of his office. The Lodge-room is elegantly decorated with emblems peculiar to each degree. Around are symbolically represented the various Masonic qualities and virtues, and in the east are two splendid thrones for the W.M. and G.M. All the Sisters are in white, wear aprons, and also blue scarfs,

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* See Freemasons' Quarterly Review, Vol. iii. p. 45.

† One French author most cooly begs the question, and begins his Essay on the Antiquity of Adoptive Masonry thus; "Quoiqu' il y ait près de *quatre mille ans !* que la Maçonnerie d'Adoption existe sous differens noms, elle est cependant presque nouvelle pour les Français." Recueil de pieces sur la M. Adop., Paris, 5801.

‡ In some Lodges there are but three, in others four, and in a few five degrees conferred. The best authorities give five as the number, and indeed the jewel of the Order and divers ceremonies seem to prove that there are five; nevertheless the author is inclined to think that originally there were only four.

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to which are fastened the jewels of their rank. Each of the officers is distinguished by her jewel, which is a golden trowel. Every Brother who attends one of these Lodges must be at least a Fellow Craft, and if not himself possessed of the rank of an Elu, cannot be permitted to be present at a Lodge when opened in that degree. The Brothers, in addition to the insignia of their rank, wear the jewel of Adoptive Masonry, a gold ladder, with five steps or rounds. There cannot be a more captivating scene than a Lodge of Adoption when fully attended. But not far from this delightful assemblage of science and beauty is a small chamber, gloomy and dark, where no cheering rays ever penetrate, where no pleasing emblems are seen. Here all is sombre, all is grave and mysterious; a solitary light dimly shows the fearful symbols which are in this abode of melancholy. The use of this gloomy apartment will be mentioned hereafter.

Before a lady can be admitted to the first degree the Sisters and Brothers in Lodge must be satisfied that she offers herself as a candidate from proper motives, and that she is willing to cheerfully comply with the laws and customs of the Order. When satisfied that her intentions are good, and that she is a fit and proper person, the W.M. orders the officer, whose duty it is, to introduce the candidate after due preparation. The admission to the first degree, like that to the first of Craft Masonry, is solemn and impressive. The Lodge-room is emblematically decorated, and represents the world, typifying, in this instance without much truth, that the Order is universal, and spread over the whole earth. Previous to her admission to the Lodge, the candidate* is informed of the nature of the Order, and of the duties she will, as a Mason, be required to perform; and after a discourse on topics which cannot be divulged, she is left in the solitary and dreary chamber already described, to meditate and reflect on the exhortation she has received, and also on such other subjects as the peculiar emblems of that room may suggest. This, it may be as well to observe here, is common to every initiation, as before each the candidate is addressed on proper subjects, and allowed to think of them amidst symbols calculated to produce such a train of ideas as may be desirable at the time. After a sufficient time has elapsed, the postulant is introduced into the body of the Lodge, with the proper ceremonies, which cannot, consistently with that silence which every member of the Order is obliged to observe, be particularly described. After the candidate's surprise at the ceremonies has in some measure subsided, she receives from the Master many admonitions, and having been congratulated by all the members on the courage and perseverance she has displayed, is instructed in the secrets of the grade, and invested with its insignia. She is then ordered to take her seat, while the orator† of the Lodge pronounces a discourse on the duties and obligations of Apprentices, and at its conclusion a collection is made for the poor, and the Lodge is closed.

The foundation of the second degree is the fall of man, and the share which the first fair lady in the world had in that event. The timid candidate after many trials is at length admonished by the W.M. to act most carefully, and above all to resist temptation. She is told

* The French have five words to express this one, and one of them is used hereafter in this essay to avoid the perpetual repetition of the same expression.

† For a short account of this office, see Freemasons' Review, vol. iii. page 441 note.

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that from those who seek for this grade much is required, and that it will depend entirely on herself whether she obtain it or not. The ceremony proceeds, and the tempting moment is at hand; the wily tempter, ever near, seizes the favourable opportunity, and prompts her to yield; admonitions, promises, and consequences alike are forgotten; she falls, and is instantly informed that for ever she is precluded from obtaining Masonic rank. Repentance follows the sin, and the forgiving Brothers and Sisters, remembering their own many errors, relent, and, after a severe reprimand, admit their contrite sister to a participation in their mysterious grade. If this degree be well conferred it is calculated to leave a lasting impression on the neophyte's mind. As soon as the ceremonies are over the Compagnone is informed of the secrets of the degree.

The* third degree is conferred with much form. Before the candidate is admitted to the Lodge she is strictly examined by the proper officer in the previous grades, and also as to the progress which she has made in Masonry. After passing this examination, she is conducted to the chamber of reflexion, where, after a serious discourse on the importance of the step she is about to take, and the necessity there is for preparing her heart by meditation for the solemn ordeal through which she is so soon to pass, she is, as before, left in solitude. The W.M. at the proper time orders her to be admitted into the Lodge. A series of ceremonies now takes place, which impress on the mind the necessity of industry, and the great moral duty of mutual assistance. She is exhorted to place little trust in her own unaided endeavours, and constantly to recollect that we are all frail and dependent beings. But, alas, these lessons and admonitions have not made a lasting impression, and the postulant cannot avoid trusting to herself alone. For a time all seems to prosper; but while most confident in her own abilities, she is suddenly and unexpectedly placed in a situation which proves how helpless they are who rely on themselves alone, and who disdain to seek assistance from "on High," or to accept of it from their fellow creatures on earth. She sees to what a giddy height her vain ambition has led her, and gladly she takes the friendly hand which is proffered to place her once more in an humble but safe position. When the initiation is complete, and the candidate is made sensible of her wilful and ambitious attempt, and of the consequences which might have resulted from it, had not a true Brother or Sister been at hand, she is exhorted to perform those duties her new rank requires, and is adorned with the distinguishing badge of the third grade.

As by the first degree courage and perseverance in all that is good are most powerfully enforced, so by the second and third ambition and temerity are reprobated. The Sister who has attained the third round of the Adoptive Ladder, may be said to have received at each step beautiful lessons of practical morality and virtue. At this point, then, it would appear that all was complete, but nevertheless the founders of this system deemed it necessary to add† one more degree, which was intended, as its name implies, to perfect the whole Order. The fourth degree is founded on an event which is commemorated in one of the

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* As Lodges of Adoption are but rarely held, it is very usual, though exceedingly irregular, to confer the first three grades the same evening; of course in such a case any examination would be preposterous.

† The original founders instituted four grades only; in the records of Adoptive Masonry no mention is made of a fifth, until some time after the system had been formed.

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degrees of Craft Masonry; it is a most striking instance of unity and Brotherly love. The whole ceremonial is intended to represent, in most vivid colours, the great importance of recollecting that we are merely passing through this world to show ourselves worthy of a better; that it is like the desert, through which a weary traveller toils his way, guided and supported by the hope of reaching a safe harbour in the evening. The chief object of this degree is to enforce a rigid observance of all those duties which we are bound to perform as wanderers in search of and looking forward to a future and a better condition, after we shall have passed from this life of bondage to the freedom of the land of promise. The virtues of self-denial and fidelity are also greatly commended, and indeed on these two are founded the peculiar* tests of this degree. As soon as the candidate has proved that she is sufficiently versed in all the previous degrees, she is for the last time conducted to the room of reflection. There the proper officer who is appointed to guide her through the narrow path which leads to the perfection of Masonry, seriously and earnestly recommends her to continue in the practice of those virtues to which her attention has so often been called, and after specifying fidelity, secrecy, and modesty, as the qualities peculiarly belonging to the fourth degree, he leaves her once more to meditate in silence and solitude. After she has been thus prepared by grave exhortations and serious reflection for the mysteries in which she seeks to participate, the officer returns, and informs her that it is necessary that previous to her being admitted she give proof of her fidelity, and of her fitness to be trusted. The postulant is now put to a very severe trial, one, perhaps, of the most severe which could have been devised, and which can only be distantly alluded to and faintly described. Alone, unseen by mortal eye, much is confided to her care; to all external appearance nothing prevents her from obtaining at once, without difficulty or probable detection, that which at the moment she most anxiously desires; but it is a solemn trust reposed in her, and all her anxious desires must remain unsatisfied. On her conduct at this trying hour entirely depends her success in Masonry, for were she now to break her trust, the veil of security she imagined she felt around her would fall, and she would for ever be excluded from the high grade to which she aspired. In this case no repentance or sorrow could have availed. Once before she had fallen, and been forgiven, but then she was merely a neophyte, now, as Mistress, she could plead no excuse. She had been already much honoured and confided in, and it would be unpardonable to violate the sacred trust now reposed in her. The painful trial at last is at an end, and the officer once more enters to ascertain how she has passed through the ordeal. After praising her for her fidelity, he hastens to communicate her courage and honour to the Master and G. Mistress. The joyful tidings of the Sister's trustiness are received with acclamations by all the Brethren and Sisters, and the Sister is ordered to be admitted to the Lodge as a petitioner for the fourth degree. The W.M. receives her with kindness, and greatly praises her for the victory she has gained over herself, and informs her that she is now allowed to pass through the remaining tests which are necessary to qualify her for admission to the perfection of the Adoptive

* There is no English word strictly expressing that which is here meant. The French is Epreuve.

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system. The condition of mortals on earth is shown to be a state of slavery and bondage, from which nothing but a steady perseverance in virtue can set them free, and the means of continuing a life of good works are clearly and forcibly pointed out. The candidate is at length fitted by having successfully gone through the ordeal for receiving her liberty, and she is taught the true use of it by being required to exercise it first in freeing a miserable captive. Beautiful lessons are now given. She is addressed on subjects of the deepest interest and importance by the several officers, and the whole system of Masonry is explained; she is entrusted with all the secrets of this degree, invested with its splendid ornaments, and invited to take her seat a Parfaite Maitresse.

The fifth degree must be altogether omitted, both because it is not often conferred, and because it is in some respects similar to the others; it is very beautiful, and might easily be rendered more profitable than it is. Any further description must be reserved for a future occasion.

Thus, then, has the ceremonial of Adoptive Masonry been described as far as the laws of that Order would permit, and from this description the reader may form a fair and probably will form a favourable opinion of the institution. Far be it from the author to detract from its merits. It stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not be trusted. There is not in the whole of Adoptive Masonry a single step with which the most ascetic moralist could find fault; on the contrary all is pure, all is beautiful; it is the brightest jewel with which the sombre records of spurious Masonry are spangled; but it is not Freemasonry; it wants the authority of that ancient Order. Its origin can be traced, its authors named; but who shall say, in such a year Freemasonry was invented? Pure and ancient Masonry stands alone the handmaid of religion, a mystic bond of fraternal union among all the children of men in every land and of every sect, not confining its blessings to one country or one opinion, but receiving into its holy fane all who love and practice virtue. Freemasonry is like the Pyramids of Egypt, whose origin, even in remote antiquity, was unknown, solid in their structure, grand, unadorned, but sublimely simple. Adoptive Masonry is like the modern temples of Italy, enriched with architectural embellishments and ornaments, which captivate the eye, but call up no solemn ideas, and whose founders lived comparatively but a few years ago.

Even admitting that both these Orders partake of the same nature, there is a greater difference between them than exists between the lightning in the clouds and the spark drawn from an electrical machine. There can be no earthly objection to ladies seeking for admission to these Lodges, but it is much to be feared that it would only make them more anxious to be allowed to participate in the nobler mysteries of the ancient Order. The only question which remains is, how far *we* should be justified in opposing their admission into England. Perhaps it would merely tend to raise Masonry in the eyes of the fair sex; perhaps it might make them over anxious to penetrate its secrets. The author has once before ventured to express an opinion against the introduction of Adoptive Lodges, and the most mature reflection has not induced him to alter that opinion. If, however, the ladies of England were anxious, very anxious, to wear aprons, and be called Sisters, were anxious to spend some hours in the "sombre demeure" of reflection, why

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in that case who could refuse them?* With all his respect and affection for the ancient Order, the author is bound to own that should the ladies of Britain ever become suppliants for admission into this elegant grafting on Freemasonry, he for one could not reject them, but would claim the honour of being the first in England to receive a Sister into the Masonic Temple. And further, should the Masonic body still spurn from them the fair petitioners, and refuse to institute the Lodges into which they so earnestly desire to be initiated, the author, in conclusion, asks whether the craft would not for ever forfeit the right to sing,

"No mortal can more
The ladies adore
Than a Free and an Accepted Mason."

LATOMUS.

MASONRY RESTORED TO ITS GENUINE PRINCIPLES.

BY BROTHER DES-ETANGS,

PRESIDENT OF THE COUNCIL OF TRINOSOPHES, PARIS, ETC.

(Translated by Latomus.)

(Continued from page 336.)

Instructions for the performance of initiations into the grades of E.A.P., F.C., M.M., Ros. Cruc., and G.E.C.K.S., according to the system of Freemasonry Restored to its Genuine Principles.

CHAPTER I.

Definition of Masonry.

IN order to understand perfectly what duties Freemasonry requires of us, a definition of it must first be given. It must be explained what Freemasonry is, for it is barely possible to recognise it in its present state, so much is it disfigured by the abuses, neglect, and ignorance that have prevailed in its practice for a long time.

What, then, is Freemasonry?

We answer,—it is much, it is of the utmost importance, or it is nothing.

It is nothing to the sensualist or the vicious.

It is of much, nay, almost of the highest importance to the virtuous and rational man.

It is no more to ambitious, miserly, egotistical, or lying men, than are colours to the blind, music to the deaf, or poetry and the fine arts to brutes.

To the feeling, sincere, and generous man, who knows the woes of human nature and would relieve them, it is of much consequence.

It is neither a plot, a faction, nor a party. It is neither subservient to the ends of ambition, craft, nor cruelty.

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* And sooner or later this question will be mooted, and for this very good reason. Last year and the year before several English, Irish, and Scotch ladies were initiated in Paris. Now, mark! reader, if they allow us a moment's peace at their return until such Lodges are formed here, and, moreover, unless the Grand Lodge sanctions them to a certain extent they will be held without. Be assured, Brothers, you will soon have Masonic Sisters here. Dux femina facti!

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In all it is the order of truth, the enemy of all vices, the friend to all virtues.

It is the voice of the Omnipotent, saying, "Do not unto others as thou wouldest not they should do unto thee, but as thou wouldest they should do unto thee so do thou unto them."

It is a calm in a storm, a lighthouse in shipwreck, a consolation in misery, an antidote to tyranny, fanaticism, and falsehood.

It is, in a word, the true bond of union among people, and the preserver of the moral world which the wicked seek to destroy.

Thus, then, is Masonry of high, even of the highest consequence to those who understand it; nothing to those whose souls are callous, rather it is the mirror in which they dare not face their images.

What was Masonry in the times of Tiberius, Caligula, and Nero? What it now is for those who resemble them.

The W. Masters of Lodges who will acquiesce in these definitions may be sure of honour and success in their duties. They will find an eternal source of inspirations in them, which will make them be beloved by their audience.

CHAPTER II.

Freemasonry. Religious Sects.

It has been said that Freemasonry is a religion.

And so it is, if this name can be applied to an institution which leaves no doubt after it, which opens not a door to argument on any principle or precept which it teaches. It is the clearest and simplest of all religions,* and that form which is most consistent with the good sense which Heaven has bestowed upon us; for this reason, therefore, it should not be confounded with others.

Let the reader judge for himself. *Religions seize a man at his birth,*† and leave him not till his death.

A formal ceremony makes a child be of this or that religion.‡ Circumcision, for instance, makes him a Jew; baptism a Christian, and this before he is capable of understanding the principles of either.

The baptism of Masonry is science and virtue.§ The initiated hears and comprehends all that is said. It is the torch of reason‖ which is placed in his hands.

By *science* he is taught¶ *all* that God was willing that man should

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* I hope Mr. D. E. does not mean by this to imitate some of his French anti-Christian brethren, who would do anything to make Masonry the substitute for, instead of the handmaid to, revealed religion.—L.

† The very words of that notorious enemy to Christianity and revelation, Thomas Paine, of whom, I trust, the author is not a follower.—L

‡ If by this is meant that to be a real Jew or Christian nothing more is needful than circumcision or baptism, and no subsequent ratification on the part of the individual at maturity, I must entirely dissent from Mr. D. E.—L.

§ The whole object seems to be here to place Masonry in opposition to religion. I am of the same opinion as most *English* Masons, and among them one most eminent Mason, (Dr. Oliver) whose many works are all pointed to this—that the proudest boast of Masonry is being part and parcel of and subservient to revealed religion, and of promulgating, if not ostensibly, at least powerfully, the various types and doctrines of Christianity.—L.

‖ It was this "*torch of reason*" which lighted up the fires of the first French revolution.—L.

¶ Either the author is anxious to introduce Christianity, totidem verbis, into Masonry, which I take it would not be easy, seeing that in France the degree of Ros Cr. which here is held to be a Christian degree, is given to Jews, or he expressly states and means, that Christianity and religion are of no use whatever, as *science* is to teach ALL that God, &c.—L.

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know, in order to distinguish good from evil, truth from falsehood, freedom from slavery, courage from cowardice, honesty from deceit, and generosity from cruel egotism.

By virtue he is taught to overcome those obstacles which are raised by ignorance and bad faith.

It is the baptism of honours and of wisdom; it is the initiation into dignity and to human greatness.

Certainly no religion, no priest could perform one* which could admit man nearer to God.

People are so strangely formed, that almost every man accuses his neighbour of holding a false creed.

None, save through ignorance or folly could make this reproach to a Mason, since by† the very fact it is the touchstone of all truth, and one cannot understand it without being convinced of this.

All religions, true or false, have been protected by sovereigns and supported by state treasures.

Masonry has no support but itself and the God who created light.

Religions lead their heads to power, wealth, and grandeur, and therefore it is that they exalt them.

Masonry gives neither greatness nor wealth, and therefore is despised.

It is the only priesthood which is not costly to the people; it is the only army where war is paid for by the soldiers; thus, then, may it well be called *the army of the good to war against the wicked, and of the brave and the faithful against the cowardly and the perfidious.* Such soldiers seek no reward from others; they find theirs in the happiness of having done well, which alone is happiness.

CHAPTER III.

The W. Masters and the other Officers of Lodges are the Priests of Masonry.

The more the holiness of Masonry is exalted, the more exalted should be the intelligence and wisdom of those who are its chiefs. These chiefs are the W. Masters of Lodges, and the true Principals of Chapters, and the presidents of councils. These are the priests designed to teach Masonry.

Initiations, then, are their most important duty. They are ceremonies which they cannot render too august and impressive.

Therefore an apprenticeship is necessary, in order that these duties be well performed. The world cannot be astonished at this, since it also must form and instruct its priests.

The ancient and celebrated schools of the old Egyptian priests are well known, and the trials which were required.

The mysteries of nature and the more profound mysteries of the art of governing man were to be studied.

These priests had to learn the art of wrapping all concerning them in enigmas and in fables, that the people, bred in ignorance and falsehood,

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* A direct and unvarnished denial of the efficacy of baptism, and consequently of the whole fabric of revelation from beginning to end.—L.

† What is meant by this passage in the original, which is here literally translated, I am at a loss to know.—L.

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should constantly seek for falsehood and ignorance as the means and hopes of life. Therein consisted the fortune of their masters and the masterpiece of their rulers' politics.

They are the models that almost all their successors in legislation have imitated.

And here we must observe, that it is indispensably necessary never to separate science from virtue.

Science alone, as in the instance of the Egyptian priests, when severed from virtue, made them able deceivers.

Virtue alone, without science, would make dupes and clumsy instructors.

The two must be for ever joined in order to make real men.

The W. M. of Lodges taking the precisely opposite character to that of the Egyptian priests, will have nearly all their duties traced out.

Far from being obliged to teach falsehoods, they will be obliged, on the contrary, to seek every means of telling the truth. Their only art will be to speak truth without giving offence. It is a difficulty they should know how to conquer.

As the world has been long in existence, it everywhere bears traces of good and of evil, of virtues and of vices.

History will prove to W. M. a greater resource than they will need; and as man, whatever he be, cannot entirely subdue his conscience, the audience, whosoever they be, will receive the truth as they receive the light of day, and will be obliged to exclaim, *This is* TRUTH.

Thus the apprenticeship to Masonry will be neither so long nor so laborious as that of the Egyptian priests; for there is nothing so long, nothing so difficult to retain as the reasonings of falsehood. It is the bane of all sacerdotal schools*. The teachers themselves admit it.

It will suffice if the W. M. be an honest man, and known to be such, that he have received or given to himself a rational education, which will make him love his fellow men as brethren. He should have a good address, a pleasing voice, talent and prudence; with these, let him but study his ritual as the priest studies his books, and it will be sufficient.

CHAPTER IV.

Conditions precedent to Initiation.

Let us now say that there are certain conditions which are to be complied with by the profane who seek for initiation. Those conditions we are about to specify.

To become a Mason, a man must be free, and of moral habits; in other words, a man must be well born and well brought up. Masonry has been too much in the hands of the vulgar, and the vulgar have destroyed it. The low-born of this age do not as those of former times, seek for lying fables, but they do worse; they have acquired a boldness in all things, a spirit of turbulence and a folly which spoils every thing, and makes the approach of good impossible. This is not the fault of the vulgar; they have seen ill instituted by the contradictory events which have occurred by the still more contradictory institutions

* This remark tallies with and illustrates the author's observations in page 448.—L.

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which have been the result of these events, and which have deprived the vulgar of the power of duly employing their ideas.

Since Masonry is a priesthood, it is important that the Mason should possess the requisite knowledge to perform its duties, since it is impossible for a man to give to others what he does not himself possess.

We have said already that a candidate must be well born and well bred; by well born, we mean that he have received from Nature or from his parents upright and generous feelings, that he have received the love of study and of virtue. By well brought up, we mean that he have cultivated these sentiments, and have the wish to carry them into practice.

These, then, are the conditions precedent to initiation.

The sponsors will know this before hand; and as a general is aware that none but strong and healthy recruits will suit the army, so will they bring such men only to Masonry.

Their sponsors will conduct them at least a week previous to their initiation to the W. M.

The W. M. will hold converse with them. He must ascertain their object in seeking for admission; he must explain that Masonry has no such advantages to offer as profane institutions have; that it frequently exposes to the derision of fools and wicked men, often to their persecution, in lands where superstition or fanaticism prevail.

He must inform them that brotherly love, courage, and constancy are needed by all who would be worthy of Masonry.

That its secret, yes its grand secret is the art of governing men by truth and honesty, but that truth and honesty cost much to those who practice them.

The W. M. will soon judge by the candidates' answers what they are, and what are their opinions.

CHAPTER V.

A Register necessary.

Should the W. M. deem the candidate a proper person to be initiated he ought to make him write his name and surname, profession, and the day and place of his birth, in a register kept for this purpose, and which should be in the custody of the W. M. for the time being. In this register also should be inserted the names of the candidates' sponsors. This register is not to prevent the same entries from being made in the minutes of the Lodge.

CHAPTER VI.

Solitude, Reflection, Charity, Bath, Dress.

After the registration as above, the W. M. should order the candidate to pass some hours in solitude, in a wood or a cemetery, in order to reflect there on the topics which have formed the subjects of the conference with the W. M.

He should be instructed by the W. M. to meditate on the human passions; on hatred, jealousy, avarice, ambition, and all the other causes of the disorders of society; moreover, he should reflect on the different

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laws and religions by which people are governed, and by which such troubles and deplorable wars are so often brought about.

The Master must exhort the candidate, should he discover the causes of these evils, to seek for their remedy. He should order him to examine himself; that is, to recall his past life, his former thoughts and deeds, and endeavour to be able to render a due account of them to himself.

He should further inform all candidates that they are liable to be examined on all these topics, and that as few persons ever have given thought, they might be taken by surprise, if not forewarned.

The W. M. then must order the candidate, if for the first degree, to support one poor person for a day; if for the second, two; and if for the third, three. The candidate must converse with these poor, and endeavour to ascertain the cause of their poverty.

All candidates must be ordered to take a bath the day before their initiation, if their health permits, to wear none but white linen the day of their initiation, of which no portion has been worn before, and in other respects to be clothed as on a holyday. It will be perceived that all this is necessary, without alleging any reasons.

ON THE MYSTIC NUMBERS, 9 AND 15.

(*From* p. 350.)

TO THE EDITOR.

DEAR SIR AND BROTHER.—Having studied the Hebrew language for many years past, I read with much pleasure the article "On the Mystic Numbers, 9 and 15," by Brother G. Aarons, in the September Number of your excellent Periodical, and I have no doubt but Brother Aarons will be glad that an error in his *examples*, which has evidently slipped his observation, should not be permitted to pass uncorrected. The error I allude to is contained in the following paragraph, "Again in the 90th Psalm, 'To teach us to number our days, that we may apply our hearts unto wisdom, or knowledge;' the word יומם day, is 96=15." It is to this example I object, and for this reason, the word is not in the verse of the Psalm alluded to, nor is it at all in the Psalm; the word it is taken for is, ימינו=116=8, (our days.)

Again, in the column of the words with their numerical power we find Day, יומם. This I contend is not a correct translation of the word, it is a particle having an adverbial sense, viz., Daily, in the day-time, &c.

It is entirely from the pleasure I experienced in perusing the contribution of Brother Aarons that I address these observations on the subject to you, being anxious that the correctness of the series of illustrations should not be marred by the introduction of one, whose composition is evidently faulty.

I remain, dear Sir and Brother,
Your's Fraternally,
J. S. KEDDELL, *Surgeon*, &c.
S.W. Lodge, 184.

Sheerness, Nov. 5. 1837.

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We subjoin Brother Aaron's reply.

TO THE EDITOR OF THE FREEMASONS' REVIEW.

DEAR SIR AND BROTHER.—In reply to the respected Brother of the Fraternity who has kindly pointed out to you the errors he supposes I had made in my article on the Mystic Numbers 9 and 15, viz., in the words "יומם" and "ימינו," I beg leave to submit the following observations, in which I trust I shall succeed in proving to the learned Brother, that the words quoted exactly answer the purpose for which they are intended, and in order to illustrate the subject in the best manner, I herewith annex the opinions of the most approved Commentators on Holy Writ.

In the first instance, I must remark that the Hebrew word יומם, signifies that space of time during which the sun sheds its rays on the earth, and is generally coupled throughout Scripture with the word לילה, as will be seen in the few examples annexed.

The word יום often denotes a natural or civil day, which is that space of time, wherein the earth performs one revolution on its axis, viz., twenty-four hours, so that its several parts shall successively enjoy the light of the great luminary the sun, for example,

"ויהי ערב ויהי בקר יום אחד"—Gen. i.

It is true that the word יומם is frequently used in the sacred writings in an adverbial sense, daily, or by day, the word "by" being introduced in the English to make it euphonically.

But whenever the Bible wishes to convey what is understood by the English word "daily," a double expression is used, viz., יום יום. And indeed it is one of the characteristics of the language to use a twofold expression in an emphatic style.

The following few examples, perhaps, will suffice.

Psalms xiii. 3. "How long shall I take counsel in my soul, having sorrow in my heart?" "יומם" rendered in the English Bible, "daily."

The learned Mendelszohn explains it in the following manner, "at all times, and all seasons" continually.

The learned Kircher illustrates this verse thus. "How long shall I continue to take counsel in my soul, without hopes of relief, even יומם the day which, devoted to the busy occupations of life, tends to divert the mind from the grief it labours under, does not extend that benefit to me, my troubles being so numerous."

Isaiah xxxiv. 10. It shall not be quenched night יומם ולא nor day, the ו being used as the conjunction disjunctive, *nor*.

Jeremiah xiv. 17. "Let mine eyes run down with tears," night יומם ולילה and *day*; here the ו is used as the conjunction conjunctive, *and*.

Regarding the objection my learned Brother has urged, that יומם is not in the 90th Psalm, in the verse quoted, "Teach us to number our days," I marvel that the same objection has not been started with דעת, the word in the Psalm being הודע.

For the information of the reader allow me to observe, that in elucidating any subject, it is not necessary implicitly to confine ourselves to

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the very words of the text, it is quite sufficient if we strictly adhere to the root or derivation of the word quoted; more particularly with the sacred language, which is so constructed, that the pronouns are affixed to the nouns, thus "ימינו" our days, a noun in the plural number with the possessive pronoun affixed. Hence it is only the root יום or יומם that is required.

Again הודע, a verb in the imperative mood of the conjugation הפעיל to make known, or cause to know; thus the noun דעת or דעה.

Many more proofs may be adduced from the sacred volume if required; it is, however, presumed, that the examples above quoted, will sufficiently show that my composition is really not so faulty as has been imagined.

In the hope of clearly demonstrating my point, allow me to subscribe myself, yours Fraternally,

GEORGE AARONS.

38, *King Street, Covent Garden,*
Nov. 17, 1837.

TO THE EDITOR.

PROVINCIAL VISITS.—BY A GRAND STEWARD.

(Continued from p. 359.)

DEAR SIR AND BROTHER,—I continue my Masonic communications from this neighbourhood under a date which will render their appearance in the forthcoming number of the *Freemasons' Quarterly* somewhat problematical; but let me assure you that this risk has been occasioned by no diminution of zeal on my part, but has arisen solely from the close attention I have been obliged to bestow on the business objects of my journey to the enterprizing towns on the Wear and the Tyne. In no instance have I neglected to seek admission to meetings of the Craft when the opportunity has fairly occurred, in most cases being after the hours of commercial intercourse have ceased, yet until this moment I have not gained time to address you since my last letter was consigned to the post-office receiving-box.

On Thursday, the 12th instant, I visited the St. John's Lodge, No. 95, held at a tavern in Bishopwearmouth, Sunderland (another trifling correction of the calendar), and was gratified to find that, although the number of Members is small, it is their common practice to work a few Sections in the course of Lectures, when no other business intervenes, and the Masonic duties are always held paramount to social enjoyment. Indeed, with the exception mentioned in my previous letter, it appears to be the rule, as far as may be ascertained by my experience, that not more than one shilling for each person present shall be permitted to be expended in refreshment up to the final closing of the Lodge. It would be well if the excellent working material possessed by the St. John's Lodge, 95, were mixed with the property acqui-

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sitions of the Phœnix Lodge 111, or that a large infusion of young and active Masons could take place in each. As a principle both curative and stimulant, I would strongly urge on the Provincial Grand Officers of Durham the propriety of their paying frequent visits to the Lodges held in towns wherein they themselves reside. It is impossible for their noble and highly-gifted Master to trace out his own precept and example in every detail—in every little assemblage of Freemasons; and I think he has a right to expect that those he has honoured, and in all other respects most justly honoured, with the Purple Badge, should exercise that highly estimated privilege in perfecting the good work.

In that model of Masonic Lodges in the northern counties of England, in the well and numerously constituted, the intellectual and otherwise influential body who assemble under the banners of the Palatine Lodge, No. 114, I have had the extreme gratification of being twice received in the true spirit of the Order. This Lodge is held at Kay's Hotel, Bishopwearmouth, Sunderland, and has its regular meetings on the second Thursday of every month; on the 14th, therefore, I was present at a meeting convened in the usual course, and on the 21st I visited it in a case of emergency, that of initiating two Officers of the 60th regiment.

Throughout my Masonic experience I have never seen the ceremony of initiation so ably conducted as in the Palatine Lodge. At my first visit a gentleman of Sunderland was received into Freemasonry, so that together I witnessed the ceremony thrice; and I am thus fully satisfied that Masonic perfection is the common practice, and not a casual occurrence with the Master and Officers of the Palatine. Sir Hedworth Williamson is the present W. M., and with Sir Cuthbert Sharpe, and other gentlemen of wealth and standing in the neighbourhood, does much to sustain the reputation of the Order; but the practical operations of the Lodge are chiefly confided to Brother Hardy, who may be called the Gilkes of the North—the operative Father of Freemasonry in the county of Durham. To the Palatine Lodge, as a body, I am greatly indebted for the pleasure created by the exhibition of their superior ability as Freemasons; and with many of the Members I have incurred a large amount of gratitude for individual courtesies and kindnesses. Long may they continue in practices of these Masonic and social virtues, the honest pride of their native county, and an example to the whole Craft. S.

Newcastle-upon-Tyne, Sept. 23, 1837.

Dear Sir,—Contrary to the expectation I entertained when I first visited this locality, my stay has been protracted to the present date; and I have experienced, in consequence, less variety of Masonic incidents than would have been afforded by an earlier prosecution of my journey through the adjoining counties. I shall therefore be brief in the few references I have now to make, that I may have a better claim on your indulgence after I have attended the meetings of the Craft on the Yorkshire coast, on my way homeward.

Two visits to the Newcastle-upon-Tyne Lodge, No. 24, held in Newcastle, and an equal number to the Northern Counties Lodge, Newcastle, and to the Palatine Lodge, Sunderland, of which two latter I

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have already made mention, have confirmed the high opinion with which I had been previously impressed of the excellent working of Freemasonry in these populous and rapidly improving towns. In No. 24 there are several zealous young Masons, who in their present attention and attainments give promise of future excellence.

In my previous letters I took notice of the Phœnix Lodge, No. 111, in a way that I thought would not fail of exciting the attention of its Members, and with a hope that a new stimulus would be thereby given to them. Nor have I been mistaken in either respect; for I am happy to say that after the first feeling of annoyance had subsided, a determination was evinced by them to work good out of evil, and to replace that Lodge in the high position which it maintained for many years among the Masonic Fraternity of the North, with so much credit to all: and here I must repair an unintentional injustice which the Phœnix Lodge has received at my hands. The income stated to me at 40*l.*, does not, I am now assured, exceed 16*l.* per annum; and the W. M., (who was absent when I visited, which was also the case with some other practical Members), has had difficulties to contend with, in extending the numbers and improving the working of the Lodge, that should induce every well-wisher of the Craft to sympathize with him, and with others of the body, and whenever feasible to assist. These difficulties will now be surmounted, and no one will rejoice more sincerely at the gratifying result than

Yours, Mr. Editor, respectfully and fraternally,

S.

Sunderland, Nov. 11, 1837.

NOTITIÆ TEMPLARIÆ, No. 5.

PRECEPTORIES OF THE ORDER IN ENGLAND.

The first residence or preceptory of the Knights Templars in this country was at Holborn, in the suburbs of London. This establishment was probably erected soon after the visit of the founder of the Order, Hugh de Payens, in the time of Henry the First. Part of the chapel attached to it was discovered above a century ago in removing some old buildings. The masonry appeared to be of Caen stone, and the form circular, similar to the now existent Temple Church. The Southampton Buildings cover the site of the original preceptory, from which place the Templars removed to new premises in Fleet Street about 1185. None of the forensic buildings still termed the Temple are coeval with the religious and military Order. The church alone is to be identified with the Knights. It was dedicated by the Patriarch of Jerusalem, as an inscription bears. The circular part of this beautiful and interesting edifice is thought to be the oldest, and to have been built after the model of the church of the Holy Sepulchre at Jerusalem. The whole was nigh being burnt in the great fire of 1666, but the solidity of the masonry resisted the conflagration. About thirty years afterwards, however, it suffered from another fire, which destroyed much of the conventual buildings. The two sepulchral enclosures, containing the effigies of nine Knights, will attract the notice of the Masonic Templar, and may remind him of the like number of originators of the

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Order, who were perhaps placed in a similar monumental position in the church of the Temple at Jerusalem. It is doubted by some if all these figures are Templars, as sepulture in the church was to be purchased by the great or rich. Some certainly are not cross-legged; others are without mantles; all, however, have spurs, and wear head-pieces without crests. But we must leave it to others to illustrate this. Gough, in his great monumental work, gives a history of part of these remains, which he identifies with several distinguished noblemen of the thirteenth century, but admits that the five figures in the north group have never been ascertained. Camden and Weever consider several of these latter to represent the Mareschals of England, presuming them to belong to the thirteenth century.

The round or circular form seems to have been a favourite one with the Templars, as several of their churches throughout the country are of this shape, which has been accounted for by the church of the Temple at Jerusalem being of the circular kind. At the last siege of Acre it is related that the Order took refuge in the tower of the temple there, which probably was that of the church, and was furnished with battlements, to serve as well for a military as a religious purpose. This supposition is confirmed by the architecture of the round tower or church of St. Sepulchre at Cambridge, built by the Templars, and which has in some sort a castellated character. "In examining this building," says Mr. Britton, "we are struck with its ponderous and durable appearance, as if it was intended for a castellated edifice." The masonry of the ancient walls (he observes), and also of the pillars and arches, is such as to evince great skill in the fraternity who raised it, the stones being all squared and chiselled with the most mathematical accuracy to fit their respective places. No doubt a convent and other out-houses once existed in the vicinity of this ancient seat of the Templars at Cambridge.

Another erection, somewhat similar to the preceding, appears to have been that at Northampton. "The church of the Holy Sepulchre," remarks Pennant, in his Tour from Chester to London, "was supposed to have been built by the Knights Templars on the model of that at Jerusalem." It was probably founded towards the end of the twelfth or beginning of the thirteenth century, at which period the pointed arch practice began to prevail in building.

A preceptory of the Order of the Temple existed at Swingfield, near Dover, where its remains are still to be seen.

Camden mentions a place in Warwickshire, named Balshall, formerly a preceptory of the Templars, and which was bestowed upon them by Roger de Mowbray, whose munificence to the Order was such that by the unanimous consent of the Chapter they decreed that he should have the power of pardoning any Brother who had transgressed the rules of the society, provided that the latter came and acknowledged his fault or crime before their benefactor. According to the feudal system and practice, the tenants of the Templars at this place could not marry their daughters without the permission of the Order, as appears by an account taken in the thirty-first year of Henry II.

A circular temple church seems also to have existed at a place called Temple Bruer in Lincolnshire, where Camden mentions there are the ruins of a demolished church, "not unlike those of the new Temple at London." The Order had likewise lands in the district of Lindsey, in the same county.

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At York a principal preceptory was established. The island of Lundie belonged to them, and many other possessions, which it would be endless to enumerate, with all the various appurtenances of chapels, houses, farmsteads, mills, and granaries. For these a reference may be made to the works of Dugdale and Tanner.

PILGRIM.

INTERESTING MASONIC NARRATIVE.

(By a Member of the Royal College of Surgeons, Edinburgh, and a Master Mason, of Tynan Lodge, No. 601, Armagh, &c.)

In the year 1815, when I was studying medicine in the University of Edinburgh, I was invited by a gentleman of that city to spend an evening at a Masonic meeting, of which he was the Master. He added, "that he expected we would have the pleasure of Mr. O'C.'s company," an Irish gentleman, to whom he appeared to be particularly attached.

Mr. O'C——— arrived, and was received by the brethren with every manifestation of joy. The night was spent with all the happiness, festivity, and fraternal affection, which so peculiarly characterize our ancient, honourable, and loyal body. No party feelings or petty animosities were there, but mutual and reciprocal love beaming on every countenance, and ennobling every sentiment and expression.

Mr. O'C———, an amiable minded, facetious man, about forty-nine years of age, was justly beloved and admired; he paid peculiar and marked attention to me, and before we parted, requested, and received my promise, to dine the next day with him, at his lodgings, Princes Street. I went accordingly, and passed with him one of the happiest evenings of my life. He was quite an enthusiast in his love for Masonry; and in an ecstacy of delight, related to me the following history of his life.

"I was born in the south of Ireland, and was from my earliest remembrance fond of Masonry, and consequently was initiated, at the prescribed age, into the sublime mysteries of the most exalted Orders of the Craft. I then prepared to emigrate to America, and received from my Lodge the documents and certificates necessary for my departure. About this time the Irish rebellion was spreading its baneful poison over the island, and I, with thousands of my countrymen, was swept into the vortex of phrenzied enthusiasm which then prevailed, and stimulated to madness its unfortunate and deluded votaries. I was a few nights with a senseless multitude, who, like myself, knew nothing whatever of the cause, end, meaning, or nature of such meeting. Some papers were read, which I am certain the few who heard them did not understand. All was confusion, without order or regularity.

"Not many weeks elapsed, when, in the dead of night, my father's house was surrounded by a troop of dragoons. I was made a prisoner, and conducted to the gaol of ———. In eight days I was tried. It was sufficient I was a United-Man, and had attended their meetings. This was proved; and hence it was inferred I had been aiding and abetting some burnings and outrages that had been recently committed in the neighbourhood. I did not deny I was present at their meetings, but of the latter charges was innocent. I was sentenced to death, and

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ordered for execution in three days. On my return from the court-house to the prison, I begged to speak a word to the captain of the guard who conducted me; I saw something in him I liked, I told him I was a FREEMASON; I showed him my papers, and stated to him the whole truth in a few sentences.

"He was touched with my misfortunes, but remained silent. However, at our parting he cordially grasped my hand, and whispered in my ear. 'BROTHER, keep up your spirits; I have some interest and influence; I will do my best. I will visit you to-morrow.'

"Morning came, the day passed, and night coming on, but no appearance of him whom I now considered my only friend, my heart began to sink within me; however, at a late hour he arrived, having posted upwards of fifty miles from the time of our parting; but the settled calm of joy was on his countenance, as he announced to me the happy news that my sentence was commuted to seven years' transportation. He ordered me to make ready, as the guards were then preparing, and in a few hours I would be on my way to Dublin. We parted *like brothers* indeed; my heart was bursting with gratitude.

"I was a week sailing on my passage to New South Wales before I came to a serious reflection of my situation, or was awake to the sad reality of my state; the last few weeks appeared to me like a disturbed dream.

"On my arrival at Port Jackson I was allotted to a rich landed proprietor. After I had remained upwards of five years with him in his home-farm, he sent me, with eleven others, about twenty leagues into the country, with horses laden with the necessary implements, to mark out and ditch, where practicable, a large tract of land which he had purchased. We erected a hut, formed beds, and proceeded well, stretching far and wide, according to the map given us for our guide. We had crossed a river, and were cutting the boundary moorings over the most beautiful sloping hills I ever beheld, when a number of the Aboriginal inhabitants came forward, and used very threatening gestures towards us. They walked back to the river, and beckoned us to come also. They put down stakes of wood on the banks, and by their threats we understood plainly they would attack us if we attempted to cut, or dig, or even go over the river. One of the servants, a free man, and our superintendent there, rode off to his master to know what should be done, and the next day returned, with orders to proceed over the river to the very extent of the maps and plans. The next day, while we were engaged in marking forward, a whole host of them attacked us with clubs and stones, and would have murdered us, only one of our men snatched a fowling-piece, and shot the ringleader dead on the spot. We retired to our little hut, which was so far removed from the river on our own side, that we thought ourselves secure; but in the dead of night we were alarmed by the hut being on fire, and one of our men running out, was killed by a blow; a second and a third rushing from the flames, met the same fate. I stood in the door like a statue, my mind for a minute gliding over the past, present, and future; and petrified with horror, in an agony of despair, while the flames were raging on every side, and the roof falling in in masses of burning ruins, I accidentally, as if by instinct, *made the last solemn appeal, the dernier resort of a Freemason,* when a tall figure sprung forward, and clasping me in his arms, pulled me from the spot where I stood, and which was that moment falling down and would have destroyed me, exclaimed,

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in good English, " Fear nothing, Brother, you are safe," and he cried out to save all the lives they could. Five only of us were living. The next morning, after erecting a hut for the four, they took me with them.

" I rode on a quiet horse for many a long mile, through the most lovely and fertile country that the sun in his course ever shone on. I could relate to you, my dear friend, many entertaining and interesting stories of the funeral of the chief who was shot by one of our party, of their manner of living; and as I stayed a whole year with them, I was present at their marriages, and many other amusing ceremonies. In the course of our private conversations, my deliverer and Brother told me he was a native of Scotland, that he had been mate of a merchant ship which was wrecked about a year before that; he and two of the crew were cast on the shore about fifty leagues from where we were; that the others had died; and by his behaviour towards the Aborigines, and by teaching them many useful arts, he had gained their confidence, and even affection.

" However, as my time was now almost expired, my friend, my dear friend, who is still living, advised me to go and claim my freedom, and a free passage home to the Mother country, and also to have him released, if possible.

" I went to Port Jackson, and claimed my freedom; and at the same time mentioned that a native of Scotland, who had been shipwrecked, was a prisoner where I had been detained so long, and if I had a guard I would release him. This was granted; but I thought better to go alone. He and I having concerted measures, set off at night, and arrived at the city before the fleet had sailed. The governor kindly ordered him a passage; and in a few weeks we were landed safely in Liverpool.

" I came to the home of my fathers, my friend accompanying me. The scenes of my youth presented themselves to my mind; every hill and valley appeared in idea loaded with charms;—but, when I arrived, alas! how altered; my father and mother dead—my brothers and sisters either dead, or gone to other countries. Scarcely a friend there; it was an afflicting scene; it was to me a wilderness! My friend perceived my distress, and hurried me away. We then visited his country, in the town where I now have my establishment. My friend was well connected. We became acquainted with a relation of his, a merchant, who had two daughters, and in a short time they became our wives; and thanks be to the great Disposer of all things, we enjoy, I may say, every comfort and happiness which this world can give. My friend and I often, when we talk over the past together, regret that Masonry is not more general over the earth, as it would be a bond of affection and love to all mankind. It brings to my recollection a stanza from the pen, and from the heart, of that Bard who was to ' Masonry and Scotia dear,'

> ' If in the vale of *savage* life,
> The victim sad of fortune's strife,
> I through the tender gushing tear,
> Should recognize a Master dear,
> If friendless—low, we meet together,
> Then, Sir, your hand, my Friend and Brother.' "

E. L.

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TO THE EDITOR.

DEAR SIR AND BROTHER,—I laid hold of an old book the other day, of which I copy the title—"*L'ordre des Francs Macons trahi. et le secret des Mopses revelé;*" its imprint is "Amsterdam, MDCCXLV." Let me set out by stating that the writer is an ass; and when I tell you that the "Mopses" were a stupid congregation of men and women, whose ceremonies of initiation consisted in kissing certain parts of a stuffed pug-dog, and that he seems to hold them and the Freemasons as akin, need I tell *you* what an impostor the fellow must be? He affects to deal in cyphers, and gives his name under that disguise "L'Abbé Perau." A modern poet (Moore), who I hope is a Freemason, for if not he ought to be, alludes in his *Lalla Rookh* to those bees of Trebisond which from the sunniest flowers draw poison forth that makes men mad. Reversing this mode of production, from the nonsense of the "traitor," or fool—for either he must be, on his own showing, if indeed the name of impostor be not more appropriate,—I have culled from his pages the following anecdotes, showing the advantages of our system. They are the more valuable, because evidently in men's mouths near the time when the occurrences actually took place; and besides, Old Bailey practitioners well know there is no testimony so valuable as that extorted from a reluctant witness. I therefore give you his evidence which must be accredited, coming, as it does, from an opponent.

"We have," he says at page 19, "three recent examples, which give evident proof of the efficacy of the signs of Freemasonry, and of that intimate union which exists among these respectable Brethren.

ANECDOTE No. 1.—"About three years since the captain of a French ship, a Freemason, was wrecked off an island, the Viceroy of which was a Member of the same Order. The Frenchman considered himself only too happy in escaping with life, but he had lost all his property with his ship. He got himself presented to the Viceroy—felt some difficulty in explaining to him his misfortune, so as to be admitted on his own representation merely. Great, however, were his astonishment and delight when he saw the Governor give him the signs of Masonry. He of course answered promptly. They shook hands as Brethren, and at once entered into conversation with all the candour that long friendship alone can communicate. The Viceroy kept the Frenchman on the island, and during his stay endeavoured to procure him all the comfort and amusement in his power. When the Frenchman took his departure he loaded him with presents, and gave him sufficient money to enable him to reach his own country. The latter, filled with gratitude, thanked his benefactor, and availed himself of a vessel returning for France, to set sail for home. From the Frenchman himself we have the recital of this adventure; his name is Preverot, brother of M. Preverot, Doctor of Medicine of the Faculty of Paris, and he died, I think, only within the last year or so."

ANECDOTE, No. 2.—"Some months since an English gentleman, on his way to Paris, was stopped by thieves, who robbed him of sixty louis. This Englishman was a Freemason, and no sooner did he arrive in Paris, than he communicated with the Brethren, and was immediately received by them; a collection was made for him in an Assembly

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(Lodge), and the full amount of which he had been robbed was presented to him. As soon as he arrived in England he remitted the same sum to his Brethren."

ANECDOTE, No. 3.—" At the battle of Dettingen, one of the king's body guard had his horse killed under him, and found himself so entangled in the animal, that he could not disengage himself. An English dragoon approached, sabre in hand, to finish him, which he would have done, had not the guardsman, who was a Freemason, accidentally made the sign of the Order. Happily for him the English dragoon was also a member of the Order. He dismounted, helped the Frenchman to extricate himself, and although, as a Brother, he saved his life, nevertheless he made him his prisoner, *because*" (we quote the exact words of the author) " *a Freemason never loses sight of the duty he owes his own prince.*"

At page 104, the writer says, alluding to his intention of giving, some day or other, a complete history of the Order, " Then will be read its origin, progress, and vicissitudes; perhaps also what is passing under our own eyes will furnish me with its decay and ruin." It is ninety-two years since this " decay and ruin" of Freemasonry was predicted, but to-day it is more alive than perhaps in any former period, and exhibiting signs of vitality which promise duration to its system co-equal and co-ordinate with the great principles its mysteries inculcate and its signs typify.

At the close of the volume under notice, are some Masonic songs, which might afford a few hints to our intelligent and useful Brother, Dr. Oliver. These songs are fifteen in number, one being a translation of the following piece of latinity, entitled

" NORMA MORUM."

" Fide Deo, diffide tibi, fac propria, castas
Funde preces, paucis utere, magna fuge.
Multa audi, dic pauca, tace abdita, disce
Parcere minori, cedere majori, ferre parem.
Tolle moras, minare nihil, contemne superbos,
Fer mala, disce Deo vivere, disce mori."

In the following translation I have studied to be as literal as the trammels of rhyme would allow me, aware that any attempt to render the sententious brevity and terse neatness of these lines into equivalent English would, on my part at least, be hopeless.

" RULES FOR THE BRETHREN.

" Trust God, distrust yourself, do all that 's right;
Pray chastely, frugal live, avoid expense,
Hear much, speak little, bring not into light
The hidden; spare the humble, yield obedience
To all superiors, with your equals bear;
Avoid delay, ne'er threaten, but decry
The haughty; do no evil; learn by prayer
To live for God, and also learn to die."

M——N.

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THE STUDENTS.

BY BROTHER J. F. SMITH,

Author of the Jesuit, Siege of Colchester, Songs of the Ocean, &c. &c.

"How beautiful!" exclaimed Herbert Chedworth to his companion, as they stood watching the effect produced by the light from the high altar streaming through the richly stained windows of King's College Chapel. "But you are silent, Mark; what has entranced you?" "Nothing," replied his friend, starting from his reverie; "I was but contemplating the scene before me, and thinking that the vesper service would be ended ere we reach the house of Master Walters; remember, you promised to be there by eight." "True," said Herbert, smiling at his own forgetfulness; "but is it not strange that you should be the first to recollect it? Mine is a wild heart," he continued; "there is room in it for friendship, love of nature, and a still warmer passion. I have been so happy in your society, have so enjoyed the calm beauty of the evening, the lovely scene before me, that for awhile I forgot even my pretty Alice. Tell me, shall we proceed by the lodge, or wait till the service be ended? the boatman will then come to chain his boat for the night, and set us over." "E'en as you list, Herbert; and till old Charon comes I shall sit upon the bank and listen to the fading chaunt of the choir, as it comes sighing on the breeze. Will you not take a seat beside me?" "Willingly," replied his companion, throwing himself on the ground; here we can watch the procession from the chapel, and enjoy the calm beauty of the evening. Hark, to the benediction." As he spoke, the following chaunt was plainly heard above the breeze:—

"Ave verum corpus natum
De Maria Virgine.
Vere passum, immolatum,
Cruce pro homine.
Cujus latus perforatum
Unda fluxit et sanguine,
Esto nobis prægustatum
Mortis in examine."

The friends, both students of Gonville Hall, were seated on the ground opposite King's College; the place were they were sitting was at that time half overgrown with brushwood, and unconnected by those light elegant arches with which modern taste and convenience have since adorned the silver Cam. Nothing could be more dissimilar than the characters of the two students. Herbert was mild, gentle, and affectionate in his disposition, steady in his friendships, possessed with a deep sense of religion and an enthusiastic love of the arts; he sang with taste, and his chamber, crowded with pictures, busts, casts, and antiquities, resembled the studio of an Italian painter more than the cell of a Cambridge student.

Mark Wayward, on the contrary, was a being in whom the principles of good and evil were blended more than equally; his passions were his master, his reason too often their slave. When a mere boy he had travelled through Germany, and imbibed much of the scepticism

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of their schools, without the philosophy which palliates or the learning which adorns it.

With all his faults, Mark loved his companion, whose gentle manners and refined taste had won an interest in his heart. There was something gratifying to his pride in having so accomplished a friend, and while in his society he carefully concealed those frailties and follies from which the pure nature of Herbert would have recoiled. They both at the same time became acquainted with Alice Walters, the only daughter of a decayed gentleman, whose fortune had been lost in the wars of the rival houses of York and Lancaster. From the impetuous fiery Mark the timid maiden had at first started with fear. She felt confused; her cheeks burned beneath his gaze; the expression of his dark eye distressed her, *but dwelt upon her memory,* and Herbert to all appearance became her favoured friend and suitor. It was to the house of her father, where they generally passed their evenings, that they had agreed to proceed as soon as the ferryman should arrive. Each was indulging in that contemplative delicious silence which music faintly heard at the twilight hour seldom fails to produce, when their attention was attracted by the sound of an approaching step.

"You see, Herbert," exclaimed his companion, "we are not the only truants. Ha! it is that gloomy censor and sour cynic, Mowbray. I like him not—prithee let him pass on." "But why should you dislike him?" demanded his friend. "He hath a caustic wit, I confess, but he lashes vices only, not misfortune; motives, not impulse. He hath ever been kind to me. I fear that misfortune hath soured a once warm heart." "Hang him," interrupted Mark, impetuously; "he hath a dictionary of axioms at his fingers' end, and never uttereth one that he doth not point it like a sneer. He loves more to detect vices in others than to cultivate virtue in himself, and his tongue is so venemous that if he but speak your name he taints it. I'll none of him." The subject of their conversation by this time stood beside them; he was apparently about thirty years of age, thin to attenuation, but possessed of a countenance so highly intellectual, so exquisitely chiselled, yet so pale and statue-like, that it would have seemed unearthly but for the piercing black eye, which glanced with restless motion.

"As usual," he exclaimed, after a pause, during which he surveyed the friends; "still illustrating your boyish lesson, the classical fable of antiquity—still playing Damon and Pythias—still mistaking habit for feeling. How long is this childish dream to last?" "For life, I trust," answered Herbert, taking his companion's hand. "If the friendship which has been the pleasure of my childhood, the judgment of my manhood, is to fade, if I am to lose, one by one, as you have predicted, those susceptibilities which, in a flower, a tree, a picture, a kind glance from a friend, now afford delight, I would not wish to live. Life must be joyless when the heart is withered, or so bound by the prejudices and suspicions of the world that not one pure feeling can escape."

"You paint it well," said the cynic. "'Tis a gloomy picture, without relief; harsh in its outline, stern in its execution; its colours are prepared by the falsehood of the world, and laid on by the rigid pencil of experience. Contemplate it well; shrink not from its wholesome lesson. You will one day thank me for having placed it before you." "Never," interrupted Herbert, passionately. "I feel by my own heart that love and friendship, bright as e'er the poet's mind hath drawn them, pure as the Creator implanted them, still exist to bless mankind, nor

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would I exchange the heartfelt pleasure that conviction yields me for all the advantages of your philosophy." "So sincere," uttered Mowbray, half unconsciously. "Poor boy, could this heart, which beats but for life's dull purposes, emit one spark of pity, it would be for thee." He paused a moment, then fixing his eyes on Mark, who, unable to endure their scornful and searching expression, stood confused before him, continued, "Do you feel like your friend?" Mark, after a slight struggle, answered "Yes. Why should you doubt it?" Herbert grasped the speaker's hand in the generous confidence of his nature, while a melancholy smile passed over the countenance of the cynic. "Look at me," he exclaimed, "and answer me. Actest thou towards thy friend with equal sincerity?" Mark endeavoured to meet his gaze. As easily could he have endured the glance of the fabled basilisk. He blushed, and remained speechless. With a proud contemptuous laugh Mowbray turned upon his heel and left them. Then did the first doubt of Mark's sincerity enter the heart of Herbert.

Alice Walters was seated at her tambour when the two friends arrived at her father's house. With a smile she placed her hand in Herbert's, and listened to his apology for his absence; but when Mark offered his, she blushed, and cast her eyes upon the ground. Herbert observed it, but was silent. "Your lute, I perceive, Alice, is unstrung," he said, taking the instrument in his hand. "You have been careless lately. I will repair it for you. You must give me music to night. I know not how it is," he continued, "but I am out of spirits; my heart is oppressed, as it foreboded some heavy tidings; my blood runs thick and slowly in my veins, as its lighter particles were withdrawn, and the mere residue remained for life's dull purposes." "Surely," said Mark, "you have not suffered the jargon of that metaphysical quack, that sceptic of all good, to affect you; you are not Mowbray-struck?" "Mowbray-struck!" repeated Alice. "What mean you?" "Oh! 'tis a mad prophet; a fellow half misanthrope, half jester; the veritable possessor of Pandora's box, only that with him hope lies at the top—the hope that every misfortune which it contains in due time will follow." "Indeed," replied Alice, with a smile, "you almost tempt me to see this singular being. But tell me, Herbert, what hath he prophesied?" "The falsehood both of my friend and mistress," replied her lover; "but I believe him not," he continued taking her hand; "his wild speech weighs not with me. Alice, you are agitated—you turn pale. Will you suffer the prediction of a dreamer to distress you? Come, my love, sing; music will dissipate your melancholy." He placed the lute within her hands. The maiden passed her fingers rapidly through the strings, and commenced the prelude; twice she essayed, but her voice faultered, and she burst into a flood of tears. Mark rose, and left the room. "You are unwell, my love," said Herbert, folding her fondly in his arms; "infected by my dullness. In sooth I am to blame to bring my wayward fancies here. Mark, I perceive, has left, as wisely judging that repose will alone restore your spirits. I, too, will leave you. Good night. Remember me to your kind father." The lover imprinted a kiss on the fair brow of his mistress, and quitted the apartment.

On gaining the street, he looked in vain for his companion. Mark was no where to be seen. "'Tis strange," said Herbert. "He left the house but a minute before me; doubtless he hath hurried home, tired of the unaccountable spirit which, like a fiend, hath possessed me.'

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A short walk brought him to his college. He was about to summon the porter for admission, when a heavy hand upon his shoulder restrained him—it was Mowbray's. He started involuntarily at his presence. "So soon returned," said the cynic, in a low harmonious voice. "Has Alice frowned upon her lover, or has Mark again pleaded indisposition, and left you? 'Tis early for a favoured suitor and confiding friend to be returning to his solitary couch. Come, for lack of better company take mine; walk round the chapel with me, admire its fairy proportions, the light symmetry of its slender pinnacles revealed by the light of the fair moon. I love to gaze upon its breathless beauty; admiration there excites no vanity, no rivalry. Nature and art admit plurality of lovers without deceiving one; woman never."

"Why is this," demanded Herbert, "why pour into my ear this continued poison? In vain does my reason disclaim its influence, in vain does my heart assure me of the fidelity of those whom I most love. The recollection of your doubts and sneers crosses my path like a serpent—pours gall into my cup—makes me dissatisfied with mankind—doubtful even of myself. If thou canst give me proof of that which yet my tongue hath never spoken, which my heart trembles to conceive, unfold it. If not, begone, trouble me no more." "Indeed," said Mowbray, thoughtfully; "but how wouldst thou bear it? Were it not cruel to destroy the last illusion to which thy heart is bound? to show how rotten is the stay by which the best affections are supported, how hollow their foundation." "Anything,' interrupted Herbert, "rather than this suspense. I doubt them and doubt them not; thou hast shaken my confidence, prove my suspicion to be just, or confess it to be false. I—I can bear the worst with philosophy." "Philosophy!" echoed the Cynic, "what is philosophy? an intellectual absurdity with which man cheats himself into content, the speculator's toy, with which he dissipates the tediousness of life, a Pagan shoot engrafted upon a Christian trunk poisoning its fair fruit; speak not of philosophy." "How!" demanded Herbert, struck by the originality of the speaker's turn of thought, "is the love of knowledge evil?" "Evil!" reiterated Mowbray, "it is the child of sin, the price of human happiness; and, after all, what does man know? he cannot comprehend the mystery of a flower, he sees it bloom and fade—the seed is planted in the ground—the germ approaches—yet he cannot tell the power by which 'tis quickened. Man moves and breathes, yet cannot comprehend the simple principle of life. Knowledge is the shadow for which an immortal reality hath been given, a curse clothed in the garb of a benefit, a delusion even to the wisest. A syllogism hath set the learned by the ears—a musty Hebrew root divided friends—many waste the whole purposes of a life for so much Greek—the fools in their estimate of knowledge should remember, that the same learning which elevates a prelate to the mitre, would not have saved Æsop from the lash had his master's cup been overspiced. Euclid, with all his depth, might have learned from the poor spider. The astronomer hath divided time into years, months, weeks, days, hours, minutes, seconds, yet cannot tell the proportion which a century bears to eternity. Man's wisdom! speak not of it; I am tired of his follies and resolved to change the scene."

"For the camp, the court, or cloister?" demanded Herbert, his curiosity much excited by the peculiar vein of his companion. "For neither," replied the Cynic, "I have no delight in blood, the camp suits not me; no, nor the court. I love truth for her simple

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beauty, and cannot lie to flatter a favourite. The cloister," he added musingly, " it may come to that—there at least I shall be free from the vices of the world, though not from the infirmities of human nature—but stay—know you where you are? "

Herbert looked around him and found that his companion had insensibly led him to the lane which skirted the wall of Alice Walter's garden ; his heart sank within him as he recognised the spot, and he trembled to ask why he was brought there. " I see," said Mowbray mournfully, "you recognise the ground, your eye demands that which your tongue fears to ask ; cold as I am I will not trifle with you. What see you there? " he continued, pointing to an old elm whose trunk was half buried in the wall which surrounded the garden. " Nothing but an aged tree," replied Herbert, " whose foliage I have oftened admired." " Nothing else? " demanded the Cynic, " look again. Ah, I perceive you have found it," he added, as his companion became suddenly and violently agitated by some powerful emotion—" you are right—it is a ladder." Herbert involuntarily raised his hand to his side as if to grasp a weapon, his companion perceived the action. " What would you," he exclaimed, " is this your boasted philosophy? it may have been left by accident, or placed their by some robber; leave not the problem half solved, ascend, confirm your doubts, or be quit of them for ever." Herbert cast his eyes upon his companion, there was a mournful earnestness in their expression which seemed to forbid hope ; with a determined effort he drew his breath, and ascended the ladder.

The miser who for years hath gained a gem of priceless worth, who leaves it for a season, and returning finds his treasure gone, may imagine what Herbert felt in beholding his friend and mistress together in the garden, Mark's arm around her waist, her head reclining upon his bosom ; it was too much for reason—his heart sickened at the sight, and he would have fallen senseless from the wall had not the Cynic caught him in his arms. " Lead me from this accursed spot," murmured Herbert, as his recollection and self-possession slowly returned, " the grave alike of love and friendship ; you have indeed painfully convinced me of the fallacy of human happiness."

They walked for some time in silence, which Mowbray was the first to break. " I know," he said, " how vain are all attempts at consolation, your heart hath received a wound which time alone can cure ; yet if you will but reflect how worthless"—" Hold! " exclaimed Herbert, " the conviction that they are unworthy of my love pains me more than their loss would have done ; for in the grave I might have loved them still, had Alice but dealt ingenuously with me, had Mark but confessed his passion, painful as the struggle would have been—I think—I feel I could have resigned her—but now"—" Is it impossible? " interrupted Mowbray, " examine well your heart, to regain your friend, to find him not quite unworthy of your love—to make Alice happy could you resign to another the crown—the prize of your manhood, the object of your dearest wishes? " " I think—I feel I could"—replied Herbert, " point out my path—relieve me from the disgust of my fellow creatures, which threatens me almost with madness—restore to me my friend true as my heart first found him, and I renounce my Alice—friendship shall console me for the loss of love—better resign one than be wretched in both." " You ask more than I can reasonably promise," rejoined his companion, " I cannot change the heart of man, but I can arm you with a line to sound its depths—to try its every bearing—guide you to

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its inmost cell, and if one spark of virtue remain force it to a pure flame once more, but you must follow my instructions to the letter; a word—a look would ruin all." Herbert promised to be guided by his advice. "'Tis well," said Mowbray, "walk with me through the cloisters, and I will impart to you my design."

For more than an hour the Cynic and Herbert remained in deep conversation, at last they parted, and in a few minutes the outraged lover and insulted friend was buried in the solitude of his chamber.

Early in the morning Mark arose from his feverish slumber; the knowledge of his treachery weighed heavily upon him, yet he was determined to persevere; the thought of resigning Alice never once entered his imagination; with him love, like friendship, was a selfish passion, without one generous sentiment; he sought the chamber of his injured friend, and found, to his surprise, the lamp still burning; Herbert was seated at his couch, earnestly bent upon completing a sketch before him. "How is this?" exclaimed Mark, "up all night! what have you been doing, Herbert?" "Working at my sketch," answered the youth, with a melancholy smile; "the idea struck me last night, and I am determined to finish my task; what think you of the progress I have made?" Mark approached the chair of the artist to examine it nearer. "Do you comprehend the design;" inquired the painter, "does it not strike you?" "Pretty," replied the treacherous youth, "is it from some tale?" "You shall hear; you see the figure on the couch—observe the languid position of his limbs, the paleness of his cheek—contrast them with the determination of his brow and eye. 'Tis a noble Greek, who loved in secret the promised bride of another—some say his father's—'tis an error of the poet's—*it must have been his friend's;* the fever of passion was in his veins poisoning the stream of life—yet he resolved to die rather than betray his weakness." "Fable!" exclaimed Mark, "man is incapable of such denial." "You forget," interrupted Herbert, "that they were friends—and loved each other, even as we have loved—have we not, in sincerity and truth?" he laid his hand as he spoke, upon the arm of his companion, who trembled beneath the touch. "I trust so—do you doubt it?" stammered the conscience-stricken traitor—"but the picture."

"Aye, the picture," sighed Herbert, a thrill of disappointment running through his frame—"the picture. The sick man's physician discovering the cause of his disease, revealed it to his friend; what think you was that friend's conduct?" "Why, doubtless, he removed his mistress from the neighbourhood of his dying rival—women are soon led to pity, and pity is akin to love." "No," replied Herbert, "he resigned her, made his friend happy, saved his life, couldst thou have done so? behold him in the picture leading her to his happy rival." "I know not," said Mark, "I am not called upon to make so vast a sacrifice; this is but the imagination of some poet's brain—such a friend never existed yet."

"It is reality, Mark," exclaimed Herbert, fixing his eyes upon his companion. "I could be that friend, would he who has wronged me show me his heart, prove to me that he, like the noble Greek, had struggled with his passion—had gained the affections of Alice by no unworthy means, had never lost sight of honour even in the moment of his wildest passion, I could open my arms, raise him to my heart and bid him be happy. If thou canst say this, Mark, come to my heart, it opens to receive thee."

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The guilty youth conscious that he was detected, struck by the recollection of his deliberate baseness, the mean acts and slanders by which he had undermined the affections of Alice, could not meet the eye of his generous, outraged friend, burying his face in his hands, he rushed from his presence.

On entering the apartment of Herbert an hour later, Mowbray found him destroying the picture which had been the fruits of his night's labour. "I see," he exclaimed, "the result." Herbert looked up—"you have read rightly—all is over." The Cynic held out his hand; "I come," continued the broken-hearted youth, "the world is a desert now—have with you—to the cloister or the grave."

THE EMPEROR AND THE LOCUSTS.

In the reign of the Chinese Emperor, the good and wise Tai Zung, a cloud of locusts was sent upon the land, to destroy the harvest, when—it is written by chroniclers—Tai Zung, whilst his people were some wailing, some stupified, some despairing, *ate of the locusts*, and God straightway devoured the whole swarm!

May we not learn fortitude of the barbarian—gather wisdom from the heathen? Who is there among us that at some time hath not his locusts?

Peter Ducats was a nestling of high fortune; a creature pillowed on down, and rocked in a golden cradle. The whole world was made tributary to his wants, his wishes; he grew from childhood to youth, and the blossom that in due season becomes a fruit knows as much of human ills as he. Pain and misery, and shame and want, were mere words; he had heard them,—and they were to him sounds, no more. Happy Peter Ducats! Time passed, and took away no pleasure, brought no evil to Peter; he married, and became a father. When he thought of his wealth—of his beautiful wife—his blooming child—of the whole army of friends that praised his every word, watched his every look, that in all things did him lowest reverence,—his heart grew hard with constant fortune; and he hugged himself, the chosen one of fate. He trod the earth as if for him it never could be opened—he looked into the sky, calling the future a cunning fable. He felt himself invulnerable, immortal in his wealth. Years fled—civil war began—and the prosperous Peter went forth a beggar from the land. Half his possessions had been seized—he reeled, staggered beneath the blow; the loss fell like a bolt upon him; he became a whining, irritable wretch; his proud, and pampered stomach could not digest one bitter morsel—he could not resignedly endure *one locust*, and he was therefore driven forth by a whole swarm!

What a graceless reprobate was Captain Bang! Never had man such a choice collection of oaths—never was trooper more prodigal of evil speech! In an unlucky season Captain Bang was made a prisoner by the gout: the calamity made him furious: no doctor would twice approach him—no nurse would tend him more than a day. Let the truth be said; the gout made Captain Bang a perfect devil. He was one day in his highest notes of execration, when every man, woman,

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and child took to their heels, and left him to swear to the echoing walls. They one and all vowed it was impossible for human flesh and blood to endure the tongue of Captain Bang. At length, the nurse and doctor—some hours being passed—ventured to peep in upon the suffering sinner. They found Captain Bang as mild as any mercer; and from that day he became quite reformed in all his parts of speech. The doctor inwardly marvelling at the change, touched upon it to his patient. "Well, captain, since you've been a little less clamorous, you hav'n't suffered so acutely, eh? Isn't it so?" "My dear doctor," said the meek Captain Bang, "I don't know how it is, but since I've resolved to bear the pain with decent resignation, I assure you I hav'n't found it half so bad: indeed, I may say, I sometimes feel as if I had quite beaten it." In other words, Captain Bang had boldly *eaten of the locusts*, and had thereby lessened the swarm.

All her friends augured a wretched life for poor Molly White when she married Nicholas Groan, a morose, though flourishing merchant. "He was fit for nothing, but to let his beard and nails grow, and turn hermit," was the declaration of one of Molly's female friends, a whole circle agreeing in the truth of the assertion. "They'll not live together a month," was the prophecy of two or three spinsters; who were nevertheless mistaken in the prediction; Mr. and Mrs. Groan remaining partners in bed and board for thirty years, and at this moment—*vide* tombstone, Highgate churchyard—occupying, at their mutual desire, the same pillow of consecrated clay. And yet, when they first came together, it was reasonable to expect a sudden separation: for Molly was a most vivacious, spirited little creature, loud in her complaints and accusations, and in no way likely to conciliate the violent passions of Nicholas Groan; who was, to speak candidly, that order of biped, which ladies have been known to call a "great brute." Articles of separation had been called for fifty times in the first year of their marriage by both parties; and it was very confidently stated by particular acquaintance, that unless Mr. and Mrs. Groan became two, "something dreadful would some day happen." Time, however, wore on; and it was remarkable that Mrs. Groan became mild and affable, and Mr. Groan himself even courteous, attentive, loving. "How, Molly—how has this change been brought about?" was, one day, the wondering question of a dear female friend to Mrs. Groan: "what witchcraft has done it?" "Why, the truth is, my dear," answered the wife, "instead of meeting ill-temper with ill-temper, I thought I'd try and quietly endure the fanciful whims of Mr. Groan; and, to my surprize, when I'd once resolved upon the task, I didn't find it so very difficult. In a few months, my husband instead of being at once the most passionate and most morose of men, became the gentle, good soul you see him now." "I perceive, you fairly killed his ill-temper." That is, Mrs. Groan resolved quietly to swallow a *few locusts*, and the house became clear of the whole swarm.

Since evils, thick as a cloud of locusts, are mixed in the food of human life,—since they may be found in the chased golden salver, as in the wooden platter—alike beneath the silken canopy and the white-washed rafter—he who resolutely meets the trouble, will be sure to lessen it; he who resignedly eats of the locusts, will dispose the Power that sent them, to destroy the "whole swarm." D. J.

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THE DEAN AND THE MAGICIAN;

OR, THE BRACE OF PARTRIDGES.

"Thick coming fancies."

It was close upon the mid-hour when the Dean of Santiago descended from his mule at the door of Don Illan, the celebrated magician of Toledo. The house of the magician, if we are to credit ancient chronicles, was built at the base of a perpendicular rock, which, crowned at the present day by the Alkasar, rises up to a stupendous height. A young Moorish female conducted the Dean into a remote cabinet, where sat her master, Don Illan, reading. The studies of the sage had rather increased than diminished the polite demeanour of the noble Castilian, who indeed neither in visage nor dress showed any sign to indicate a colleague of man's enemy.

"I behold your reverence with pleasure," was his greeting, as the Dean entered his closet. "I assure you I feel highly the honour of this visit; whatever its object, I hope you will excuse our entering upon it until I have made your reverence feel quite at home, as if in your own dwelling. Dinner is nearly ready. This damsel will conduct you to a chamber, and when your reverence has removed the dust of your journey, you will find a capon fit for a monk smoking on the table."

The dinner, which was served to a minute, was just such a one as a Spanish (or indeed any other monk) would have fancied—hot, abundant, and done to a T.

"Not yet," said Don Illan; when his guest, warmed by the repast, and a bottle of tinto, was about to announce the object of his visit. "No business during dinner; the habit is a bad one that I never countenance; let us enjoy our meal in comfort, and after the olla and the capon, washed down with a bottle of Ypres, have disappeared, it will be time enough to trouble ourselves with the cares of life."

Never yet sparkled the shining face of Canon with more delight (not even on a Christmas vigil, when by special indulgence of an indulgent mother—the church—the day's fast is broken at sunset, without waiting till midnight has ushered in the morning of the Saviour's birth). Such was the effect produced on the Dean by the good humour and good wine of his entertainer. Still it was easy to perceive that some momentous object occupied his thoughts. This was evident from his uneasy motions; his occasional sidelings on his seat; his now and then gulping down his wine so rapidly as to show that he forgot the science of enjoying its true flavour; and from fifty other symptoms of distraction and impatience, which, distant as he then was from his cathedral, could not at all events be attributed to a bad voice singing vespers.

At length the time came to rise from table; and in spite of the pressing invitations of Don Illan to commence another bottle, the Dean conducted his host to the corner of a Gothic window, which looked out upon the Tagus.

"Allow me," said he, "to disclose the inmost secrets of my heart to you, my worthy and most excellent friend and entertainer. Even your admirable hospitality, my dear Don Illan, will fail in rendering me thoroughly happy, unless you grant me the favour with which I am

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about to test your generosity. I am aware no living mortal possesses such unbounded control over the invisible agents of the universe as you do. I am dying with desire to become an adept in this wondrous science; and if you accept me as your pupil, nothing I can do will be sufficient recompense."

"I do not wish," said Don Illan, "to offend your reverence; but allow me to say, that the profound studies which I have pursued into cause and effect, have taught me to judge of the heart of man as not alone inconstant and forgetful, but as naturally and instinctively evil. This, however, is but a conjecture, for I can neither read the thoughts of the heart nor trace the impressions of the soul. However, what I do know, and what my art teaches, is that you are destined for distinction, and that you will probably attain the highest dignities of the church; but when you shall have reached the great summit, that you will then remember the poor son of wisdom, of whom you now require important and dangerous service, is what I cannot, by all the means within reach of my art, even conjecture."

"Good, good!" said the Dean, "if you Don Illan do not yet know me, surely I know myself. Generosity and friendship (I blush to be forced to pronounce my own eulogy) have been, from my earliest childhood, the delight of my heart. Fear not, my dearest friend (for I cannot deny myself the satisfaction of so calling you), fear not, from this moment, to dispose of me as you will; my greatest happiness will henceforward be to use whatever is mine of fortune, or credit for the benefit of yourself and all who may be honoured with your friendship."

"A thousand thanks, most worthy sir," replied Don Illan—"now to business. The sun has set; if you please, we shall retire to my cabinet."

Having got lights, Don Illan conducted his guest to the lower part of his dwelling: on reaching a door, the key of which he held in his hand, he dismissed the Moorish girl, ordering her to provide a brace of partridges for supper, but to await his further orders before dressing them; then opening the door, he commenced descending a flight of deep stone stairs. The Dean followed, not without some cold shudderings, which increased as the steps disappeared under his feet. As well as he could judge, the way led under the bed of the river. When they had arrived at the bottom, they found a chamber commodiously furnished and provided with tables, on which were arranged the magic volumes of Don Illan. Globes, planispheres, and objects of strange design occupied the remaining space. The air was kept constantly pure; how, it was impossible to conjecture, since it was evident, from its murmuring sound, that the water was only slightly separated from the apartment which the party had now entered.

"Here," said the mysterious Don Illan, offering a seat to the Dean, and placing another for himself, close to a small round table, "here we have now but to choose among the elementary works of the great science to which you aspire. Let us begin, for instance, with this small volume."

The book lay on the table, open at the first page, which was covered with concentric circles, triangles, and squares, as well as other not intelligible characters and signs.

"This," commenced Don Illan, "is the alphabet of all science. Hermes, called Trismegistus—"

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The sound of a small bell close to his ear made the Dean jump off his seat.

"Fear nothing," said his host, "it is only the signal by which the servants let me know when they want to speak to me."

As he spoke he pulled a silken bell-rope, and immediately a servant appeared with a packet of letters. They were addressed to the Dean; a courier had followed him express from home, and had just arrived in Toledo.

"Great God!" ejaculated the Dean, after he had perused the letters, "my uncle, the Archbishop of Santiago, is dangerously ill; at least so writes his secretary: and here is a letter from the archdeacon of the diocese, which assures me the good old man has not twenty-four hours to live. I can scarcely repeat what he writes to me—my poor dear uncle, may heaven prolong his days! The chapter appears to have turned its eyes upon me, and—but *that* must not be—the electors, so writes the archdeacon, are unanimously in my favour."

"Well," replied Don Illan, "my only regret is the interruption this will give to our studies: I have not the slightest doubt that you will succeed to the mitre. Meanwhile, let me advise you to feign illness, and not return for a few days to Santiago. A short time will settle the matter; and at all events your absence, in case of your election, will seem a proof of your modesty. Write your despatches, therefore, my dear sir; another time will do to resume our studies."

Two days had scarce elapsed after the arrival of the messenger, when the verger of the Cathedral of Santiago, followed by servants in superb liveries, alighted at the house of Don Illan with dispatches for the dean. The aged prelate was dead, and his nephew had been elected archbishop by a unanimous vote of the chapter. The new dignitary seemed a prey to sentiments of an opposing nature; but after wiping away a few decent tears, he assumed an air of gravity becoming his new honour. Don Illan was the first to kiss the hand of his grace, the new archbishop.

"I hope," he added, "that I may be allowed also to congratulate my son, the young man of whom I spoke to your grace, and who is now at the University of Paris! for I flatter myself your eminence will present him to the deanery rendered vacant by your promotion."

"My worthy friend, Don Illan," replied the archbishop, "how can I reward you for the services you have rendered me? I have disclosed to you my true character; I regard a friend such as I have found you as another self; but why take the young man prematurely from his studies? The Archbishop of Santiago will never lack the opportunity and means of advancing him. You shall follow me to my diocese. For all the mitres in Christendom I would not lose the advantage of your instructions. The deanery, to tell you the truth, might be given to my uncle, the only surviving brother of my departed father, who has for years been living on a very moderate income. He is much respected at Santiago, and I would lose my character if, placing so young a man as your son at the head of the chapter, I neglected an amiable priest, my all but parent."

"As you please, most reverend sir," replied Don Illan, while he set about the preparations for their departure.

The acclamations which had filled the streets when the new archbishop made his triumphal entry into the capital of Gallicia, were soon

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changed to universal regret, on his appointment soon after to the see of Seville, then newly conquered from the Moors.

"I will not leave you behind," said he to Don Illan, when the latter, still more timidly than at Toledo, approached to kiss the consecrated ring, which sparkled on the finger of the prelate, "but you must not annoy me about your son; he is too young, and I have not yet provided for the relations of my mother. However, Seville is a noble see; our sainted King Ferdinand has so enriched it, that it rivals the most renowned endowments of Europe. Follow me, and your happiness shall be my chief study."

Don Illan, suppressing a sigh, kissed his grace's hand, and in the suite of the archbishop soon reached the banks of the Guadalquiver.

A year had scarce succeeded these events when the renown of the pupil of Don Illan reached the eternal city. The Pope sent him a cardinal's hat, and commanded him to his presence. The crowd of visitors who came to congratulate the new cardinal, for several successive days prevented Don Illan from seeing his grace. At length he was honoured with a private audience, and, tears in his eyes, implored his eminence not to oblige him to quit Spain.

"I am growing old, your grace," said he; "at your command I gave up my house in Toledo, in the hope of seeing my son raised to an honourable and lucrative post in the church. Even my favourite studies I have given up, except such as can conduce to the welfare of your eminence. My son ——"

"Not a word about *him*, I beseech you," interrupted the cardinal. "Accompany me to Rome—nay, you must. Who can tell what may happen? The Pope is aged and ailing; you should not worry me just now about this employment. A public man has duties to fulfil which those of inferior rank can neither estimate nor understand. I admit the great obligations I owe you; they shall not, depend on the word of a cardinal, go unrewarded; but I do not wish to have creditors dunning me daily at my door—you understand, Don Illan. Within eight days we set out for Rome."

The progress of the prelate's good fortune did not stop here. Within a year after his arrival at the eternal city he came out of the conclave Pope of Rome. He had now reached the highest honour which the ambition of man can attain upon earth, and in the tumult of his election and installation, the man to whose science he owed all his rapid promotion was completely effaced from his memory.

Wearied with the solemn procession which had shown the thronged streets of Rome their new Pope, the head of the church was alone in one of the chambers of the Vatican. The light of two wax tapers scarcely penetrated the extremity of the vast hall where sat his Holiness, deep in that half-pleasing half-sad reverie which invariably accompanies the complete fulfilment of man's long concealed wishes. Don Illan approached with slow and stealing steps, as though aware of the indiscretion he was about to commit.

"Holy Father," wept forth the aged man, casting himself at the feet of his pupil, "pity these gray hairs, and do not abandon an old servant —might I not say rather an old friend; consign him not to oblivion, my son."

"By St. Peter," cried his Holiness, "this insolence shall be punished. You *my* friend? a necromancer the friend of Christ's Vicar! Hence

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caitiff! When I sought lessons from you, it was only to fathom the abyss of your crimes, that I might make you undergo punishment in proportion to their enormity; nevertheless, in compassion for your years, I will not make an example of you, but solely on condition that you quit my sight for ever. Go, conceal where you can, your shame and guilt; and if, on the lapse of an hour, you are found within the walls of the palace, the gates of the Inquisition shall close on you for ever!

Trembling, his wrinkled cheeks channeled with tears, Don Illan implored permission to add but a word.

"I am very poor, Holy Father; relying on your patronage, I have given up all my prospects, and have not as much left as will carry me back to Spain."

"Begone, I say," was his Holiness's answer, "if my excess of bounty has allowed you to live in idleness, I shall no longer continue to indulge your negligence and prodigality. Poverty is but a light punishment compared with what you merit."

"But, Holy Father," said Don Illan, "my wants demand prompt succour; I am starving; give me in charity some money to buy to-night's supper; to-morrow I depart—a beggar."

"Heaven keep me," said the Pope, "from the sin of furnishing aid to the ally of the prince of darkness. Begone,—quit my presence, or I shall call in my guards."

"Well, then," replied Don Illan, rising, and fixing a furious look on the Pope, "sooner than perish of famine at Rome, I will go back to my supper at Toledo."

Whilst he spoke he sounded a bell which was on the table beside his Holiness.

The door speedily opened, and the little Moorish girl appeared. The Pope, looking round, found himself again in the subterraneous chamber washed by the Tagus.

"Tell the cook," said Don Illan, "to put down *only one* of the partridges; I am not such a fool as to give the other to the Dean of Santiago."

ALCIPHRON.

HOW TO KNOW A GOOD BOOK.—That book does not deserve to be read which does not impose upon us the duty of frequent pauses, much reflecting, and inward debate; or require that we should often go back, compare one observation and statement with another, and does not call upon us to combine and knit together the *disjecta membra*. It is an observation which has often been repeated, that, when we come to read an excellent author a second and a third time, we find in him a multitude of things that we did not in the slightest degree perceive in the first reading. A careful first reading would have a tendency, in a considerable degree, to anticipate the following crop. * * There is a doggrel couplet, which I have met with in a book on elocution:—

"Learn to speak slow: all other graces
Will follow in their proper places."

I could wish to recommend a similar process to the student in the course of his reading.—*Godwin's Thoughts on Man.*

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HERCULANEUM.

WHERE had thy lingering steps delayed?
Why distant was thy guardian aid,
Monarch! whom votaries deemed divine,
At Herculaneum's holy shrine?
Why to the bursting storm's career
Didst thou, dread genius, close thine ear,
And from destruction's yawning grave
Thy menaced city fail to save?
Where slept thy giant might, when first
O'er thy lov'd walls the tempest burst,
When first Vesuvius far and wide
Poured the red lava's burning tide,
And earth with fearful shock was rent
Beneath the o'erwhelming element?

Ages have sped their silent flight,
Since the proud city sank in night,
Since Herculaneum's towers were doomed
To lie in ruin's gulf entombed;
But now a fairer day hath beamed;
Now, from oblivion's womb redeemed,
Behold recalled to light and fame
The glories of her ancient name!

Burst thy dark barriers, earth! expose
Thy buried wealth, thy depths unclose!
Too long within thy lap concealed,
Be now thy sacred stores revealed!
'Tis done:—shall Tartarus alarm,
Unravelled by Thessalian charm?
Shall spectres pale, in wild affright,
Start at the day's unwonted light?
No:—from encircling ashes cleared,
E'en by volcanic rage revered,
Again before admiring eyes
Behold a mighty City rise!
Decked in their ancient pride, behold
Man's desert halls their gates unfold;
See, long by mortal step untrod,
The temples of each heathen god!

Yet who shall tell, what awe profound,
What chilling horror reigns around,
As heavily each portal guard
Moves on its creaking hinge unbarred,
And human accents wake again
The slumbering echo's mournful strain?

Still o'er destructive age can smile,
Unharmed, the drama's honoured pile;
Triumphant still o'er time, on high
Its marble columns pierce the sky:

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But where hath each spectator fled?
Oh! where are now the hope and dread
That ruled by turns the anxious breast,
In every speaking eye confest?
Why is the bold tragedian mute,
And silent the melodious lute?
Death long hath bound the countless throng,
The muse's lyre hath slumbered long;
Long hath applause been here unknown,
And banished laughter's merry tone.

Look on those spacious baths! yet there
No more assembling crowds repair
In social talk;—still brightly gleams
The gilded roof, still cedar beams
Adorn the structure, still we own
The towering shaft of Parian stone;
Yet 'mid the marble's empty caves
Hygeia mourns her absent waves.

O lead me where the eye may dwell
On forms, by sculpture's magic spell
Redeemed from death; where still can frown,
Enwreathed with conquest's laurel crown,
The chief, whose arms of sinewy mould
The fragment of a rock uphold,
And from the meteors of whose eye
A routed legion seems to fly.

Works of the olden time we trace,
Relics of *Grecian* art and grace;
Marble and ivory proclaim
Alike *Italian* skill and fame.
Here manly beauty decks the brow,
Here dimpled cheeks delight avow,
And o'er the gentle features steal
The rays that sportive love reveal;
There deep solicitude is seen,
And silent grief's undoubted mien—
Fixed is the eye, and in the breast
Some hidden sorrow seems represt.

Nor yet hath envious age defaced
The breathing forms that Zeuxis traced;
Surviving still Time's awful doom,
The colours of Parrhasius bloom.
Sketched on the wall with skilful care,
The pencilled figure still is there;
Presenting still its glowing hue,
Each faultless limb attracts the view;
Still decked in smiles each feature seems,
Still darts the eye its sparkling beams.

And ye, amidst the wreck, secured,
Too long in darkest night immured,

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That kindlier fates to light restore—
Hail! sacred mines of classic lore—
Hail, rescued volumes! though the strain
Of Horace lives not here again,
Though vainly may the Muse desire
The thunders of a Virgil's lyre;
Yet may perchance new Bards arise,
Where Herculaneum buried lies,
Some new Catullus prove his heart
The prey of Love's envenomed dart;
There may some new Propertius tell
The wily god's o'erpow'ring spell,
And in sweet plaintive measure mourn
The beauteous Nymph's unbending scorn.

N. L. Torre,
D.P.G.M. for Warwickshire.

NOTES.

Verse 19.—Herculaneum was destroyed by an eruption of Mount Vesuvius, in the first year of the reign of Titus, A.D. 79. Pompeii, which stood near, shared the same fate. After being buried under the lava for more than sixteen centuries, these cities were accidentally discovered; Herculaneum in 1713, by labourers digging for a well, and Pompeii forty years afterwards. It appears that Herculaneum is in no part less than 70 feet, and in some places 112 feet below the surface of the ground, while Pompeii is buried at the depth of only 10 or 12 feet.

Verse 71.—The valuable remains of antiquity, statues, busts, pictures, &c. &c. which have been recovered from the ruins of this ancient city, are all preserved at Portici, and form the most curious museum in the world.

Verse 105.—"The most remarkable objects in the Museum of Portici, are the manuscripts found in two chambers of a house at Herculaneum. The person who has the direction of unfolding them by no means despairs of descyphering all the six hundred manuscripts still extant, and does not doubt of finding a Menander and an Ennius, as he flatters himself with having already discovered a Polybius, &c."—*Kotzebue.*

EPIGRAM.—MARTIAL 20.

Madame Ælia, no longer than twelve months ago,
You had but four teeth, and all in the front row;
Soon after a cough took away the two best,
A second cough came and demolish'd the rest:
One comfort however remains, hints the Muse,
Cough away day and night, you've no more teeth to lose.

M.

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HYMN TO THE SUN.

Glorious Sun! I joyous hail thee,
Creation owns thy cheering rays;
Nature's homage ne'er can fail thee,
Each flower its grateful tribute pays.

Shining scenes of gaudy splendour;
To the heart no joy can render;
Fair nature like to thee.
Nor marble hall—nor regal throne,
Nor silken veil—nor diamond zone;
Are half so dear to me.

All around breathes truth beside me,
Flattery's lips can't here deride me,
The only incense here
Is the perfume of the flowers,
Blooming round earth's native bowers,
Shedding their fragrance near.

Glorious Sun! thy path pursuing,
Fair Thetis waits thee 'neath the main,
Till the morn, thy task renewing,
Shall call thee back to earth again.

Vallombrosa, August 24, J. F. S.

THE MARINER'S TOAST.

BY BROTHER JOHN LEE STEVENS.

Air, "*Le Petit Amour.*" The four last lines in each stanza to be repeated with the first part of the air.

You ask me for a toast, my boys,
I will not keep you long,
Nor offer an apology
For giving it in song:
So grasp your glasses cheerily,
And take the time from me,—
Here 's "The Mariners in harbour,
And the jolly Tars at sea!"

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What would our wealthy merchants do
If Sailors there were none?
Or what our Queen upon her throne,
The Royal Navy gone?
Our sea-girt isle a desert land,
Or prison-house would be,
If 'twere not for our mariners
In harbour and at sea!

Huzza! then, for the British fleets
Of merchandize and war,—
Huzza! huzza! for those who give
Employment to the tar!
Huzza! huzza! huzza! my boys—
We'll make it three times three—
For "The Mariners in harbour,
And the jolly Tars at sea!"

THE PARTING SONG.*

Fill up the bowl before we part,
Ye Brothers of the mystic tie,
The pledge I give springs from my heart,
'Tis absent friends, and then good-by.

Where'er our wandering Brothers roam,
O'er the deep sea, or foreign land,
God guide them to their long lost home,
Their anxious friends, their native land.

Fill up the bowl, and let a tear
From feeling's gushing fount be shed,
Be mid our mirth remembered here
The days whose light and joy are fled.

Entwine our parting cup with flowers,
And toast the dearest gifts of life,
The ties which gild time's fleeting hours,
The Mason's daughter, sister, wife.

Nov. 27, 1837. J. F. S.

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* This song has been set to music, and will, we believe, shortly be published.

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MASONIC INTELLIGENCE.

MASONIC OFFERING TO THE GRAND MASTER.

The labours of the Committee have been most successful, and the General Meeting has empowered them to obtain a design for approval. It is most desirable that such design should combine in its object all that the tasteful mind can suggest, and that art can execute, so that when completed, "the offering" which is to be presented to our illustrious Grand Master at the ensuing Grand Festival, may equally commemorate the virtues of the Mason, the gratitude of the Craft, and the progress of the arts.

For the information of such Lodges and Brethren as may not yet have been recorded in this most praiseworthy undertaking, we have to state, that the subscription will finally close on the first of March.

In consequence of the expected absence of H. R. H. from London on the 27th of January, his natal day,—the celebration of that happy event is postponed until the 6th of February. Lord Durham will preside as Chairman. The opportunity is thus afforded the Craft of testifying to the illustrious Prince their loyalty and gratitude, and the Board of Stewards will be cheered in their pleasing duty by the good wishes and willing support of every warm-hearted Mason.

The first meeting of the Board was held on the 20th of this month, when the general regulations were entered into. The Hon. Fox Maule is the President.

QUARTERLY CONVOCATION.—Nov. 1, 1837.

PRESENT.

E. Comps. Burckhardt, Pollock, Shadbolt, as Z. H. J.

Comps. White, Harper, Lawrence, Philipe, Petit, Henderson, Hope, Bossy, Crucefix, and several Principals of Chapters.

After the confirmation of the minutes of the last Convocation, the Report from the Committee of General Purposes was read, and the portion which referred to a complimentary award of fifty pounds annually, which the Committee recommended should be voted to the Grand Scribes in future, was then moved.

It was proposed as an amendment, that the past services of those Companions entitled them to a more liberal remuneration than the finances of the Grand Chapter would probably allow; but the proposer felt certain that the amount might be doubled without inconvenience, as there was every probability that the future fees for certificates and warrants would be greatly increased. On a division, the amendment was lost by a majority of ONE. The original motion was then put, and carried unanimously: the Grand Chapter was then closed.

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[That the Committee of General Purposes really possesses the power actually to assess the amount of a money grant, we respectfully question. If such be the case, the sooner such a power is fairly understood the better. There is a wide difference between directing payments for *necessary* furniture, or for current expenses, and determining the *amount* of a complimentary award for service. A recommendation that Grand Chapter should take into consideration the service of individuals, and deal with the subject as in its wisdom it may please, is all right enough. Well might Companion White disclaim any knowledge of the business, —he felt that the Grand Chapter itself was the only power where the motion should in reality originate; doubtless he felt that a Committee of the Grand Lodge, constitutionally convened, and attended by *Masters of Lodges*, at which neither Wardens nor even Past Masters (the latter only under especial restrictions) are allowed to be present, and a Committee of General Purposes of the Royal Arch Chapter are not parallel bodies, and do not possess equal powers. In the latter, the Principals of Chapters, as such, have no voice, and therefore great discretion should be exercised. We feel no hesitation whatever in making these remarks, as we most cordially approve even the limited grant which has passed its first stage, and will, we most sincerely hope and believe, be confirmed. Had the preconcerted arrangement been generally known, we opine that the majority of *one* against the amendment would have been far different; but it is a fearful odds to contend, *on the moment*, against an appeal made by a Principal in favour of the recommendation of a Committee, who however we request will take a recommendation from ourselves in good part; viz., to avoid as much as possible the necessity for adjournment (from want of numbers), and that the quorum, when they *do* meet, may not be so limited as is generally the case.—Ed.]

Grand Officers' Club, (R. A.)—*Nov.* 1.—Present:

Comps. *Sir W. Rawlins*, Shadbolt, Philipe, Lawrence, Petit, Henderson, Hope, *Fallowfield*, *Cabbell*, *Willett*, Harper, *Cuthbert*, Pollock, *Spencer*.*

There was no ballot for new members.

It was suggested that it was unnecessary to sign the Entry-Book.†

The *Minutes* of the Committee of General Purposes were not produced, but their substance was explained to the Meeting, and the subjects discussed.

The appointments for the Chairs were then arranged; but it being afterwards intimated that Comp. Burckhardt had arrived, it was finally settled that he should preside in Grand Chapter as First Principal.

It was understood that a certain notice should be circulated; after which those members who were desirous of attending the Convocation adjourned for that purpose.

[In conformity with Counsel's opinion, expressly taken, we propose, in future, not to notice the proceedings of the Club, it not being in reality a meeting for Masonic business.]

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* Those marked in Italics did not attend Grand Chapter.

† The Entry-Book was signed only by the following Grand Officers, viz., Comps. White, Burckhardt, Bossy, and Crucefix, none of whom is, we believe, a member of the Club.

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QUARTERLY COMMUNICATION.

PRESENT.

Dec. 6.—R. W. Lord H. John S. Churchill, D.G.M. as G.M.
„ Charles K. K. Tynte, Prov. G.M. for Somerset, as D.G.M.
„ H. J. Prescott, J.G.W. as S.G.W.
„ B. B. Cabbell, P.J.G.W. as J.G.W.
„ Brothers Willett, Pollock, Petit, Stone, Past Grand Wardens
V. W. W. Fallofield, Grand Chaplain.
„ J. Henderson, Grand Registrar.
„ W. H. White and E. Harper, Grand Sec.
W. H. Perkins, Rev. G. Gilbert, Grand Deacons.
„ Bros. Mestayer, Hayward, Shadbolt, Deacon, Savory, Cuthbert, Granville, *M.D.*, Silvester, Lawrence, Bossy, Crucefix, *M.D.*, Past Grand Deacons.
„ Philip Hardwick, G. Sup. of Works.
„ G. P. Philipe, Grand Sword Bearer.
„ Bros. Simpson, Lawrence, Masson, Past Grand Sword Bearers.
„ Sir George Smart, Grand Organist.
„ R. W. Jennings, Assist. G.D. Cer.

The Grand Stewards of the year.

The Masters, Past-Masters, and Wardens of the Grand Stewards' and many other Lodges.

The minutes of the last Quarterly Communication were confirmed.

NOMINATION OF THE GRAND MASTER.

Brother MORAN moved the nomination of His Royal Highness the Duke of Sussex as Most W. Grand Master for the ensuing year. In doing so, he said it would ill become him to endeavour to describe, in the manner they deserved, the Masonic virtues and urbane condescension of their present Grand Master. It had been said by a character of antiquity of one of the purest and most virtuous men of his day, when another attempted his eulogy, "Why praise? who has ever blamed?" —(Hear, hear.) If it was necessary any where to speak to the feelings of men, in order to induce their good wishes towards the Duke of Sussex, *here*, at least, in this Grand Lodge, such necessity could not exist.—(Hear, hear.)

The Grand Lodge rose *en masse* to second the nomination.

The minutes of the Lodge of Benevolence for September, October, and November were approved.

Brother ROWE then moved that the sum of 50*l.* be granted to the widow of a deceased Past Grand Steward, who, previous to his death, had most unexpectedly encountered serious losses. The widow was described as a lady of exemplary virtue, and the vote was carried unanimously.

A letter from the M.W.G.M. was then read, in which His Royal Highness regretted that his recent accident prevented his presiding. The letter embraced all the various points respecting the alterations, and was ordered to be entered on the minutes.

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After some discussion relating to the alteration and repairs of the Hall and premises, the following resolution was moved by Br. Rowe, and carried unanimously:—"That it be an instruction to the Board of General Purposes, in framing the new lease, to retain such part of the premises as may be required or convenient for the better arrangement of the Grand Secretary's Offices, and otherwise for the purposes of the Craft, and that the Board do consider on such reduction (if any) on the amount of the rent aforesaid as may appear just under the circumstances."

The reports of the Boards of General Purposes and Finance were read and approved.

It was directed that various Lodges should show cause why they should not be struck off the roll for non-payment of dues. Also that the Lodges Nos. 231 and 530 should show cause why they should not be erased for not conforming to the laws.

The following letter was read:—

To H.R.H. the Duke of Sussex, M.W.G.M. of Masons, and to the Members of the Grand Lodge.

Most Worshipful Sir and Brethren,—The Governors of the Royal Freemasons' Charity for Female Children, most respectfully desire to return their grateful thanks for the very timely and efficient aid which the Institution has received by the prompt and liberal vote of the Grand Lodge. The Illustrious Grand Master of the Order who proposed, and the assembled Brethren who unanimously passed the vote, will be rewarded by the blessings of those orphan children, whom their Masonic bounty has thus protected from the storms of life.

Such is the gratifying tribute which the Governors of the institution unaffectedly offer, and they pledge themselves to observe, with the most scrupulous exactness, the terms in which the loan has been contracted, and trust that the period may not be far distant when the prosperity of the charity may enable them honourably to redeem their pledge.

Given at a General Court, held Oct. the 12th, 1837.

Signed by direction,

R. T. Crucefix, *Chairman.*

The Deputy Grand Master then called upon Dr. Crucefix to bring forward his notice of motion respecting the Asylum for the Aged and Decayed Freemason.

Dr. Crucefix then rose, and addressing his Lordship and the Brethren, said, "I understand that H.R.H., our illustrious Grand Master, has addressed a special letter to the Grand Lodge upon the subject of my notice of motion; I hope therefore my request to have that letter read before I enter thereon may be complied with, that I may not inadvertently express sentiments at variance with so important a document, and also that I may have the fair advantage of conforming as much as possible with its suggestions."

The letter was then read, and embraced the following points:—

"An explanation formerly made to the Grand Lodge by the Grand Master, on a motion somewhat similar, and intimating that it would be necessary to collect a sufficient sum for the erection and endowment of the proposed institution.

"That when the existing Charities should attain permanent means to equal their expenditure, such assurance would facilitate measures favourable to the proposed Institution.

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"That His Royal Highness was not unfriendly to the measure, but that the Brethren must be cautious not to be carried away by their feelings, nor by a hasty vote to peril the existing Charities."

Dr. Crucefix then resumed his address:

My Lord, that letter having been read will of course be entered on the minutes. It contains all that could be hoped for from the noble-minded writer, and in his absence will cheer me through my task, rendered now no longer difficult. That letter indicates the line of conduct which H.R.H. would have pursued had he been present, pointing out our strict line of duty, which is simply this,—while advocating the cause of the worthy, Aged, and Decayed Freemason not to endanger, in the slightest possible degree, the orphan and the friendless child. Be this my promise on behalf of all who are associated in the cause for which I now plead, "That this communication of the Grand Master shall be observed to the very letter; we will not endanger those mainstays of our Order, but, on the contrary, will exert ourselves still more energetically to support them." It is, however, deeply indeed to be regretted that His Royal Highness is not present with us this evening. His power, which is of the heart, would have been shown in that unaffected manner, that while he would have discoursed on such a subject, it would have fallen like "sweet music" on the ear, and sure we all are that the worthy veterans of his Craft would not have wanted a zealous advocate in their Grand Master.

Before I proceed further, I must pay a debt of honour where it is due. My immediate successor in office, the present Junior Grand Deacon, some years since issued a circular to the Craft, and an eminent counsel also advocated in Grand Lodge the leading points connected with my notice of motion. Good fortune, however, did not attend their praiseworthy efforts; their advocacy fell to the ground like seed by the way side. But I eagerly sieze this the first public opportunity to thank them, and to state honestly that had I known of these circumstances in proper time I would most gratefully have taken counsel with them. At length "good report" has been heard in favour of the cause, and this night I am instructed by its friends and supporters to plead before you as its advocate. Why an Asylum for the meritorious Craftsman should have been so long delayed is indeed an anomaly; surely it cannot be that we are so fond of *secrecy* that we feel ashamed of a public temple. In that book—THE GREAT POEM OF LIFE—it is not so stated, and that book is the guide of the Mason's faith.

Let us boldly avow that we owe to AGE, to ourselves, and to the illustrious and noble-minded Prince and Grand Master-Mason, that some honourable memorial of our æra and of his protectorate shall be handed down to future ages. We often in general life begin at the wrong end, and I am inclined to believe that in the case of our Charities this has been the case, or surely, without prejudice to the Schools for youth, the Aged should first have been provided for. The infant pleads at once and successfully to the heart of man; its prayer is resistless; and there is not one now present who could hear a suppliant child without affording it some relief. HE DARE NOT; his life-blood would rise in judgment. Yet how many of us can—nay, do—pass by the aged mendicant, who can scarce speak his poverty, which is too evident, were it not that mortality in its decadence is revolting to behold; yet how many honest hearts are thus doomed to the loneliest desolation in the busiest haunts of men? May the God of our faith dispose and turn our hearts this night in his favour.

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I freely admit that the Lodge of Benevolence dispenses its monthly alms—but even with the Book of Constitutions before me, I declare that this mode of benevolence is deceptive and inefficient. I have come to this conclusion after several years of regular attendance at the meetings of the Board; and as I never wilfully advanced an untruth, I anticipate that some regard will be paid to my assertion—it is deceptive, because it relieves many petitions that possess little if any claim, while it is inefficient because it lacks the power efficiently to relieve such petitions as prefer the most clear and legitimate claims to Masonic liberality; and in this view I am also borne out by several Provincial authorities.

It does not follow that because honest poverty may decline to come forward that it does not exist. We all know that many deserving Masons of the blue, the red, aye, and even of the imperial purple, have descended to the tomb without disclosing their secret; let us for the future worthies raise a temple consecrated to the dignity of the Order; let the death-bed of such brethren be no longer embittered by the reflection that they have not wherewithal to purchase a grave. Do I hazard too much in hoping that this state of things must not continue?

We have been discussing the subject of a legal lease to the excellent tenant of our public hall; and are now called upon to consider of the covenants connected with the renewed lease of the life of man. (*A voice here exclaimed, "the lease is for life."*) True, and I stand corrected as to the irregular expression; but the lease, although for life, has certain covenants which every seven years require especial examination, and those covenants exact a payment always costly to our self-love.

It is somewhat unkind to suppose that the aged Mason can serenely contemplate DEATH as the *happy* means of relief from his misery. Is there any one now present who, in his conscience, looks to death as a relief? I answer, no; the love of life is inherent in our nature; and there are proportioned gifts in the renewed covenants which mental intelligence can convert into blessings, and which irradiate the closing hour by the prospect of happiness in a future world.

Let us bear in mind that in the progress of "time against life," there is even "an imaginary period yet to come" which is undisturbed by grey hairs or the tottering gait; and if we take the trouble to make this calculation, we shall find that as man advances in years, he is ever and anon struck by this view, that mortality becomes less frequent in the class he has lived long enough to enter—and that in no ten years between the cradle and the coffin has its call been so infrequent. Now Brethren, if such one of us having passed the climacteric, having reached his eightieth year should retain his faculties, will he not hope to live; and how great must be the sufferings of the houseless worthy old Mason —must he live in misery in that imaginary period yet to come?

Brethren, remember that charity is the very *basis* of our creed, which we mock when we deny that our charity is otherwise than universal.

Now let us repair the error of our past neglect—let us examine and discuss the great moral question. For this purpose I shall first enter upon the "objections" to the proposed Asylum which have been very generally reported.

First, That there will be so MANY claimants, that it will become an impracticable object; and second, that in the event of the Asylum being erected, there will be so FEW claimants that the erection will prove to be useless. My own limited knowledge of arithmetic will soon settle this point; put the two together, divide the difference, and admit the proper number.

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Third. That it may be the means of causing an improper class of individuals to enter the Order.—Answer. Not if the suggestions of its promoters are complied with by an efficient standard of qualification.

Fourth. That it will endanger the prosperity of the present charities. —Answer. Those charities have, since the subject of the Asylum has been before public attention, been materially improved. I would appeal to the Treasurers of the two Schools, were they present, for the truth of this fact.

Fifth. That many of its supporters may probably become its tenants. —If so, I honour the forethought that has at length taught my Brethren at the eleventh hour, to show a proper regard for their future necessity. An objection however that should not stand, for those who have resolutely come forward, have acted upon the noblest principle of Masonic justice—to effect that for others which they trust in God they may not want for themselves.

Sixth. That it has been brought forward by inefficient parties.—As regards the Masonic phalanx which has exhibited this glorious array, the objection utterly falls to the ground; but it may admit of some show of reasoning as regards myself, who am placed, by the confidence of my Brethren, in a most enviable position as their treasurer; and feeling the force of the objection, I can only solemnly declare, that I shall be but too happy to resign into the hands of the Treasurer of the Grand Lodge, or other delegated authority, the office I most proudly fill; and sincerely hope, that while greater deference may be paid to such party, he may bring to the cause the same zeal which the kindness of friends has so warmly cherished in myself.

If it be asked whether Freemasonry has outlived its necessity, I publicly answer, NO. In the olden-time, Freemasonry created and supported human institutions, and has handed them down from age to age. Ask the antiquarian for the proudest proofs of the Mason's mind and art, and he will point to all that is magnificent in either case. Does not Freemasonry enrol in its list the great, the noble, the just, and the good. If we in the course of time have been rivalled in architecture as a noble science—let us rejoice that Freemasonry was the great teacher of the world; and now let us resume the superior by practising the *sign*, and giving a *token* of the *word* by the erection of that Asylum, which shall become the visible proof of the stateliness and grandeur of our MORAL architecture.

Works, not words must do this; liberality, economy, and public principle will stimulate to final success, and while apathy will mildew the most earnest hopes, remember also that perseverence will realize them.

I should here enter into details as to plans, and other et cetera, but my instructions from the subscribers is to secure that unanimous vote, so desirable upon all charitable questions in Masonry, and with this view I have framed a resolution which I think can be conscientiously agreed to by every one present. It should be observed, that the desire for this Institution is pervading the entire Craft. *Provinces* have met, and have voted money contributions. In the remotest parts it has found favour; even from Africa remittances have been made, which only wait the resolution of Grand Lodge this night to become its available assets. I have much important matter, with powerful authorities to adduce, but I shall reserve any further observations for my reply, should such be needful. Seeing a R. W. representative Chief now present, whose province has so nobly aided the

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contemplated Asylum, I beg leave most respectfully to thank him for his support; and Brethren, I have now most sincerely to thank you for your patient hearing, and to solicit most beseechingly, that if I shall have in manner or in matter inadvertently given offence to any, they may overlook what must have been still more painful to myself even unconsciously to have done: and my Lord and R. W. Brother, I venture to express an ardent hope that such an imperishable monument of the *wisdom*, *strength*, and *beauty* of our Order may arise out of the unanimous vote of Grand Lodge this blessed night—that our Illustrious Grand Master shall soon enter "THE ROYAL SUSSEX MASONIC COLLEGE," accompanied by his Deputy, and the Brethren of the Grand Lodge, to witness the glorious ceremony of the Aged Mason offering up, at the Throne of Grace, his prayers and adoration to the Most High; then indeed will the joyous throng of the assembled Brethren shout their Hallelujah. As a most applicable conclusion, I address you hopefully, in the words of a living Masonic poet—

> "The stone is laid—the temple is begun,
> Help! and its walls shall glitter in the sun.
> * * * * *
> There, 'neath acacia boughs will old men walk,
> And calmly waiting death, with angels talk."

The proposed resolution was then read, and seconded by Brother ROWE, and by many other Brethren.

BROTHER LYTHGOE then addressed the Grand Lodge. He did not rise to oppose the resolution, but to express his surprise that no details had been furnished. He had expected to have heard full explanations upon all points, whereas it had not been stated even what amount of subscriptions had been raised. The worthy mover, the Treasurer of the Institution, had not even stated that a single pound had been received; under these circumstances, he did not think the case had been sufficiently made out. That the contemplated Asylum must in a degree injure the Charities, he certainly did fear; and he begged to remind the Brethren that even at this time the Boys had no roof to shelter them. He made this statement with great regret. The worthy mover of the resolution had alluded to the circumstance of the other Charities having become somewhat improved lately, while the friends of the Asylum were so active; but might it not be fairly considered that such improvement, if so borne out, might have arisen from a careful spirit to avert a probable objection to the Asylum? (*No, no*). All he wished to observe was, that it was in human nature so to act, and he considered that the time was hardly yet come to entertain the subject so fully as he could wish. He was not, however, opposed to the measure.

R. W. COL. TYNTE stated the satisfaction with which he had witnessed the enthusiasm of his province in behalf of the Asylum, and of the unanimous votes that passed, by which very liberal remittances had been made to the Treasurer. [The R. W. Brother, having misunderstood the mover of the resolution upon some point in his address, they mutually explained].

BROTHER CRUCEFIX. I beg leave to offer a few very necessary words; and, for general information, I ought to state, that Trustees and Auditors have full control over your Treasurer, who never has 100*l.* in hand, because he invariably purchases stock as the money reaches that amount.

BROTHER HENDERSON, in rising to address the Grand Lodge on the

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motion before them, acknowledged that the very feeling address of the mover must doubtless have made a great impression, but that he thought some straws had been set up for the purpose of overthrowing them, and giants created for the purpose of destroying them. The universal charity professed by Masons he had no doubt would in due time be fully carried out towards this contemplated institution; but he must caution Grand Lodge not to be borne away suddenly, to pause well ere they sanctioned a measure which, in his opinion, there had been no means pointed out for carrying into that full effect, which was most reasonable. They must bear in mind the difficulty which now often occurred, and the onus which was thrown upon certain Lodges by requesting them to furnish Stewards for the protection and preservation of the existing Charities. They must remember, too, that daily exertions were made to achieve that object; and while that was the case, he did not feel himself called on to recommend the adoption of the motion in its present form; but if the worthy Brother would allow a little modification in the wording of the resolution, he had no doubt it would be carried by the Grand Lodge with that unanimity which he was satisfied was so anxiously looked for by the Brother who had brought the question forward.

Brother Crucefix immediately met the suggestion by withdrawing his original motion, and with the concurrence of the seconder, immediately framed another.

Before the motion was put, Brother Bell desired to offer a few remarks on the question then before the Grand Lodge. He had been an anxious supporter of this measure from the commencement, and had no hesitation in saying it was an Institution that was loudly called for. He had been one of those who had weathered the storm of probation; he hoped the Grand Lodge would support it by every means in their power, now it was in its infancy. He asked their support now—to give it when all was done, would be like a vessel that had arrived safe in harbour being about to be towed in by a cock-boat. A worthy Brother had asked what funds were in hand; he was happy to reply that there was much more money invested than the treasurer of the Boys' School possessed some twelve years since, although that Charity was now in a most flourishing condition. It had been objected that the carrying this measure would injure the existing Charities by detracting from their supporters; surely a worse argument could not have been urged. If the two Charities were good, the power of a third to draw from them must prove the sterling merit of that charity. He felt convinced the Grand Lodge would do themselves an act of justice, and unanimously adopt the resolution.

No other Brother offering any observation, and the mover not wishing to occupy the time of Grand Lodge by a reply, the following resolution was then put, and carried unanimously:—

"THAT THIS GRAND LODGE RECOMMEND THE CONTEMPLATED ASYLUM FOR THE AGED AND DECAYED FREEMASON TO THE FAVOURABLE CONSIDERATION OF THE CRAFT."

The Grand Lodge then adjourned.

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THE CHARITIES.

LODGE OF BENEVOLENCE, *Sept.*—Rev. G. Gilbert, as Master; F. W. Bossy, R. T. Crucefix, G. P. Philipe.

Oct.—J. C. Burckhardt, as Master; R. F. Mestayer, G. P. Philipe.

Nov.—J. C. Burckhardt, as Master; R. W. Silvester, F. W. Bossy, G. P. Philipe.

WEEKLY BOARD OF BENEVOLENCE.—Grand Officers appointed:

Oct.—Rev. G. Gilbert, Jos. Moore, *M. D.*, John Lawrie.

Nov.—F. W. Pott, A. Keightly, G. W. Cuthbert.

Dec.—H. Perkins, R. F. Mestayer, Thos. Moore.

THE BOYS' SCHOOL.—The ides of March are approaching, and on the 14th of that month the Freemasons' Hall will resound with the "echo" of charity. The Mason's heart will rejoice when the procession of the interesting youths, the objects of his fostering care, shall pass in view before him, and the cup of generous wine will be doubly inspiriting by the noble sentiment to which it will be dedicated. The Board of Stewards are at present not complete, but there is good report of their number.

There are no particular points for remark beyond the gratifying fact that the resolution passed at the Quarterly General Meeting in July (making an addition of five boys), was confirmed by the Quarterly General Meeting of October and consequently the number of children educated and clothed is for the future to be sixty. For the election, which will take place on Monday the 8th of January, 1838, it appears there are six vacancies and sixteen candidates for the valuable education given by the charity.

At the Quarterly General Meeting in October, it was resolved—

That the thanks of this Meeting be given to the President, Vice-President, and the other Members of the Committee of Stewards, for conducting the late excursion to Chatham, on the 26th of July last, for their kind and valuable exertions; and also to Brother Coe, the Treasurer to the Committee of Stewards, for the warm and zealous attention he has always paid to the interests of this Institution.

THE GIRLS' SCHOOL.—The affairs of the charity are in general prosperous, and the House Committee are most anxiously looking forward to the 16th of May, when the "Jubilee" will take place. We have understood that the Board of Stewards will probably amount to fifty, in compliment to the event, and it may not be too much to anticipate that their liberality, aided by the contributions of their friends, may enable them to collect at least *one* thousand pounds. We suggest that an appropriate hymn should be written and composed for the occasion, to be sung by the happy juvenile choir in the gallery, and that an Address should also be spoken by one of the elder children. We have an eye upon some of our contributors who would feel happy to receive a request from the House Committee, and if we receive an intimation, we will answer for their immediately invoking their muse in favour of an Institution so deserving of their lays.

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THE ASYLUM FOR THE AGED AND DECAYED FREEMASON.—The list of subscribers to the present time is published, and the attention of the Masonic community is called to the following extracts:

"PRELIMINARY REGULATIONS.—The first meeting of the projectors of this contemplated benevolent Institution, was held at the New London Hotel, Bridge-street, Blackfriars, on the 22nd of June, 1835; when, among other Preliminary Regulations, the following were adopted:—

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

"That a donation of FIFTY GUINEAS and upwards shall render the donor eligible to be proposed as a Vice-President.

"That a donation of TWENTY GUINEAS shall constitute a Life-Governor.

"That a donation of TEN GUINEAS shall constitute a Life-Subscriber.

"That Two GUINEAS annually shall constitute a Governor.

"That ONE GUINEA annually shall constitute a Subscriber.

(THE PRIVILEGES TO BE ACCORDINGLY.)

"That FIFTY GUINEAS from a Lodge shall entitle it to the privilege of a Life-Governor so long as the Lodge shall exist.

"That TWENTY GUINEAS from a Lodge shall entitle it to the like privilege for TWENTY-FIVE YEARS.

"That TEN GUINEAS from a Lodge shall entitle it to the privilege of a Subscriber for FOURTEEN YEARS."

"ADDRESS.—The object of the contemplated Asylum is simple—to provide that shelter and support in his latter days for the worthy Aged and Decayed Freemason, which nearly all other classes have already done for those connected with their happier hours, and dependent on their benevolence.

"It would be unnecessary to say anything in support of such a charity, to a body with whom the exercise of that virtue, in its most boundless extent, is a primary obligation. Its friends and projectors utterly disclaim all idea of interference with the existing Masonic Charities, but they simply urge this as the crowning stone of the edifice, as the sacred ark in which those who have in better times contributed to the support of these two admirable Institutions, may themselves, should the dark hour of distress come, find refuge and succour.

"While England abounds in homes of benevolence for the distressed, it appears a strange anomaly that the Aged and Decayed Freemason alone, is without this cheering prospect—an anomaly rendered more striking from the fact that no body of men has higher patronage, richer members, or more benevolent objects."

Oct. 11. COMMITTEE.—The Treasurer laid before the Committee a letter addressed by him to the Grand Master, on the subject of the Asylum, which was ordered to be entered on the Minutes.

A vote of thanks to the Treasurer, and of unabated confidence in his vigilance and devotion to the cause, passed unanimously; as was a vote of thanks to the Provincial Grand Lodge of Devon, for their liberal contribution of twenty guineas.

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Nov. 28. GENERAL MEETING.—Twenty-seven Governors present; Dr. Crucefix in the chair.

All minutes of the Committee Meetings were unanimously confirmed.

The accounts were audited.

A vote of thanks was respectfully passed to the Grand Lodge of Somerset for their liberal contribution of 25*l.*

The Treasurer was fully empowered to act discretionally in any course he might think needful to take in the case of the Asylum at the Grand Lodge in December.

Dec. 13. COMMITTEE.—It was then reported that the following resolution had been carried UNANIMOUSLY in Grand Lodge on Wednesday last.

"*That this Grand Lodge recommend the contemplated Asylum for the aged and decayed Freemason to the favourable consideration of the Craft.*"

Resolved unanimously, "That the favourable result of proceedings in Grand Lodge, should stimulate the supporters of the Asylum to renewed exertions."

LODGE REPORTS.

GRAND STEWARDS' LODGE.—A Report has been addressed to the Lodge by the Committee delegated to confer with Brother Aarons, upon the subject of his emendations in the explanations of Masonic Tradition, upon which, however, the Committee do not submit any alterations, although they express unqualified approbation of the zealous and acute research displayed by Brother Aarons.

DEC. 20.—The public night was well attended by the Craft.

ST. ANDREW'S LODGE (No. 269), *Nov.* 16.—The embers of this Lodge having been very carefully preserved, and its scintillations anxiously watched by a few zealous Brethren, their exertions have been abundantly rewarded — the Lodge has been preserved to the Craft, and instead of its number merely continuing on the roll by sufferance, it has phœnix-like risen from its ashes, and does honour to its name. In fact, it works well, and the members vie equally with first-rate Lodges in the hospitality of their banquets. All this has happened within the short space of two years. On the date at which we write, several Grand Officers and many other distinguished Brethren passed a very delightful evening, which was rendered both instructive and social by the efficient talents and the accomplished manners of the gifted Master, Brother Jennings (Asst. G. D. C.) who most ably presided.

Our Reports from Lodges generally are highly satisfactory.

EMULATION LODGE OF IMPROVEMENT, *Oct.* 6.—The anniversary of this Lodge of Instruction was held this evening, Brother John Whitmore, W. M. 318, in the chair; the arrangements were in every respect worthy the character of the Lodge, and the respectability of its members —we have so often had occasion to record the meetings of the Lodge, its high importance, its connection with the memory of Brother Gilkes, and the numerous Masonic worthies, who have been removed from the

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scene of their earthly labours, the unceasing assiduity and industry, as well as the Masonic talents of those who usually attend and regulate its proceedings, that we shall content ourselves with wishing a long continuance to its existence and prosperity, and advising every Mason to attend it as frequently as possible—provincial Brethren on their visit to London, should not neglect this intimation.

Brs. S. B. Wilson and Savage were re-elected Treasurer and Secretary.

A motion was made, seconded, and unanimously carried, that a subscription should be opened for the purpose of presenting Brother S. B. Wilson, with a Masonic jewel, to mark the high sense entertained by the Brethren for the great and valuable services rendered by him to the Lodge.

Brother Whitmore was supported at the banquet by many Masters of Lodges, and about thirty Brethren, and although he had to follow many distinguished predecessors whose qualifications were fresh in memory—it was evident that the circumstance only stimulated him to the effective exercise of his talents, which enabled him to gratify the meeting and to do fair credit to himself.

Mount Moriah Lodge of Instruction.—The Brethren in Clerkenwell, and in that neighbourhood, will observe with some interest, the establishment of a Lodge of Instruction, which meets every Monday evening, at Brother Fatt's, at the Ashby Castle Tavern, at eight o'clock. None but Master Masons are admitted. The regulations direct proper attention to Masonic costume, and that the ceremonies and lectures shall be carefully worked. Being ourselves desirous to claim admission by the proper mode, we promise ourselves the pleasure of visiting Mount Moriah, at the earliest opportunity, and personally to profit by that mode of instruction, which cannot be too widely diffused.

The Percy Lodge of Instruction (234), resumed its meetings on Thursday evening, Oct. 5, at eight o'clock, at Bro. Collins's, Kent and Sussex Tavern, Jermyn Street, St. James's, and continue them every Thursday evening till the end of May. This Lodge of Instruction meets to practice ceremonies and occasionally lectures.

Encampment, No. 20, *Dec.* 15.—The proceedings this day were unusually interesting. The E. Commander entered into some details of importance, with which the Companions expressed themselves much gratified. A Correspondence with the Grand Sub-Prior was read, and it was resolved, that it would be most desirable that a conference should be held with the Chapter of Observance, relative to matters of importance, and a Committee from the Encampment was appointed for that purpose.

On the third Friday in February the Order of Malta M.P. will be conferred in the Cross of Christ Encampment.

Masters and Past Masters' Club, *Dec.* 6.—This Club continues its laudable meetings, and we understand that there is a prospect of considerable accession to it, on the termination of the approaching installation of Masters to the chair.

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MASONIC CHIT CHAT.

His Royal Highness the Duke of Sussex has been appointed Grand Master of the Order of the Bath.

The Board of Stewards who conducted the last anniversary festival, held in honour of the natal day of the Grand Master, will again celebrate his happy restoration to sight on Friday following the Public Festival, which will be held in February next.

The Denbighshire Infirmary.—On the 10th of October His Royal Highness the Duke of Sussex was pleased to honour this charity with a visit, accompanied by his noble and generous host, Lord Dinorben, of Kinmel Park. The medical officers and the committee of management, together with a very numerous party of ladies, were assembled to witness this gratifying testimony of the great attention and regard with which his Royal Highness has uniformly been pleased to bestow upon other and similar institutions—whether their objects be for the cultivation and improvement of science, or for the exercise of those kindlier feelings of the heart, the amelioration of human suffering! He was received at the entrance door by Dr. Phillips Jones, of Chester; the honorary physicians, Doctors Cummings and Williams; D. Hughes and L. Williams, Esqrs., the surgeons, with whom His Royal Highness condescended to visit every apartment in the building. He was pleased to make the most minute inquiries upon every point connected with its management, and the conveniences it afforded for the comfort and the relief of the poor inmates. This charity has for some years been honoured by the patronage of the Royal Duke; and His Royal Highness was graciously pleased to express himself in terms of the highest approbation with its arrangements, and particularly with its effective management, as applied to the varying exigencies of the country.

The Earl and Countess of Hillsborough have been welcomed by their Irish tenantry with marks of the most affectionate attachment; the well-known enthusiasm of the hospitality of Ireland has been unbounded.

Among the many illustrious men who have been duly initiated into Masonry, we can state, on the authority of a document of fifty years' standing, that Tippoo Saib was made a Mason while holding the sovereignty of his dominions in India.

Percy Lodge, 234.—Brother Key, the worthy disciple of the late Brother Peter Gilkes, has been honoured by the presentation of a very splendid Masonic jewel set with brilliants. It has been subscribed for by the Members of the Lodge over which he has presided for two years with exemplary care.

The Brethren and the Drama.—A new piece has been produced at Bury, entitled "The Students; or, the Rebel's Gauntlet," with great success. It is written by Brother John Smith, son of the manager. The period of its action refers to the early days of Milton, at Cambridge, and his service in after years with the Protector Cromwell. The dialogue is well written, and many of the situations exceedingly dramatic, and will add to the dramatic reputation of the author. The music is by Mr. Pindar, the leader of the orchestra, and is very appropriate. Brother John Smith has written several other successful dramas. Brother Sheridan Knowles's "Love Chase," as our readers are aware, has been singularly successful, and he is engaged on a drama of powerful interest.

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Brother Douglas Jerrold is also in the field, and the public will soon hear of his having completed his task, of which, no doubt "good report" will be heard. Verily we have reason to pride ourselves on our Fraternity.

On Dit.—The Earl of Ferrers, in consequence of his advanced years, contemplates, we hear, resigning the office of Provincial Grand Master, and will, it is said, be succeeded by the Hon. Col. Anson, *M. P.*

On Dit.—The Fraternity in Suffolk and Warwickshire are in anxious expectation of the appointment of Provincial Chiefs.

Relics of the Crusades.—The ancient carved gates lately sent from the Levant to the Museum at Versailles, were those of the hospital of the knights of Rhodes. With them is a bell which belonged to the church of the hospital, and it appears that they were obtained from the Pacha of Rhodes, by the Prince de Joinville, while on his cruise in the Levant last year.

The Annual Masonic Ball of the Members of the Bank of England Lodge, and which has for several years been so gratifying to their fair friends, is, we understand, fixed for the first of February. This Lodge will for the future be a Dinner-Lodge. The Past Master's handsome jewel has been awarded to its excellent Master, Brother Dickinson, who will be succeeded in the Chair by Brother W. L. Wright; the installation will take place on the *third Tuesday* in next month, instead of the second Thursday.

Theatricals.—The Amateur Corps Dramatique have renewed their labours, and the New Strand Theatre will be resplendent with beauty and fashion on the 17th of next month (January), when their presence and their smiles are solicited in behalf of the Aged Freemason.

Births.—Nov. 8, the lady of Brother W. Lloyd Thomas, P. Prov. G. Sec., of twins, who have since died.

A Veritable Lewis.—Dec. 13, at Taunton, the lady of Brother Eales White, P. Prov. G. J. W., of a son.

Married.—Nov. 23, at Saint John's Church, Hampstead, Simon M'Gillivray, Esq., (P. J. G. W. and Prov. G. M. for Upper Canada), of Salisbury Street, formerly of the North West Company, to Anne, eldest daughter of John Easthope, Esq., *M. P.* (P. S. G. W.), of Hill Field House, Hampstead.

It is said that considerable apprehensions prevail, lest that unexpected visitant, "the *Grand Comet*," which so suddenly appeared in September last among the Northern Constellations, and which so alarmingly brushed with its "fiery tail," the unlucky star Phœnix, No. 111,—as was visible through the medium of the Masonic *reflecting* telescope,—should again, in its eccentric course, cross the orbits of some other luminaries, at a point nearer than perhaps would be pleasant to the astonished natives.

Obituary.

October 3.—Sir Patrick Walker.—We regret to state that this gentleman, her Majesty's Heritable Chief Usher of the White Rod for Scotland, died on Tuesday evening, at his house, Drumsheugh, after a short but painful illness. Sir Patrick having for many years taken an active interest in all matters of local improvement, his demise will in many respects be a public loss. In private life he was warm-hearted and ever ready to oblige, and his friendships were sincere and lasting.

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The hon. Knight was unmarried. The last public Masonic appearance of the worthy Knight was at the Grand Lodge in London on the 18th of July last, when he attended with the other members of the deputation from the Grand Lodge of Scotland, on the lamented death of their Patron, King William IV.

Oct. 5.—At his residence, Belville, Donnybrook, after a few hours illness, in his seventy-third year, ARTHUR MORRISSON, Esq., D. Lieut. and Alderman of the city of Dublin, and Past Master of Lodge No. 2. Our deceased Brother was elected to the high office of Lord Mayor of his native city in 1835-6, a station which he filled with strict devotedness to the public welfare, receiving on his retirement from it not only a marked compliment from the Lord Lieutenant, but the congratulations of persons of all parties and persuasions.

Oct. 11.—Brother SAMUEL WESLEY.—It is with unfeigned regret that we have to announce the death of this accomplished scholar and extraordinary musical genius. His last moments were engaged in imploring the blessing of the Almighty on his children; and he expired in the effort of bidding them an affectionate farewell.

Mr. Wesley was born on the 24th day of February, 1766, being the same day and month on which Handel came into the world; he was consequently in his seventy-second year. When only three years' old he could play and extemporise freely on the organ, and before he was five had taught himself to read and write a print hand, from his unremitting study of the oratorio of *Samson*, which he had committed entirely to memory. He also learned by heart within a month the whole of Handel's overtures, and before he was eight years of age had composed and written an oratorio, which he entitled *Ruth*. His prospects in life were unfortunately clouded by a dreadful accident which befel him in the year 1787. Returning home one evening from a visit to an intimate friend (one of the oldest members of the Madrigal Society), in passing through Snow-hill he fell into a deep excavation which had been prepared for the foundation of a new building. There he lay insensible until daylight disclosed his situation, and he was conveyed home. His head had received a most serious injury, and the medical attendants wished to perform the operation of trepanning, but Wesley obstinately refused his consent, and the wound was permitted to heal. This he ever after regretted; for it is supposed that, in consequence of some portion of the skull adhering to or pressing upon the brain, those periodical states of high nervous irritability originated, which subsequently checked and darkened the splendour of his career. On Saturday last he played extemporaneously to a friend, and composed some Psalm tunes. On Monday he endeavoured to write a long testimonial for an old pupil, but which his strength only permitted him to sign, and in the evening he retired to his room with a presentiment which the event of yesterday has but too accurately verified.

As a musician, his celebrity is greater on the Continent than in his own country. His compositions are grand and masterly; his melodies sweet, varied, and novel; his harmonies bold, imposing, unexpected, and sublime; his resources were boundless, and if called upon to extemporise for half a dozen times during an evening, each fantasia was new, fresh, and perfectly unlike the others. His execution was very great, close and neat, and free from labour or effort; and his touch on the pianoforte delicate and *chantante* in the highest degree. Mr. Wesley

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was remarkable for great energy, firmness, nobleness of mind, freedom from envy, penetration, docility approaching to almost an infantine simplicity, and unvarying adherence to truth. These characteristics were united with a credulity which exceeded, if possible, that which marked his uncle, the celebrated John Wesley.

The musical profession has lost its brightest ornament. Since the days of Henry Purcel, no British composer has evinced so much genius and learning, combined with such variety and sensibility, or has displayed so much energy and industry in the composition of memorials as lasting as they are extraordinary. Flourishing at a period when composers met with less encouragement than at any epoch in the history of the art, he pursued his course without reference to the applause of the day, resting on the certainty that the time must come when his works would receive that justice which his contemporaries denied him. He cared nothing for the public opinion respecting his compositions. With him the art was all in all; and, like Sebastian Bach, Handel, and Mozart, he affords another instance of the remark, that it is the high prerogative of genius to look forward with a calm but assured expectation that posterity will award that meed of approval which must, sooner or later, attend its bright and beautiful creations. Brother Wesley, many years since, was Grand Organist to the Grand Lodge of England, in which official situation he was, after a long period of useful service, succeeded by his talented friend Sir George Smart.

Natchez, U. S. *Oct.* 14.—Brother Henry C. Ashe.—After a very brief illness, on Saturday night, the 14th inst., of the prevailing epidemic, Bro. Henry C. Ashe, son of Mr. Wm. Ashe, 34, Denmark-street, Dublin, aged about twenty-five years. A large circle of acquaintances, to whom Mr. Ashe was much endeared for his many excellent traits of character, sincerely deplore his premature loss. His funeral was numerously attended yesterday by the Natchez Fencibles (of which corps he was a member) and the Natchez Guards; also by his Brethren of the Masonic Fraternity, and the Mechanical Society.

Brother Charles Macdougal.—How many Brethren has the passing year seen consigned to the last Lodge of Earth! Among the many, Brother Charles Macdougal, Advocate, late Depute-Master of the Lodge Canongate Kilwinning, departed this life a few months since at Demarara, universally regretted by an extensive circle of friends; and in spring last, Brother Alexander Mackie, Past Secretary of the same Lodge, expired at Singapore, whither he had gone from Bengal for health. He was a most active and zealous Mason, and was presented by his Brethren with a tribute of their regard on his leaving Scotland for India. Two of the Grand Stewards for 1837, and who officiated at the great Centenary Festival, have also paid the debt of nature in the prime of life, namely, Brothers Adam Wilson, and George Trusted. Both, we believe, died of typhus fever—the latter while following out his professional pursuits in attending the Royal Infirmary of Edinburgh. Yet how true is that striking line of Young as applied to the living—

"All men think all men mortal, but themselves!"

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PROVINCIAL.

HERTS.—WALTHAM CROSS, *Nov.* 1.—An especial meeting of the Salisbury Lodge was held to raise Brother William Harrison, Q C., in order to enable him to be appointed a Provincial Grand Officer the next day, at Hertford. The worthy Brother was also the liberal host on the occasion.

HERTFORD, *Nov* 2.—The Mount Lebanon Chapter held a meeting previous to the Lodge, installed one of the Principals, and exalted the W. M. elect of the Salisbury Lodge. Companion J. C. Burckhardt, P.G.P.S., and Companion G. P. Philipe, G.D.C., were present. At the Lodge Brother John Davies, P. M. was installed as the W. M., his presidency two or three years ago having satisfied the Lodge that no other member was so fit to fill the chair; and it is expected that during his year there will be many additions of members.

The Provincial Grand Lodge was held immediately after, at which the Most Noble the Marquess of Salisbury, Prov. G. M., presided, and the Prov.-Grand Officers were appointed. About sixty sat down to the banquet, in the large room of the Town Hall. The evening passed off with great harmony. The Prov. G.M. sat on the right hand of the W.M., who was supported, right and left, by a host of present and past Prov. Grand Officers, together with Brothers Burckhardt, P.S.G.D., and Philipe, G.S.B.

The members of the Watford Lodge held their annual meeting on Friday last, Nov. 10, in their new Masonic Hall, and after transacting the business of the day, the Brethren, about fifty, retired to the banquetting-room, where the dinner was served up in Brother Bumant's best style. The chair was very ably sustained by Alexander Fraser, Esq., the W.M.; he was supported on his right by Brother William Stuart, Esq., the D.P.G.M. for the county of Hertford, Brother Stewart Marjoribanks, Esq., P.M. and P.S.G.W. of England, and Henry Stuart, Esq., the *M.P.* for the town of Bedford; and on his left by P.M. Ward and Beattie, and other Grand Officers. Upon the cloth being removed *Non Nobis*, &c. was sung with great effect by Bros. Wylde, of Edgeware, Fitzwilliam, and Atkins; and after the usual loyal and other Masonic toasts had been given, the W.M., in a very neat speech, proposed the health of the P.M. Marjoribanks, at the same time presenting him with an elegantly chased gold snuff-box, of the value of fifty guineas, subscribed by the members of the Lodge, and bearing the following inscription: "To Stewart Marjoribanks, Esq., presented by the members of the Watford Lodge of Freemasons in gratitude for his uniform kindness towards them, and in testimony of their individual regard and esteem for his private worth, A.L. 5841,—A.D. 1837."—Brother Marjoribanks returned the acknowledgement in an appropriate speech; various others succeeded, and the evening was spent in true Masonic feeling.

KENT.—The following report of a "Provincial Visitor," will, it is hoped, meet the observation of those who have at heart the best interests of the Order.

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Dover.—Bro. Moses Moses is using his best exertions in preserving the elements of Masonry in this town, and Bro. Warren ably seconds him. It is only fair to state that our Right Worshipful Provincial Grand Master would find ample support if he would honour the Brethren of the county by holding regular stated periods of meeting.

Deal.—"Our Lodge is not in a state of actual labour, and we are tired of idleness, and would cheerfully co-operate with our Brethren in the province in any measures of public utility; but without being summoned, we hope not to be accused of disobedience."

Ramsgate.—The Provincial Visitor has been here, and we fear has not made a "good report." Let only the herald appear, and his message will be most welcome.

Margate.—We can muster at least fifteen regular labourers. Bros. Pussett and Denne would cheerfully adopt any means that would tend to advance the Order, and from the number of Masonic visitors in the season, an opportunity might readily offer to resume active operations.

Gravesend.—What surprises the Masons here and the visitors, who come in thousands, is, that some public-spirited Brother does not avail himself of the means at hand to create a new era in this town. Surely some one at head-quarters will feel an interest in rousing the apathy of the Craft. We have some few residents here who would be too happy in aiding any measures. Our Provincial Grand Master is but a few miles distant.

Canterbury.—Bro. Bone superintends the Lodge, and is entitled to approbation for his zeal.

Chatham.—Brother Jeffries, and the Brethren of his Lodge, are anxiously looking for some encouragement from those who have the power to give an impetus to the wishes of the whole province.

Colchester.—Provincial Grand Lodge of Essex, *October* 10.—This being the appointed day for opening the Grand Lodge of the Province of Essex in the town of Colchester, a vast number of the Fraternity assembled from Chelmsford, Romford, Brightlingsea, Rochford, and some from the adjoining province of Suffolk. On the arrival of Brother Rowland Alston, *M.P.*, Prov. G.M., in the town on Monday evening the 9th, the church bells rang a merry peal; a great number of people had arrived to witness a little Masonry, it being expected that a procession would proceed to the church for the benefit of the Hospital, but the P.G.M. declined the request.

At eleven o'clock on the Tuesday morning the Brethren began to assemble, and the Masters of several Lodges in the province who had not been through the whole ceremony of installation assembled; Brother Lawrence Thompson officiated *en chef.*

At twelve the Lodge was opened; and on the Brethren of the Angel Lodge filling the respective chairs, the P.G.M. was introduced by Brother Burckhardt, P.G.D., and duly installed by Brother L. Thompson; on the P.G.M. taking his chair he addressed the Brethren; and stated he felt deeply impressed with the honour His Royal Highness the M.W.G.M., had conferred on him by the appointment, and he would perform the duties of his station in the best manner he could, no

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exertion on his part should be wanting; he said he could not be charged with partiality, he had appointed Colchester for the first meeting, because the Angel Lodge was the oldest Warrant in the province; he should visit the other towns in succession; the Brethren he should appoint were unknown to him, but were strongly recommended as approved Members from each Lodge in his province, and now that the Grand Lodge was opened, he would see and judge a little for himself; it was his intention to hold meetings of the Grand Lodge periodically, when, if each Lodge in the province did not send either a Master, Past Master, or Wardens, they were to forfeit a fine of 40*s.* to the general fund; the only Officer he should appoint was his deputy, and in introducing his son to that office, he felt it to be a duty, well knowing his Masonic zeal; in fact, he said, we are more like brothers than father and son, and as my occupation, being in Parliament, will probably interfere with my Masonic duties, I feel great confidence that my son will discharge the important station of D.P.G.M.; he then proceeded with the investiture of the other Officers of the Prov. Grand Lodge, viz.,

Brother Rowland Alston, P.G.M.
R. G. Alston, D.P.G.M.

Brother A. Partridge, S.G.W. of Colchester, surgeon, Angel Lodge; Wolf Meyer, W. M., J.G.W., of Chelmsford; Osborne, G. Treasurer, of Colchester, brewer; Pattison, G. Secretary, of Colchester; Ward, S.G.D., of Romford; Durrant, J.G.D., of Chelmsford; Rev. Brother Fawcet, G. Chaplain, of Rochford; Talbot, G. Registrar, of Romford; Bowler, G. Sup. of Works, of Colchester; Lawrence Thompson, G. Direc. of Ceremonies, of Colchester and London; Parker, Grand Sword Bearer, of Brightlingsea; Coleman, G. Inner Guard, of Colchester. Grand Stewards—Brother N. Cobb, Colchester; J. Haddock, Colchester; Bland, Colchester; Lake, Chelmsford.

Amongst the visitors on this occasion were

Brothers Harper, G.S., Alderman Harmer and Burckhardt, P.S.G.D. Bell, P.M., 23, W. R. G. Key, G.S.L., Newland, P.J.G.W., Herts., Goodwin, and Unwin, Bullen, T. Green, Deck, and Bell, from British Union Lodge, Ipswich, and several Brethren from Hadley.

The regulation of fees, laws of P.G. Lodge, &c. being read, the P.G.M. declared his intention of subscribing ten guineas annually.

At three o'clock the Grand Lodge was closed.

At five, the Brethren sat down, about one hundred, to an excellent dinner, the town band playing in the orchestra several enlivening airs—"The Entered Apprentice," "Roast Beef of Old England," &c. which they continued, at intervals, till the cloth was removed, when grace was said by the P.G. Chaplain.

The Chairman then stated, it was a most gratifying thing to meet so numerous a body of Masons, and the excellent order and profound attention which they had observed through the proceedings of the day, convinced him of the true Masonic feeling existing in his province; he considered the numbers far less in compliment to his installation than as a demonstration of the good Brotherly feeling which existed in the province. He trusted no extraneous matter would be introduced, and no toast be proposed without submission to the Chair; he then stated that we possessed a youthful Sovereign, beauteous in person, and endowed with vigour of mind and body, and possessing every endearing quality,

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he prayed God to bless and preserve her in health and every enjoyment; he then proposed "Her Majesty the Queen," which was received with immense cheering, three times three; after which, the Chairman expressed regret at not having a gallery of ladies to witness the festival, but he trusted Grand Stewards would in future make arrangements for their accommodation.

"God save the Queen, verse and chorus," accompanied by band.

The band then retired, and the Masonic toasts were entered on.

The Chairman next proposed His Royal Highness, the Duke of Sussex, M.W.G.M. of Masons." Masonic honours.

The next toast was, "The Pro.-Grand Master, D.G.M., and Grand Officers."

Some merriment arose from the Chairman having, by mistake, coupled with the toast the name of his noble friend Lord John Russell, instead of Lord John Churchill.

Song, by Brother Creek—"Come, let us prepare," &c.

The S.G. Warden, Brother Partridge, after many pleasing observations, proposed "The health of the P.G.M.," and complimented him with possessing the organ of benevolence. To which the P.G. Master very happily replied.

After which, a song from Brother Lake, Grand Steward.

W. L. Thompson then proposed "The D.P.G.M.," who returned thanks in a very able manner; he stated it was a proud day for him and the province, it being forty-five years since a P.G.L. had been held there; he trusted their children and their children's children would long remember the happy day that had revived the P.G.L. of Essex; he said he could not express the delight he felt at seeing his father, whom he loved dearer than life, filling the distinguished station he did, and trusted that the exertion of the Brethren would be used to support him. He was loudly cheered.

We regret that we cannot follow the regular course of the interesting proceedings. The health of the visitors was duly noticed by Brother Harper, the Grand Secretary; that of the Wardens by neat addresses from each; the various Lodges of the provinces received due honour; and Brother Bullen very powerfully dwelt on the long-felt inconveniences in the province now so happily removed by the appointment of a Provincial Grand Master, expressing a hope that Suffolk might not much longer be without its chief—then it would meet Essex on the level; it could not be that there was a want of efficient talent, and he publicly declared, that J. Reade, Esq., past high sheriff of the county, would be a most welcome appointment. "Thank God," concluded the speaker, "you here are happy and united, and I hope ere long, we may rival you in our joy."

The vocal friends were in delightful melody.

The Grand Stewards did their duty, and the Provincial Grand Master with his Lewis-Deputy, retired amidst the most affectionate cheers.

Ipswich.—The Union Lodge is in a most excellent state of discipline; and among the zealous supporters are enrolled Brothers Reade, Green, Martin, Bullen, Ruddock, Humphries, Catchpole, Scott, Grimsey, &c.

Bury St. Edmunds.—We certainly are not in a flourishing condition; but as our neighbouring province has found favour, so do we now encourage the hope that some "light" may be also graciously vouchsafed us. There are some influential Masons in the neighbour-

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hood who would feel a pride in rallying under the banner of some chief without any reference to party feelings which unhappily have desecrated the temple. Surely we are not to be much longer in this state.

Woodbridge, *Oct.* 15.—A Chapter of promulgation was held at the private Lodge-room, No. 96, Woodbridge, Suffolk, when the honours of installation and exaltation, in conformity with the Masonic Ritual, were conferred upon several Brethren by Companion Baxter, as Z., and the Principals of the Chapter. The Lodge-room, which has undergone several improvements, was richly fitted up for the occasion with all its valuable regalia, and being splendidly lit with gas from four pendant burners, in the form of a square and compasses, at either end of the room, in addition to its usual illumination, presented a magnificent spectacle. The Chapter was honoured by several visiting Companions from the Halesworth British Union, St. Luke's, and Bee Hive Lodges, Ipswich, and the Patriarch Chapter, Colchester. After the Chapter was solemnly closed, the Companions retired to the Bull Inn, where an excellent dinner was provided by Companion Salmon. The table was furnished with every delicacy, and the arrangements conducted with every comfort and liberality. On the removal of the cloth, several loyal and Masonic toasts succeeded each other, and the evening was spent in perfect harmony. At nine o'clock the Companions retired to their respective homes, highly gratified with the Masonic entertainments.

Hanley.—The Brethren of the Menturia Lodge, No. 606, held at the Albion Inn, Hanley, Staffordshire Potteries, held the Anniversary of St. John, on Wednesday, the 13th December, 1837, when the Installation of the Master for the ensuing year took place.

The Lodge was opened at eleven o'clock in the forenoon. The Brethren of the Craft within the province and the surrounding neighbourhood attended in Masonic clothing.

Wolverhampton, *Nov.* 3.—H.R.H. the Duke of Sussex passed through Wolverhampton on his return from North Wales this day. The Officers of St. Peter's Lodge immediately drew up the following address for presentation to His Royal Highness. Lord J. Churchill, D.G.M. received the deputation, and stated that H.R.H. was too much indisposed to give the Brethren an audience. His Lordship therefore undertook to present the address, and on returning, informed the deputation that H.R.H. had been graciously pleased to express his approbation, and that a reply should be forwarded when he arrived in town.

No. 607. *St. Peter's Lodge, Wolverhampton, November*, 3rd, 1837.

"May it please your Royal Highness,

"We, the Worshipful the Master, the Past Masters, the Officers, and Brethren of St. Peter's Lodge, No. 607, beg to avail ourselves of your Royal Highness's visit to Wolverhampton for the purpose of expressing our warm and unfeigned respect for and attachment to the Right Worshipful the Grand Master of the ancient and honourable fraternity to which we belong. Fully sensible of the value of those services which your Royal Highness has rendered to our Order, and fully sensible also of the importance which your Royal Highness's rank and influence have conferred upon the principles which it serves to propagate, we offer our devout prayer to the Great Architect of the universe, that he will long, very long, spare to us, the protection of your Royal Highness's virtues,

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influence, and example, and thus afford to religion, liberty, and learning, the sure and steady patronage which they have invariably received at your Royal Highness's hands.

"With these sentiments, we beg to assure your Royal Highness that we are, with profound respect,

"Your Royal Highness's most obedient, faithful, and devoted servants,

"Signed on the behalf of the Lodge by

C. T. DARBY, P.M. and P.J.G.W.
GEORGE HILTON, P.M. and P.S.G.W."

The following gracious reply has been since received:

"AUGUSTUS, G.M.

"Worshipful Master, Past Masters, Wardens, other Officers and Brethren of St. Peter's Lodge, No. 607, at Wolverhampton.

"I received, with every reciprocal feeling of attachment to the Order, your affectionate and fraternal address on occasion of my passing through your town.

"It has ever been my object to manifest to the world at large the purity of our society, by a strict observance of our moral duties, a willing obedience to the laws of our country, and a uniform exertion to promote the interest, the welfare, and the happiness of our fellow-mortals.

"Accept, then, Brethren, my sincere thanks for your kind expressions towards my person, while I supplicate the GREAT ARCHITECT of the universe to bestow upon our labours the reward of His blessing.

"Kensington Palace, the 9th of December.

A. L. 5837. A. D. 1837."

SPILSBY PROVINCIAL GRAND LODGE, *October 19th*, 1837.—The Lodges met in the Sessions House, from whence they formed a Masonic procession to the church, where a very impressive discourse was preached by the Chaplain of the P. G. Lodge, the Rev Bro. Coltman. Text—1 John iv. 7 and 8.—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." The church was crowded with attentive hearers; and seldom have we heard the vocal performances in a country choir so truly chaste and tasteful as in the curious old fabric of Spilsby. On returning from Divine service, the members proceeded in Masonic order to the P.G. Lodge. At three o'clock, an excellent repast was displayed at the Town-hall, provided by Bro. Marshall, of the White Hart Inn. The Right Worshipful Provincial Grand Master presided, supported on his right by Bro. Dr. Oliver, his Deputy, and on his left by Bro. Sir Edward Brakenbury, the Senior Warden of the Provincial Lodge. After grace, the Right Hon. P.G.M. gave a toast, to which he was sure the distinguished loyalty of the fraternity would respond with the heartiest acclamations. "Our illustrious Sovereign, Queen Victoria;" and when she is instructed by her Royal Uncle, the Most Worshipful Grand Master, in the object of our benevolent Institutions, he had no doubt she would indulge those feelings most dear to her sex, aiding in good objects, and gracing the Institutions of Masonry, by placing herself at their head as the patroness.—(Three times three cheers.)

"The National Air."

The next toast was that of "The Queen Dowager," who had kindly

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condescended to continue the Patroness of the Female Orphan School. —(Applause, and three times three cheers.)

"The Most Worshipful the Grand Master, His Royal Highness the Duke of Sussex," was then proposed; and the P.G.M. remarked, that to no individual in this or any other country was Masonry indebted so greatly as to His Royal Highness, who had been at all times the friend and patron of its interests, and the ardent promoter of the arts and sciences. Indeed, if it had not been for his zeal and example, Masonry would not have been in the high station it now occupied, and every Mason would join him in prayers, that the Divine Architect of the Universe would long spare him to fill the office he now occupied, for the happiness and benefit of the united body of which he was the honoured and beloved President.—(Prolonged cheering.)

Air—"Star of Brunswick."

Toast—"The Officers of the Grand Lodge."

The Rev. Dr. Oliver, D.P.G.M., rose and observed that he had the pleasure of informing the Brethren that one of the Past-Officers of the Grand Lodge had made arrangements for attending the present meeting; but owing to the change of the day from the 5th to the 19th of October, his engagements prevented him from carrying his intentions into effect. He alluded to a Brother well known and universally respected, Dr. Crucefix. He had received a communication from that Brother on the subject, an extract from which he would lay before them. The Rev. Dr. then read as follows:—

"My Dear Sir and Brethren—You may have heard from our mutual friend and Brother Fenton, P. G. Sec. that I had contemplated attending your P. G. meeting at Spilsby. The change of time, however, has made this a matter of more than doubt; so much so, that I consider it a duty to write to you on the subject. I had anticipated your personal welcome with a heartfelt interest; but I can now only repeat my warm regards, and entrust you with my respectful and fraternal compliments to the Provincial Grand Master, thanking him for the invitation so courteously conveyed by Brother Barton, which I so much regret being obliged to decline. Generally speaking, Masonry is looking up. There certainly is in London an anxious desire to examine into the great principle; and much good would result if the Provincial authorities generally were to emulate the example of Lincoln, Durham, Lancashire, York, Devon, and Somerset. Next to making your personal acquaintance, I had intended to suggest the hope of obtaining a grant of money from your Provincial Grand Lodge in aid of the Asylum. Devon and the West Riding of York have each sent us twenty guineas. To no abler advocate can its interests be committed than to yourself; and should you consider it desirable to urge the point, I cannot but entertain hopes of your success."

The D. P. G. M. then proceeded—In reference to the subject contained in the concluding paragraph of this letter, it is well known to every reader of the Freemasons' Quarterly Review, that my opinions are on record. I consider the projected Asylum to be a most praiseworthy idea, worthy of the beneficent institution from which it emanates, and of which it will form such an apt and striking illustration. In this point of view, we may consider Freemasonry as a beautiful polished column of pure white marble, based on charity. Its plinth as the fund of benevolence for the destitute VIRTUOUS Mason; the fluted shaft com-

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posed of those noble institutions of charity, the Royal Masonic foundations for the clothing, educating, and apprenticing of the male and female orphans of Free and Accepted Masons. But it still wants a capital; and what can be so effectual to complete the sublime fabric as an Asylum for aged and decayed Brethren!—(Cheers.) While the superannuated soldier and sailor have their hospitals of Chelsea and Greenwich as places of honourable retirement from the storms and privations of life, why should not the aged Mason have his Asylum, where he may not, indeed, like the gallant defenders of our country—

"Fight all his battles o'er again;"

but,

"Work all his lectures o'er again,"

and go down to the grave in peace, harmony, and brotherly love with all mankind?—(Cheers.) Happy it is for the completion of such glorious results of philanthropic feeling, that party politics and controversial divinity are excluded from discussion at our meetings. These are subjects on which every individual fancies himself to be right, and all mankind in the wrong; and few are willing to allow the same latitude of opinion to others which they claim for themselves. But Masonry is neutral ground; and here men of all shades of opinion on matters purely speculative, may unite to forward schemes which tend to promote the universal benefit of their species. If charity or brotherly love be an attribute of the Deity, so it is also of Freemasonry. Let us then contribute our aid to work out this Divine principle to its utmost extent. As Brother Smith has so beautifully expressed it in his eulogium at the late Asylum dinner—

"We rear not Babel's tower of earth and stone,
Our steps to heaven are moral steps alone;
Our earthly temple boasts a nobler plan,
A humble hope to shield the aged man.
A shelter for the grey hair'd Mason's head,
His ark for refuge and for daily bread:
Such are the steps by which we hope to rise,
Span the broad vault, and reach the azure skies;
Steps to conduct, when life's vain dream is past,
Each faithful brother to his home at last."—(Cheers.)

I regret exceedingly, that our funds are in so low a state that we are incapacitated at present from imitating the noble example of the provinces of Devon and the West Riding of York; but I hope at some future period we may be enabled to show our feeling in favour of the projected establishment by a munificent donation.—(Loud Cheers.)—I shall now detain you only while I propose a toast, which I am certain will be received with perfect enthusiasm, because it is a Brother to whom the county of Lincoln is under the greatest obligations—our worthy and Right Honourable Provincial Grand Master. When I call to your recollection the many personal sacrifices which our Right Hon. Brother has made to indulge us with the pleasure of his company on this and all other occasions, any further observations on my part will be altogether unnecessary to elicit those feelings of gratitude and respect with which I know your bosoms are replete.—(Cheers.) To the unceasing exertions of his talented mind, may be attributed the rapid march which the principles of our science have recently made in the province; for I have ever found him anxious to afford the weight of his influence towards the development of any measures which are calculated to forward the principles of Masonry in general, or the private interests of any individual Brother.—(Loud and continued cheers.)

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Air—" Auld Lang Syne."

The Right Hon. P. G. M. returned thanks, with much feeling, expressing his warm attachment to Masonry, and his sense of its value in promoting kindness and benevolence; and wishing that he merited the favour he had always experienced from his Brother Masons, and the worthy and Rev. D. P. G. M. in particular. Masonry had no mercenary nor selfish feelings to promote, and so long as he lived he should be proud to act up to its precepts as far as he was able. Residing amongst them, he trusted they would ever find him ready to promote those real objects of charity which had been brought to their notice that day by Brother Oliver, who was an ornament to the Craft, not only as to its speculative parts, but as to its practical illustration, in directing their attention to the intended Asylum. He, the P. G. M. not only hoped it would be realized, but that, ere many years elapsed, there would be some local establishments of the same kind in our own county; and as for himself, he would most cheerfully contribute his own aid to the intended Asylum.—(Loud applause.)

The P. G. M. then gave the health of Brother Oliver, the D.P.G.M., warmly acknowledging the services he had conferred on Masonry in Lincolnshire, and upon the Craft in general.—(Three times three cheers.)

Air.—" The Manly Heart."

The D. P. G. M. returned thanks, and exhorted the Brethren to attend to their Lodges, and concluded by proposing the health of the P. G. S. W., Brother Sir Edward Brackenbury, who was, he was delighted to say it, a perfect enthusiast in Masonry.—(Cheering for some moments.)

Air.—" Let Masonry spread from pole to pole."

Brother Sir Edward, in giving thanks, said it was a laudable ambition in every man to be respected and beloved in his own circle, and such was his own desire. If, however, he had deserved their kindness, and particularly the handsome remarks made by his Rev. Brother, the D. P. G. M., it was because he had followed the precepts of their Right Hon. P. G. M., and his Rev. Brother, to whom they could always look for guidance; he would do all in his power to promote the welfare of the institutions of the Society, particularly in aiding the formation of the Asylum that had been named to them that day. He would cheerfully draw his purse in support of this and every other benevolent object in connection with Masonry. Before he sat down, he hoped to be allowed to propose the health of Brother the Rev. G. Coltman, their Chaplain, whose discourse in the pulpit at the church this morning was so satisfactory, that he hoped he would consent to publish it for the public good, and to promote the objects of Freemasonry, by unfolding some of its higher duties in a religious point of view.—(Cheers.)

Air.—" See the conquering hero comes."

The Rev. Brother Coltman returned thanks, and alluding most gracefully to the fine air which had been performed, hoped he should be the conquering hero at least in one respect, that of inducing them to give evidence of their brotherly love, by coming forward with him in support of the proposed Masonic Asylum.

Brother Williamson gave " All the World a Lodge, and every man a Brother."

The D. P. G. M. proposed, " The Masters, Wardens, and Officers of the Shakspeare Lodge," for which the Rev. Brother Coltman returned thanks.

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The Right Hon. P. G. M. gave the health of P. G. Sup. W., Brother Nicholson, to whose high moral feeling, and admirable skill in his profession, he bore testimony, both experimentally and practically, he having himself proved them in erecting his own residence, where he hoped, ere long, to be able to receive the Brethren in a room suitable for such purpose.

Brother the P. G. Sup. W. gave thanks.

Brother Walker, the Treasurer of the Province, was then proposed, and returned the compliment by proposing the health of Lord Yarborough, the P. G. M. of the Isle of Wight.

Other exciting toasts and addresses followed, until seven o'clock, when the Brethren separated, mutually gratified with their day's enjoyment.

ASHTON.—*Oct.* 2.—Lord Stanley, *M. P.*, laid the first stone of a new church, to be called St. Saviour's, at Ashton-in-the-Willows, near Wigan, and delivered an appropriate speech. The Rev. Mr. Hornby, Rector of Winwick, offered up prayers, and the Hundredth Psalm was sung, Several Masonic Lodges and a large concourse of persons attended this interesting ceremony. The weather was remarkably propitious for the occasion. We understand that the Rector of Winwick has liberally contributed 1500*l.* towards the edifice, and 1000*l.* towards the endowment.

HUDDERSFIELD.—OPENING AND DEDICATING OF THE MASONIC HALL. —From the extensively increasing progress of Masonry in the West of Yorkshire, it became necessary to have an additional Lodge in the town of Huddersfield. In the early part of the present year a number of the Brethren in that town agreed to procure a warrant, and to erect a proper building for its reception; this was soon effected, and a plain, but handsome and substantial building completed. The principal or Lodge-Room is 48 feet long, 27 feet wide, and 18 feet in height; attached to the Lodge-Room are several others, one of which is 27 feet in length, by 16 feet in width, and appropriated for the purposes of a Lodge of Instruction, which assembles twice a week.

The principal room is brilliantly lighted with gas, from three large chandeliers suspended from the ceiling. In the centre of the ceiling is a large and beautiful Masonic emblem, run in plaister, consisting of the four inner lines in the figure of the 11th problem of the 4th Book of Euclid, with an additional line from B to E, in such problem, thus forming five equal angles. In the centre of the angles is a large letter G, the whole inscribed within a circle of 9 feet in diameter, whose circumference is three inches distant from each of the five points.

Thursday, the 19th of October last, was appointed for the interesting ceremony of opening and dedicating this Hall to the purposes of Masonry, upon which occasion the Right Hon. the Earl of Mexborough, Prov. Grand Master of West Yorkshire, with his son, the Hon. Frederic Saville, Charles Lee, Esq., D. P. G. M., the Rev. M. J. Naylor, *D. D.*, Prov. Grand Chaplain, and several other Officers of the Prov. Grand Lodge, and many visitors from various Lodges in the province attended.

At two o'clock the Lodge was opened by the Provincial Grand Officers in the Three Degrees of Craft Masonry, after which the building was solemnly dedicated to Masonry and universal benevolence, with the usual forms and ceremonies, during which two anthems suitable to the occasion were sung, under the able superintendence of Brother Walton, of the Alfred Lodge, Leeds. Brother Charles Lee, D. P. G. M., in an

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eloquent and truly Masonic speech, introduced Brother Henry Charlesworth, W. M. of the Lodge of Harmony, 342, to the R. W. Prov. Grand Master, who received him with that kindness and affability for which he is so highly distinguished, and taking him by the hand, placed him in the Master's Chair; after which the Lodge was closed in the Three Degrees, and adjourned.

At five o'clock about a hundred of the Brethren dined in the Lodge-Room, most sumptuous provision having been made by Brother Davison, of No. 365. Brother Charlesworth presided, having the Earl of Mexborough, Charles Lee, Esq., and the Hon. F. Saville on his right; the Rev. M. J. Naylor, *D. D.*, Brother Gawthorp, Prov. Grand Sec., Brother John Clay, Prov. Grand Registrar, and other Officers of the Prov. Grand Lodge, on his left.

Many Masonic and other toasts were given, a number of glees and songs sung in excellent style, and the evening was spent in that harmony and conviviality so characteristic of Masonry.

In the speeches delivered on the occasion, one sentiment, viz. "Brotherly love," pervaded the whole. The Prov. Grand Master observed, that the more he saw and examined into Masonry, the more convinced he became that its principles were pure, and he admired it "more and more." A higher gratification than in the performance of his Masonic duties that day, he had not enjoyed since he presided over the Craft. Many of the Brethren anticipated that several Lodges in the Province would emulate the example of the Brethren of the Lodge of Harmony —that Masonry would occupy that exalted position in this Province, under the fraternal guidance of his Lordship, aided by the energetic assistance of his indefatigable Deputy, which its principles so eminently deserve, and thus effectually silence those gainsayers who (ignorant of the principles of Masonry) insinuate that Masons meet for no other purpose than that of sensual gratification.

His Lordship, after singing the favourite and admired song of the "Farm Yard," withdrew at nine o'clock, amidst the continued plaudits of the Brethren.

We cannot conclude our notice of this interesting meeting without acknowledging the valuable assistance rendered by the Hon. Brother F. Saville, not only in the proceedings of the day, but for the eloquent and very powerful address he delivered in the evening. It is not too much to say, that as a zealous working Mason few equal him.

Ross.—On Monday, Sept. 25, the foundation stone of the Prospect Hotel, designed by Mr. John Plowman, jun. of Oxford, was laid with Masonic honours at Ross, in Herefordshire. The site selected for this building commands a wide and romantic view, comprising the windings of the river Wye and several of the Welsh mountains. Soon after two o'clock in the afternoon the Masonic procession started from the Lodge-room, at the Swan Inn, headed by an excellent band of music, and terminating with an immense body of the friends of Mr. Barratt, the enterprising proprietor of the new undertaking. On arriving at the site of the new hotel, the band struck up Rule Britannia while the stone was raised. The necessary arrangements being made, the stone was again lowered, the band playing the Old Hundredth Psalm. The Worshipful Master of the Ross Lodge, Brother Farror, then descended to the spot where the stone lay, and proved, by the application of the Masonic tools, the correctness of its position. He concluded by striking the stone with the mallet, and saying—"May the great Architect of the Universe

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enable this work, of which we have laid the foundation-stone, to be carried on successfully, and to be of advantage to the proprietor and the town of Ross." The Chaplain of the Vitruvian Lodge, the Rev. D. P. Price, of Langairan, then stepped forward and invoked a blessing on the undertaking, which was listened to with the most profound attention.

At the conclusion, the Masonic Ode, "Hail mysterious glorious science," was sung by the Brethren. The Worshipful Master of the Hereford Lodge, Brother W. H. Vale, addressed the assembly in the following terms:—

"Brethren and Friends, the situation I have the honour to hold Masonically, calls upon me to address a few observations on the interesting occasion which has called us together, but these remarks must of necessity be brief, for I possess not the confidence requisite to address so vast an assembly, nor am I vain enough to suppose that I ought to occupy your valuable time, even if I had the ability. But as many, perhaps all of you, have heard different opinions and conjectures on Freemasonry and its professors, in your intercourse with the world, it may not be improper or unfitting to assure you, that whatever notions those who are ignorant of our mysteries may form of the nature of our Institution, the Brethren who have experienced the solemnity attendant on their initiation and after progress, can testify that they are such as may deservedly and profitably engage the attention of the best and ablest men. While Freemasonry conciliates men of every country, sect, and opinion, and promotes true friendship among those who would otherwise have remained at a perpetual distance, it may be considered a school where the best instructions are delivered and inculcated. In our meetings nothing improper or immoral falls from the lips of the Brethren, and there is no other contention than who can work best, and who can best agree; for work each must, speculative as well as operative, if he hopes to become a real master of the art, and a useful proficient in this sublime science. Though the secrets of our Craft are hidden from the world, I may be permitted, without breach of faith, to state that the *Sacred Volume* is the pure and inexhaustible source from which all Masonic information and precepts must be gained. It is there we learn that the great Architect of the Universe is our Supreme Master; 'tis there we trace the existence of Freemasonry from the remotest period of antiquity, and it is there we discover what wisdom has contrived, strength supported, and beauty adorned our admirable structure. Freemasonry, may, therefore, not improperly be called the Daughter of Heaven, as the only means of attaining a knowledge of her sublime mysteries are by integrity, diligence, ability, and the uniform practice of all the religious, moral, and social duties. It is of itself a system of morality veiled in allegory and illustrated by symbols; a system so perfect in all its bearings, that if its dictates be strictly obeyed it will endue us with a well-grounded hope that we may be permitted, in after life, to enter that Heavenly Lodge where hope shall be changed into vision, faith into fruition, and where charity shall never fail. Our Order has ever been distinguished for its loyalty and devotion to all in authority; and this has been amply testified by the patronage which it has received from Royal hands. Our precepts are strictly loyal, and are impressed early and earnestly upon every Brother; and priding ourselves as we do on our loyalty, united with the warmest devotion to the fairest portion of God's creation, our youthful and be-

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loved Queen may rely upon reigning in the hearts and affections of her Masonic subjects. Permit me, in conclusion, to thank you for the patient attention you have given me, and I sincerely hope that the lives of all around me may be as enchanting as the prospect before us, and as unclouded as the broad blue sky above us. May the Grand Architect of the Universe favour the progress of our work this day begun; may no accident occur in its erection; and when the structure is completed, may it reward the enterprise of its projector, be of utility and comfort to the wayfarer, an honour to the town, and ever prove the habitation of virtue and peace."

At the conclusion of this address the band struck up the national anthem, and the Brethren made a collection for the workmen, which was placed upon the stone. Three cheers were then given by the Brethren, which was loudly responded to by the assembly. The procession again formed, and returned to the Lodge-room, at the Swan Hotel. An excellent dinner was provided on the occasion.

DEVONSHIRE.—CHUDLEIGH.—A new Masonic Lodge, No. 650, named the Union, has been granted, and was opened in this province on Monday, at the Clifford Arms, Chudleigh. After the business of the day, the Brethren partook of a handsome dinner, provided on the occasion, by Brother John Petherick, the worthy host. The wines were excellent, and the evening was spent in the greatest conviviality.

TIVERTON.—The Rev. —— Hyshe has been unanimously re-elected E.C. of the Royal Sussex Encampment, and Companion Ashe (327) has been installed.

Brother S. Hodges has been installed W.M. of the Lodge of Fidelity.

The Provincial Grand Lodge will be held at Tiverton on the 4th of January, when the Knights Templars, Royal Arch Masons, and Brethren intend giving a grand ball and supper to the ladies upon a scale of unusual magnificence. The gentlemen will appear in full Masonic costume, and the ball-room will be very tastefully decorated with Masonic emblems and ornamented devices together with the shields and banners of the knights. The tickets will be restricted to the Fraternity, upon the present occasion. The scene will, no doubt, be a most animated one, and may probably stimulate even our metropolitan friends to bestir themselves, and "do likewise."

ROMSEY, *Oct.* 17.—The Provincial Grand Lodge of Hampshire held their annual meeting at Romsey, on Tuesday last, and notwithstanding the advanced period of the year, the attendance was very numerous. Sir John Millbanke having after several years constant attendance to his Masonic duties, as Deputy Provincial Grand Master, resigned that honourable office, has been succeeded by Sir Lucius Curtis, Bart., of Gatcombe Park, and the Fraternity were particularly anxious to pay every mark of respect and attention to Sir Lucius, it being the first time of his meeting the Brotherhood since his accession to his office.

The usually quiet town of Romsey bore quite a holiday appearance on the occasion, the proceedings of the day having drawn a large assemblage of visitors, and the weather being particularly fine for the season, and the arrangements excellent, all parties were highly gratified.

The Brethren assembled at the Town Hall, and opened a P. G. Lodge, at which the Secretary read the patent of office of the D.P.G.

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Master. The business of the morning having been gone through, the procession formed, and proceeded to the Abbey Church, where a large concourse of people had assembled.

The banners of each Lodge, and the whole paraphernalia being displayed, the *coup d'œil* was splendid and imposing.

The procession having entered the church, which was thronged with company, the prayers were most impressively read by the Rev. Brother Gunner, of Winchester; after which the D.P.G. Chaplain, Brother the Rev. W. H. Brookfield, preached a most eloquent and appropriate sermon, in which our religious and social duties were impressively set forth, and the words of the text applied to the principles of Masonry.

The text was from Galatians, chap. vi. verse 10—"As we have therefore opportunity, let us do good unto all men."

We have not space to follow the eloquent preacher through the whole of his discourse; but the conclusion was to the following effect:—

If any one has expected upon this occasion a panegyric upon or apology for Freemasonry—if any one has thought to hear an elaborate tissue of Masonic technicalities—if any one has looked for an exhibition of ingenuity, instead of an attempt at Scriptural instruction, he will have been disappointed. It is now for some time that the engrossing responsibilities of my profession have withheld me, and are likely to do, from much conversance with your ancient Craft; but even if I had come prepared to address you in a more technical fashion, a sight of the immense concourse assembled in these sacred walls, would, I think, have changed my purpose to one I trust more generally profitable. But, for as much as I cannot be ignorant that aspersions are sometimes cast upon your Order, both of immorality and irreligion, because the secrecy of the ceremonial you adopt, I think a manly straightforwardness requires that I should say this much in vindication. To require that any merely human institution should necessarily make its members unexceptionable characters, would be asking too much; and if it cannot entirely shut out irregularities, when men are wilful enough to practice them, I think those irregularities ought to lie at the door of the individuals and not at the door of the fraternity. But I can most sincerely say that I have never myself had the misfortune to witness anything within the walls of a Lodge which could offend the most fastidious. But with regard to the charge of impiety, as imputed to your mystic ceremonial, you shall this day be your own vindicators. I will but make this appeal, to which you must answer as your conscience will permit, and not otherwise. If you, in the secrecy of your hearts, believe that there is anything in the theory of Freemasonry at variance with the strictest rule of Christianity—if you have ever been present at a Lodge which has not opened and closed with most solemn invocation of the Divine blessing, and which invocation has been listened and responded to with an apparent devotion, at least, that I wish were always to be witnessed elsewhere—then be silent to what I shall say, and put me to open shame before this multitude for asserting too much. But if, on the other hand, you believe that without the favour of God all our doings are nothing worth——if you look for no repose in life—no comfort in the hour of death—no safety in the day of judgment without the presence and support of the holy spirit,—then, and in that case, I ask you, while I solemnly implore the blessing of God upon every work and labour of love—while I solemnly beseech Christ for the benefit of his advocacy at

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the throne of grace—while I solemnly adjure the Holy Ghost not to spare the out-pouring of his influence—while of all three I ask pardon for the past, and strength for days to come—while, to the tribune of God, I ascribe all majesty and power, and praise, and dominion—I demand of you to respond to that prayer, and to ratify that ascription, not only in the secrecy of your hearts, but aloud with your lips to exclaim, in the presence of men, and of angels, and of God—"so mote it be!"

It is not possible to describe the grand and solemn effect of the concluding words of the preacher. All the Brotherhood rose, and with their hands uplifted in adoration of the great Architect of the Universe, pronounced with one voice—"So mote it be!" The sublime feeling of the scene obviously made a profound impression on the congregation.

On the return of the procession to the Town Hall, the Provincial Grand Officers were chosen for the ensuing year.

A sumptuous banquet was provided by Brother Jennings, at the White Hart Inn, consisting of every delicacy the season could afford. The wines and dessert were excellent. Sir Lucius Curtis presided with great ability. On the removal of the cloth, "the Queen" was given, followed by "the Duke of Sussex," and numerous other toasts. The songs, toasts, and indeed every thing that could conduce to the harmony of the meeting, were given with hilarity and good fellowship, and at the same time with the utmost order and decorum. The meeting broke up at an early hour, and the Brotherhood returned to their different homes highly gratified with the pleasures of the day and the good feeling which ever pervades the meetings of the Masonic Brotherhood—an Order which, while hundreds of societies have crumbled away and are forgotten, has alone stood the test of ages and revolutions, in almost every country throughout the globe.

Southampton.—Masonic Provident Association, *Nov.* 30.—The first General Meeting of this truly benevolent Institution, since its formation in March last, took place at the Masonic Hall, Bugle-street, on Thursday, Sir John P. Milbanke, Bart. in the Chair, when eight new members were elected, and a statement of the accounts laid before the meeting by the Treasurer, by which it appears that in the short period of eight months, the invested capital had reached 300*l.* and the present annual income 43*l.* 7*s.*, the number of members exceeding forty. It appears that the object of this Institution is to contribute towards the necessities of distressed Freemasons who have been subscribers, and also of their widows and orphans, who will have the Association to look to for assistance and care, not only in procuring aid, but for advice and interest to promote their welfare and improve their condition in life. The report will shortly be printed, when those who are desirous of supporting so execllent an institution, may obtain the particulars. On the motion of Sir Lucius Curtis, seconded by Mr. Coupland, the Chairman, Sir John Milbanke, Bart. the Vice-Chairman, C. E. Deacon, Esq., the Treasurer, and Secretary, Mr. J. R. Stebbing, the Auditors, Messrs. Firmin and Peaty, and Committee, were re-elected. Thanks were returned to Messrs. Maddison, bankers, for their kind attention to the affairs of the Association; and also to John Fleming, Esq. *M.P.* for his handsome donation of 10*l.*, and he was unanimously elected an honorary member. It was then resolved that it be recommended to the

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next meeting to adopt 30*s.* as the yearly contribution, instead of one and two guineas, as at present; and fifteen guineas for a life member.

SOMERSET.—TAUNTON.—327, Lodge of Unanimity and Sincerity; Brother Ash has been elected Master for the ensuing year, and Brother Robert Leigh, Treasurer, vice Brother Eales White, resigned.

WELLS, *Oct.* 31, 1837.—A Prov. Grand Lodge was this day held, at which the R.W.P.G.M. (Colonel Tynte) presided; supported by the R.W.D.P.G.M. (Captain Maddison), the Officers of the Grand Lodge, and the following P.G. Officers,—Brothers Captain Muttlebury, S.W.; Johnson, J.W.; Drake, J.W.; Tarrant, S.D.; Maddison, Chaplain; Leigh, S.D.; Marchant, S.D. Capt. Maher, S.D. &c.; several visiting Brethren from the provinces of Wilts, Bristol, Devonshire, &c., and about one hundred of the Members of the several Lodges in the province.

At half past eleven o'clock, the P.G.M. and Officers of the Prov. Grand Lodge entered the Lodge, which had been previously opened by the W.M., &c. of the "Swan Lodge of Benevolence" of Wells, and were received with the usual honours by the assembled Brethren. The P.G.M. on taking the Chair, commenced by addressing the Brethren on the interesting fact of its being principally directed to the W.M. and Brethren of the new Lodge at Wells; he trusted that they would steadily persevere in the same course, which hitherto had so good an effect in the other Lodges of the province "to have a select rather than a numerous Lodge, and to thoroughly examine the claims of every Candidate before he is admitted into the Craft." The R.W.P.G.M. then, with his accustomed kindness and consideration, declared his intention to invest the several Officers for the year ensuing, (although it was usually done in Prov. Grand Lodge) that the whole of the Brethren present might have an opportunity of witnessing that interesting ceremony. He then proceeded to invest the following Brethren.

Brothers Colonel Innis, Lodge of Honour, 520, S.W.; Wodderspoon, Royal Cumberland, 48, J.W.; Lax, Swan Lodge of Benevolence, G.R.; Stradlin, Perpetual Friendship, 157, Treasurer; Parsons, Perpetual Friendship, 157, Chaplain; Inman, Perpetual Friendship, 157, Secretary; Westall, Royal Cumberland, 48, S.D.; Gale, Love and Honour, 357, J.D.; Digby, Lodge of Honour, 520, Sup. of Works; Burr, Swan Lodge of Benevolence, Organist; Webb, Swan Lodge of Benevolence, Direc. of Ceremonies.

After the ceremony of investment had closed, he addressed the new appointed Officers, and trusted they would follow the example of the P.P.G. Officers, to whom he tendered his best thanks for the very efficient manner they had performed their duty. The Lodge then closed, and those Brethren not eligible to sit in Prov. Grand Lodge withdrew, and the Prov. Grand Lodge was opened in ample form.

The minutes of the last Prov. Grand Lodge having been read and confirmed, petitions for relief were read from several applicants, and the following sums were unanimously voted, 10*l.* to the widow of a late Brother of Bath, 10*l.* to a poor Brother at Shepton Mallett, and 5*l.* to a poor Brother at Bath.

Brother Leigh of Taunton (P.P.G.J.D.) then rose, and drew the attention of the Prov. Grand Lodge to the subject of the "Asylum for the worthy Aged, and Decayed Mason," which was about to be established

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in London, he eloquently and forcibly advocated the claims of the institution, and proposed that the sum of 25*l.* be subscribed from the funds of the Prov. Grand Lodge towards the formation of the Asylum.

This proposition was seconded by Brother Johnson of the Royal Cumberland Lodge, P.P.G.J.W., who expressed his regret that the duty had not devolved on one more competent to do justice to the cause; at the same time he was fully satisfied that the merits of the case would induce the Brethren to support the motion, for certain he was, the claims of the worthy Aged and Decayed Mason would never require the powers of an orator to impress them on the heart of a Somersetshire Mason; he then entered into a lengthened and interesting explanation of the principles of the institution, and stated that it was not necessary for him to detail the many cases which came before the Board of Benevolence, which amply prove the necessity of such an Asylum, but he would content himself by referring the R.W.P.G.M. and the Brethren to the deplorable ones which had that day been brought under their notice. The first, a poor old man, upwards of 70 years of age, who had for many years lived in reputable circumstances as a tradesman of Bath, but was reduced in consequence of his having unfortunately broken his thigh, which caused a lameness, and prevented him from paying that attention to his business which could alone ensure success. So abject has been his misery, and so forcibly did his situation excite the sympathy of the P.G.M. and Brethren, that he has received relief twice from the funds, and is now principally supported by the kind assistance of a Brother of the Royal Cumberland Lodge, who knew him in his prosperity, and values his uninterrupted good conduct.

The second case is that of the "Aged and Decayed Mason," from whom the petition has just been read. He states he is 79 years old, perfectly helpless, and without the means of earning any portion of his subsistence; that he was for many years a clothier in the town of Shepton Mallet, but from causes over which he had no control, he became a bankrupt, and was gradually reduced to his present deplorable condition. He was THRICE MASTER OF HIS LODGE; and to the Brethren who knew him he confidently refers, to vouch for the truth of his statement, and for a character. The W.M. of the Shepton Mallet is present, and has, in the most earnest manner, pledged himself to the truth of the statement contained in the petition. How great, how sublime, must the happiness of the Brethren be, if they could place these two "Aged and Decayed Masons" in a home of joy and gratitude, and remove them from a state of misery to one of comfort. He (Bro. J.) then detailed the gratifying career of the formation of the Asylum, stating that at its commencement, not three years ago, it was surrounded with difficulties, apparently insurmountable, which had all been removed by the zeal, perseverance, and ability of the projector, who was still promoting the interest of the Institution, by performing the arduous duties of Treasurer. After passing a well deserved eulogium on Dr. Crucefix, Bro. Johnson declared that nothing but the sanction of the Grand Lodge was wanting to stamp it one of the Masonic Institutions, and he boasted that that sanction would be granted at the next December Quarterly Communication, in conformity with a notice now on the books, and he earnestly prayed the R.W.P.G.M. would on that occasion exercise that pure Masonic feeling, which at all times he had evinced, to ensure a

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successful issue on the Grand Lodge by the aid of his powerful interest. Brother Johnson then closed an address, which was received with the most flattering marks of approbation by the Brethren.

The R.W.P.G.M., in rising to put the question, said he did so with much pleasure, as he greatly approved of the principles of the Institution, and had ever done so, although a report had gone abroad that he was an enemy to the Asylum. He was happy to have an opportunity of contradicting such report, and to assure the Brethren that he should most cordially promote the interests of the intended Asylum, either here or elsewhere.

This most gratifying declaration was received by the Brethren with the most lively demonstrations of pleasure. The motion was then put, and unanimously carried.

After the accounts had been audited, and other routine business gone through, Bro. Johnson proposed, and Bro. Parsons, G.C., seconded, that a vote of thanks be entered on the minute-book to the R.W.P.G.M. for his truly Masonic, kind and courteous conduct in the Chair on this and every other occasion. This motion was received with every mark of respect, and carried by acclamation.

Colonel Tynte having acknowledged the well deserved compliment, the P.G.L. was closed in ample form.

The R.W.P.G.M. and Brethren then proceeded, in full clothing, from the Guildhall (where the meeting was held) to the Swan Hotel, and at half-past four o'clock about eighty of the Brethren sat down to a dinner, provided by Brother Rolle in his very best style. After the cloth had been withdrawn, "Non Nobis Domine" was most effectively sung by the musical Brethren of Wells. The P.G.M. then proceeded to give the usual loyal and Masonic toasts, which were well received. After many excellent glees and songs had been sung, particularly the "Old Grey Head," by Brother Burr, and "Ye Sons of Philanthropy," by Brother Wooderspoon, and many most excellent speeches had been delivered by the R.W.P.G.M. and other Brethren, the meeting at an early hour separated, highly gratified with the proceedings of the day.

Brother Lax has proved indefatigable in adding to the numbers and respectability of his Lodge.

SWINDON, *Oct.* 6.—A Provincial Grand Lodge for the province of Wilts was held at the Goddard Arms Inn. The Lodge was opened by the W. Master and officers of the Royal Sussex Lodge of Emulation. The Right Worshipful W. R. Browne, Esq. D. P. G. Master.—Br. S.M. Lazarus, P.G. Registrar as P.S.G. Warden; Br. M. Crowdy, P.J.G. Warden; and other P. G. Officers were introduced and received with the usual honours. The R. W. Deputy Prov. Grand Master addressed the Brethren on the subject of their assembling that day—he regretted exceedingly to see so few of his P. G. Officers (present and past) as well as the Brethren of the Craft in general; he, the D.P.M. adverted to the several circumstances that had occurred whereby the Lodges had discontinued their meetings; indeed he had been called on by the Grand Lodge of England to return some of the warrants, and which was totally out of his power to avert, he, however, still entertained hope that the time was not far distant when the zeal of the Brethren would be aroused, and that the Prov. G. Lodge of Wilts would

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resume its former high station, and that he should be most happy at all times to render every assistance in his power.

An address of Condolence to H.R.H. the Duke of Sussex on the demise of his late Majesty, Wm. IV., Patron of the Order, was unanimously agreed to.

The appointment of P.G. Officers for the year ensuing followed,—namely,

Brothers Crowdy, P.G.S. Warden; Colley, P.G.J. Warden; Withers, P.G. Registrar; Sheppard (re-elected) Treasurer; Cooper, P.G. Secretary; Cooper, P.G.S. Deacon; Bennett, P.G.J. Deacon, Browne, P.G.D. of Ceremonies, &c.

The R.W.D.P.G. Master, informed the Brethren, it was with much regret he had to state, that Br. Lazarus wished to retire from the province after an actual service of ten years, as P.G. Registrar, and much to the honour of Br. Lazarus, did he, the D.P.G. Master say, that during that long period, at every P.G. Lodge holden in the province—the P.G. Registrar was at his post, not only during his residence in the province, but since he has resided in the metropolis, whence he had now come to perform his public duty. As a token of the high esteem in which Br. Lazarus is held, he, the D.P.G. Master, should move, that Br. Lazarus do in future take rank as P.P.G. Senior Warden, wear the clothing, and take his seat in the P.G. Lodge accordingly, which having been seconded, and unanimously approved of, was recorded on the minutes. Br. Lazarus acknowledged the honour in a neat address, and then took leave of the P.G. Lodge.

The other business of the day having being disposed of, the P.G. Lodge was closed in due form, and with solemn prayer—the Brethren then partook of an excellent dinner, provided by the worthy host—the usual Masonic loyal and other toasts, also some excellent addresses were given during the evening, and at a seasonable hour the Brethren departed, realizing the words of the Psalmist—"How pleasant a thing it is for Brethren to dwell together in unity."

SCOTLAND.

Proposed Masonic Institution, to be established in Edinburgh, for Educating and advancing the Prospects in Life of the Daughters of Indigent and Deceased Freemasons.

ADDRESS.

It has long been held as a matter of reproach against the Masonic Fraternity in Scotland, that while, in every part of the empire, provision is making for the education of the distressed poor, and the capitals of the Sister Kingdoms possess Institutions exclusively belonging to the Craft,—which are at once the pride and boast of the Nation,—the metropolis of Scotland, though rich in other valuable Institutions, possesses no Establishment devoted exclusively to the benefit of the Chil-

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dren of Freemasons,—a Society which, from the earliest period of antiquity, has stood pre-eminent for practical benevolence in every quarter of the civilised world.

To remedy this defect, a number of philanthropic individuals of the Craft have come to the determination of making an attempt to emulate the splendid efforts and noble example of the late CHEVALIER RUSPINI, the Founder of the London Masonic Institutions, and to establish in Edinburgh a MASONIC FREE SCHOOL, exclusively adapted to the Education of Female Children, the offspring of indigent and deceased Members of the Fraternity, who would be received at seven years of age, and after being provided with comfortable clothing, and taught the plain but useful branches of Education, viz. Reading, Writing, Arithmetic, and Needle-Work, would, on their attaining the age of fourteen years, have situations procured for them as apprentices to some of the various female employments, or as servants in respectable families. The prominent objects of this Institution, also, would be to protect and preserve the young females from the dangers and misfortunes to which those of their class are peculiarly exposed, and to train them up in the knowledge and love of virtue,—in habits of industry befitting and necessary to their condition in life, and to impress on their young minds a due sense of subordination, humility, and the principles and practice of social, moral, and religious duties.

From the knowledge which the promoters have of the great number of destitute female children belonging to the Members of the Fraternity in this city, they are persuaded there are very many whose admission to a seminary like this, would be hailed as a blessing in the mean time, and as opening a prospect which would lead to their future welfare, and ensure their afterwards becoming respectable members of the community.

It is intended to support this Charity by Voluntary Contributions from the benevolent and humane, not only amongst the Fraternity, but also from the public generally; and the nobility, gentry, and affluent Members of the Society, and others possessing these benevolent dispositions,—but more particularly the Ladies, to whose hearts an Institution, such as the one proposed, must be in an especial manner grateful,—are most earnestly and respectfully solicited to lend their assistance towards the furtherance and support of so useful and laudable an undertaking.

Apartments in every respect suitable for the School, have already been provided at Freemasons' Hall, and as soon as sufficient Funds shall have been raised, a Matron and Teachers will be engaged.

Such is a brief outline of the Institution, and the promoters do not despair, that when the benefits they are confident will result from the plan are more fully developed in the trial about to be made, they will shortly have it in their power to class it amongst the many proud memorials which, through the influence of Freemasonry, have been founded and reared for the benefit of the human race.

Previous to the demise of his late Majesty, an application had been made, with every prospect of success, through the medium of the Depute Grand Master, Lord Stormont, to Sir Herbert Taylor, to solicit the patronage of his Majesty in favour of the Institution; but the illness which terminated in the calamity which the country at present deplores, prevented the application from being attended with effect. It is now earnestly hoped that Her Majesty the Queen will condescend to

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become the Patroness of an Institution so much in unison with Her Majesty's philanthropic feelings.

Subscriptions will be received at the house of Sir Wm. Forbes & Co. Bankers in Edinburgh, the Treasurers, and also by W. A. Lawrie, Esq. the Secretary to the Grand Lodge, and Honorary Secretary to the proposed Institution.

FREE-MASONS' HALL, *Edinburgh, July* 1, 1837.

ST. ANDREW'S LODGE.—GRAND LODGE OF SCOTLAND.—*Nov.* 13.—The annual election of Office-bearers of the Grand Lodge of Scotland took place in the Assembly Rooms, when the following Brethren were elected:—

The Right Hon. James Lord Ramsay, Grand Master Mason of Scotland.

The Right Hon. William Viscount Stormont, Grand Master Elect.

The Right Hon. Alexander Earl of Dunmore, Past Grand Master.

Sir John Hay, of Rayston, Bart., Substitute Grand Master.

Sir Donald Campbell, of Dunstaffnage, Bart., Senior Grand Warden.

Sir George Ballingall, one of the Surgeons Extraordinary to her Majesty, Junior Grand Warden.

Sir W. Forbes and Co., Bankers, Treasurers.

William Alexander Lawrie, Esq., *W. S.* Grand Secretary.

John Maitland, Esq., Grand Clerk.

William Stewart. Esq., of Glenormiston, Senior Grand Deacon.

John Hamilton, Esq., of Bangour, Junior Grand Deacon.

The Rev. Alexander Stewart, Grand Chaplain.

William Burn, Esq., Grand Architect.

William Cunningham, Esq., Grand Jeweller.

Robert Gilfillan, Esq., Grand Bard.

Mr. John Lorimer, Grand Bible Bearer.

Mr. John Moffat, Grand Marshall.

George Buchan and Donald Ross, Grand Tylers.

Many Lodges were reported as defaulters, and were ordered to be struck off the Roll.

After a suitable preface, it was

"Resolved unanimously, That this Grand Lodge, highly appreciating the very great benefits which Masonry derives from the 'Freemasons' Quarterly Review,' as being the sole organ of conveying Masonic information to the Craft at large, do recommend to every Lodge holding of the Grand Lodge of Scotland to possess themselves of the same at each quarterly publication.

"That the above resolution be communicated to the Lodges in the ensuing circular of the Grand Lodge."

In the evening the Brethren celebrated the Festival of St. Andrew, in the Assembly Rooms, Sir Thomas Dick Lauder, Bart., in the chair, supported by the Earl of Strathmore, Sir John Muir Mackenzie, of Delvin, Bart., Admiral Sir David Milne, *K. C. B.*, W. Stewart, Esq., of Glenormiston, James Hamilton, Esq., of Bangour, Sir Henry Jarvis, Bart., Captain Stephenson and Captain Faber, 14th Light Dragoons, George Douglas, Esq., of Tillywhilly, James Graham, Esq., of Leitchtown, Lewis Crombie, Esq., of Phesdo, Captain D. Boswell, of Wardie, Messrs. M'Neill, Jardine, Wilson, Dundas, and Milne, advocates, Deans, Jardine, Haggart, Pringle, Scott, Sinclair, Ferrier, Dunlop, Pearson, Blair, &c., and a numerous assemblage of Brethren. The evening was spent in the greatest harmony and conviviality; and from the vivid

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flashes of wit and humour that emanated from the honourable and excellent Chairman, the hilarity of the meeting, which passed off with unusual *eclat*, was prolonged to a late hour. The vocal department was conducted by Messrs. Kenward, Ebsworth, Gleadhill, and Jackson, who delighted the company with many beautiful glees, &c. Much praise is due to the Grand Stewards for the arrangements made upon the occasion, which were very complete. Mr. Robertson, Waterloo Place, acted as the purveyor, and the wines and viands were of the best description.

The following lines, composed for the occasion, were sung by Brother Gilfillan, the Bard to the Grand Lodge; after which he was presented with an elegant jewel, an ancient lyre, of the most classic design, which compliment he very eloquently acknowledged.

Song.—By Robert Gilfillan. Tune,—"Meeting of the Waters."

Again let us welcome this blithe happy day,
That true Scottish Masons will honour for aye;
And though from their country our Brothers may roam,
This day will awaken up kindred and home.
Oh, this day will awaken up kindred and home.

And where is the desert, or surf-beaten shore
Not traversed by Brothers,—we fondly adore;
Though absent afar, yet their heart we may claim,
For absent or present, they're ever the same!
For absent or present, they're ever the same.

As far as St. Lawrence rolls mighty and deep,
To where the blue waves of the bright Ganges sleep,
'Mong the fair groves of Italy, or bleak Zembla's snow,
"St. Andrew" and "Scotland," in bumpers shall flow!
"St. Andrew" and "Scotland," in bumpers shall flow!

Hail! Land of our fathers,—of mountain and glen—
Of soft blooming maidens, and true-hearted men,
Oh! long may thy thistle a dear emblem be
Of Liberty's birth-place, the home of the free!
Of Liberty's birth-place, the home of the free!

And ne'er did the thistle—fond type of the brave,
More flourish in splendour, or more proudly wave,
With bosom of purple, and leaves ever-green,
Than now when it blossoms for Scotland's fair Queen!
Than now when it blossoms for Scotland's fair Queen!

Victoria! High Princess! Oh, where is the band,
Through all thy dominions—the length of the land,
In devotion more deep, or in service more free,
Than the Masons of Scotland are, loved Queen, to thee!
Than the Masons of Scotland are, loved Queen, to thee!

GRAND FUNERAL MASONIC MEETING.—On Tuesday, the 31st of *Oct.* a Grand Funeral Lodge of Master Masons, was held in the Freemasons' Hall, by the Lodge, Edinburgh St. David's, in honour of the memory of Sir Patrick Walker of Coates, Knight, Heritable Usher of the White Rod, Right Worshipful Master of the Lodge, Edin-

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burgh St. David, and Senior Grand Warden of the Grand Lodge of Free and Accepted Masons of Scotland.

The Brethren, to the number of from two to three hundred, assembled at eight o'clock. All were in deep mourning, with weepers and white gloves, and in full Masonic clothing. The Master's rod and mallet, and the jewels of the Lodge, were covered with crape, and the Master's chair was left vacant. Lord Ramsay, the Grand Master Mason for Scotland, and the other Office-bearers of the Grand Lodge of Scotland, honoured the Lodge with their presence; as also did deputations from many of the Sister Lodges in Edinburgh and neighbourhood.

At half-past eight the Lodge was opened by the Worshipful Depute-Master, Captain J. Donaldson Boswall of Wardie, as a Master Mason Lodge, and after the usual ceremonies, the Depute-Master briefly mentioned to the Brethren, and to the Sister Lodges present, the melancholy purpose for which they had assembled, and his anxious hope that the services of that evening would be conducted in such a manner as would at once testify the respect of the whole Brethren for the virtues of their lamented deceased Master.

The service was then gone through with a degree of solemnity and feeling which made the deepest impression on all present. The anthems were given in beautiful style by the choral band, accompanied by Brother Jackson on the piano; and a military band, which gave several solemn airs, added to the effect. We take the service from the programme, which was printed for the occasion.

SERVICE.

PRAYER.—PAST MASTER.

Most Glorious God, Author of all good, and Giver of all mercy, pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of Fraternal affection. Let this striking instance of mortality remind us of our approaching fate, and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in thy favour, we may be received into thy everlasting kingdom, through the merits of Jesus Christ our Lord.—Amen.

The Grand Masonic honours were here given, and also at the termination of each portion of the service.

ANTHEM.

Naked as from the earth we came,
And entered life at first,
Naked we to the earth return,
And mix with kindred dust.
Whate'er we fondly call our own
Belongs to Heav'n's great Lord;
The blessings lent us for a day
Are soon to be restor'd.
'Tis God that lifts our comforts high,
Or sinks them in the grave:
He gives; and when he takes away,
He takes but what he gave
Then ever blessed be His name!
His goodness swell'd our store;
His justice but resumes its own;
'Tis ours still to adore.

SERVICE WITH RESPONSES.

Depute-Master.—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of death?

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Brethren.—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Depute-Master.—When he dieth, he shall carry nothing away; his glory shall not descend after him.

Brethren.—Naked we came into the world, and naked we must return. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.

ANTHEM.

As long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.
Life is the season God has given
To fly from hell, and rise to heaven;
That day of grace fleets fast away,
And none its rapid course can stay.

SERVICE WITH RESPONSES.

Depute-Master.—Let me die the death of the righteous, and let my last end be like this.

Brethren.—God is our God for ever and ever; He will be our guide even until death.

ANTHEM.

The living know that they must die,
But all the dead forgotten lie;
Their memory and their name is gone,
Alike unknowing, and unknown.
Then what thy thoughts design to do,
Still let thy hands with might pursue,
Since no device nor work is found,
Nor wisdom underneath the ground.

The Oration was then delivered by the Worshipful Substitute-Master of the Lodge, Brother George Macdonald.

In this oration, which was well composed and delivered with great feeling and effect, the occasion of the meeting was beautifully introduced. The transitory nature of our tenure here, and the warning which such a meeting was calculated to produce, were dwelt upon; and in tracing the history, the public services and private virtues of their deceased lamented Master and friend, Brother Macdonald was particularly effective, the deep attention with which he was listened to showed that every word he uttered found a response in the bosom of every one present; for, in truth, as Brother Macdonald summed up, Sir Patrick Walker was, in every sense of the word, the servant of the public, devoting his long and useful life to whatever tended to the comfort or advantage of his fellow subjects; while, in private life, he was adorned with every quality which was desirable or enviable—and altogether Sir Patrick Walker had set an example which he hoped would be imitated. We will not longer dwell on this oration, as we cannot do justice to it, and we do so with the less regret, as we understand it is to be printed by the Lodge, with permission of the composer.

ELEGY.—*Calcott.*

Forgive, blest shade, the tributary tear,
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
And stay'd thy progress to the seats of bliss.
No more confined to grov'ling scenes of night;
No more a tenant pent in mortal clay;
Now would we rather hail thy glorious light,
And trace thy journey to the realms of day.

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SERVICE WITH RESPONSES.

Depute-Master.—May we be true and faithful; and may we live and die in love.

Brethren.—So mote it be.

Depute-Master.—May we always profess what is good; and may we always act agreeably to our profession.

Brethren.—So mote it be.

Depute-Master.—May the Lord bless us, and prosper us; and may all our good intentions be crowned with success.

Brethren.—So mote it be.

Depute-Master.—Glory be to God on high—on earth peace and good will towards men,

Brethren.—So mote it be, now, from henceforth, and for evermore. Amen.

ANTHEM.

When the last trumpet's awful voice,
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake.
Those bodies that corrupted fell,
Shall incorrupted rise;
And mortal forms shall spring to life,
Immortal in the skies.

PRAYER.—PAST MASTER.

Almighty Architect of the Universe—Unto the grave has been resigned the body of our loving Brother and Right Worshipful Master, there to remain until the day of general resurrection. We earnestly pray thee, at that great and dreadful day, to extend thy infinite mercy towards all of us, and to crown our felicity with everlasting bliss in thy heavenly kingdom. This we beg for Jesus sake.—Amen.

ANTHEM.

Then let us steadfast still remain
Though dangers rise around,
And in the work prescribed by God
Yet more and more abound.
Assured that though we labour now,
We labour not in vain.
But through the grace of Heaven's great Lord
The eternal crown shall gain.

The hymn commencing "The Hour of my Departure's Come" was then given, after which the Grand honours were again given, and the Funeral Lodge closed with the usual formalities.

An Apprentice Lodge was then opened in the usual manner, when Captain J. D. Boswall was unanimously elected to the vacant chair. Lord Ramsay, as Grand Master, and the other Members of the Grand Lodge of Scotland, were then ushered in, and took their places in the Lodge, when, in their several speeches, they bore willing testimony to the merits of the late lamented Master, to the great loss they had sustained as Masons—and to the hope, that the proceedings of that evening would have a lasting and salutary effect on all present, and stir them to emulate the virtues of their late lamented Brother—after which the new Master was complimented on his elevation to the Chair, which was duly acknowledged, and very soon afterwards the Lodge was closed with the usual formalities, and the meeting broke up.

Our lengthened notice of this meeting has left hardly room for remark.

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A Funeral Lodge is not common, and it may easily be supposed, that on such an occasion as the death of one of the greatest ornaments of the Mystic Tie, a more than usual interest should have been thrown over it. Never did we see a more respectable meeting within Freemasons' Hall, nor did we ever see one conducted with greater good taste or feeling, as every one present seemed to be animated with one desire—that of showing how much they respected and lamented their late Master and Brother, Sir Patrick Walker.

The late Sir Patrick Walker was one of the steadiest attenders to Masonic business among the Craft, although engaged in many important avocations, public and private. An old member of the Order, he continued, through good or bad report, to do active Masonic duty to the last; excepting that, till very recently, he long declined to take any part in the proceedings of Grand Lodge, it is understood on account of a decree once passed by that body, prohibiting all who were official members of the higher Orders of Masonry from being members of the Grand Lodge of Scotland. That law, however, was abrogated a few years since, and Sir Patrick last year accepted the office of Junior Grand Warden, in which situation he has died. He was, at the same time, Master of the Lodge of St. David, Edinburgh, the Chair of which he had before filled. He was also a zealous Royal Arch Mason and Templar, in both of which Orders he had long held high offices. Perhaps the last occasion in which his name appeared before the public associated with Masonry, was at the presentation of the Address of Grand Lodge to the Queen, in July last. He was indeed a Brother who practised the *fealty* he professed. Many will feel that with this eminent Mason a chief link that connected them with times past has been severed. In token of their regret and regard for their deceased Master, the Brethren of St. David's Lodge convoked a Funeral Lodge in solemn honour to his memory.

November 14.—The ancient Lodge, St. Mary's Chapel, held festival in opening the season. Brother Laurie, Grand Secretary, was made an honorary member; and in proof of their lively benevolence, the Lodge voted the sum of 10*l.* to the intended Orphan Charity School. The R.W.M. further subscribed two guineas for himself, and a general collection was recommended among the members. It was moreover stated that a ladies' subscription was in progress among the fair friends of the Brethren. The toast of "Success to the Edinburgh Freemasons' Female School," was drunk during the evening for the first time in public, all of which fraternal acts and favours could not but have been gratifying to the Honorary Secretary to the new institution. Verily the St. Mary's Chapel Masons are men of metal. It is to be hoped their spirited conduct will stimulate others in the good work.

Grand Visitation.—After the Funeral Lodge, held to hallow the memory of Sir Patrick Walker, and the election of a new Master, the Grand Master of Scotland did the St. David's Lodge the honour of a formal visitation. The M.W.G.M. of course occupied the Chair, the Grand Wardens also taking their official places. The Grand Master was attended by a *cortége* of Grand Stewards. Various toasts were given from the Chair, the first of which was, to the "Memory of the lamented Master of St. David's Lodge, Sir Patrick Walker." The noble Master then said that he could not get over the old custom of uniting with the Brotherhood the sovereign of these realms; he would

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therefore propose " the Queen and the Craft," which was received with all honour and loyalty.

The late lamented Lord Ramsay was initiated in this respectable Lodge.

A number of Lodges in arrears were decreed to be finally struck off the roll, unless they paid up before next Quarterly Communication. The chief of such defalcations we believe to lie in the *neglect of Provincial Grand officers* to convene the country Lodges, and thereby keep up their interest in the Grand Lodge, of which they hear almost nothing. It is for the legislature to consider this great evil.

Masonic Institution.—The Committee of the contemplated Orphan Charity School have held several consultations in furtherance of their objects; but until a sufficient fund shall be collected, so as to place the proposed institution upon a permanent foundation, it is deemed inadvisable yet to begin operations. The Committee are sensible that they must look chiefly to their own Brethren for support, and not rely upon any public aid; for we suspect the statement to be correct which was given in evidence before the House of Commons, that only twelve or thirteen hundred persons out of the whole population of Edinburgh contributed regularly to any public charity, nearly the same names appearing as subscribers to the several principal institutions, educational or others. Their hands therefore may be supposed employed. Still we are sanguine of not remote success, and can boast of a right good beginning to the collection. A festival, play, and sermon are prospective resources.

This is not the moment, perhaps, to press upon the Brethren the expediency and practicability of establishing a *Masonic Dispensary;* but in every great town there must be destitute individuals to whom, or to whose families, *fraternal* medical assistance would be a blessing. Such institutions also are, perhaps, the easiest supported. We throw this hint out for consideration, especially to the liberal and enterprising medical practitioners of the Craft.

A communication has been received here from the Grand Secretary of Freemasons at New York, stating the expulsion from privileges of certain recreant members, whose names we may yet expose.

November 6.—The Supreme Royal Grand Conclave of the Soldiery of the Temple convened, whereat many distinguished Knights were present, and sundry grave and important topics discussed and settled.

November 8.—On Wednesday the Lodge Canongate Kilwinning opened its sittings for the season, in St. John's Chapel, St. John-street. It is unnecessary to specify that the usual routine of formalities prescribed by the laws, was strictly observed by the Brethren. The banquet crowned the business, and the Brethren parted in the pleasing prospect of many hebdomedal opportunities of associating together in the Craft.

Previous to the above meeting, the Committee of the Lodge were convened, to take into consideration certain accounts, which had been referred to arbitration, connected with the erection of an additional accommodation to the Lodge, which was felt to be necessary from the pressure arising on extreme occasions. The Brethren agreed that the improvement would be a great convenience, but regretted that an estimate had not first been taken of the expenses.

GLASGOW.—SIR WALTER SCOTT'S MONUMENT.—LAYING THE FOUNDATION STONE.—Monday, Oct. 2, 1837, the foundation stone of a monu-

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ment to commemorate the genius and virtues of the late Brother Mason, Sir Walter Scott, was laid in St. George's-square with the usual Masonic and other honours. The arrangements were under the management of City Marshal Miller, the superintendent of police, who on this occasion displayed more than his usual ability and promptitude, not the slightest accident having occurred during the whole procedure. At about two o'clock the magistrates of Glasgow, Gorbals, Calton, and Anderston, the respective civic authorities, and other public bodies, met and took their places, as allotted them by placards, in the Court Hall. The Masonic Lodges on arriving at the front of the Court-house, were preceded by their respective bands, and occupied the place indicated by the placards, which were properly arranged by their seniority on the roll of the Grand Lodge of Scotland. About half-past two the procession, flanked by the 9th Lancers, proceeded from the Court-hall, up the Salt-market, along Trongate and Argyll-street, Buchanan-street, St. Vincent-street, to St. George's-square, east by the south, and round to the north side, to the site of the monument.

When the Junior Lodge arrived at the entrance in St. George's-square, it halted, and opened right and left, and so on with the other Lodges in succession, according to their seniority, in order to allow the Grand Lodge of Scotland to advance to the site of the monumental column. On arriving, the Grand Marshal proclaimed silence, and the Rev. Dr. M'Leod mounted a temporary rostrum erected for the occasion, and offered up an eloquent and impressive prayer. After the ceremony of laying the foundation-stone had been completed, with the usual Masonic benediction,

The Grand Master (the Lord Provost) then caused the Grand Treasurer and Grand Secretary to deposit the papers and coins in the cavity of the stone, the band playing "Great Lights to shine," during which the stone was let down with three regular stops. The G.M., with the Sub-Grand Master, and Grand Wardens before them, then passed down to the stone, the Grand Master on the East, the Grand Wardens on the West, when the Grand Master said, "Right Worshipful Sub-Grand Master, you will cause the various implements to be applied to the stone, in order that it may be laid in its bed according to the rules of Architecture." The Sub-Grand Master having then ordered the Wardens to do their duty,

The usual interrogatories were made as follows:—

Grand Master.—"Right Worshipful Senior Grand Warden, what is the proper Jewel of your office?" Answer, "The Square."

"Have you applied the Square to those parts of the stone that should be square?" Answer, "I have, most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master.—"Right Worshipful Junior Grand Warden, what is the proper Jewel of your office?" Answer, "The Level."

"Have you applied the Level to the stone?" Answer, "I have, Most Worshipful Grand Master, and the Craftsmen have done their duty."

Grand Master.—"Right Worshipful Sub-Grand Master, what is the proper Jewel of your office?" Answer, "The Plumb."

"Have you applied the Plumb to the several edges of the stone?" Answer, "I have, Most Worshipful Grand Master, and the Craftsmen have done their duty."

The Grand Master then said, "Having full confidence of your skill

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in the Royal Art, it remains with me now to finish our work." He then gave three knocks on the stone, and said, "May this undertaking be conducted and completed by the Craftsmen according to the Grand Plan, in Peace, Love, and Harmony,"—the music thereafter playing "On, my dear Brethren," during which the cornucopia and cups, with the wine and oil, were given to the Sub-Grand Master, the Senior and Junior Grand Wardens. These they delivered to the Grand Master, in turn, who spread the corn, the wine, and the oil on the stone, and pronounced the Grand Benediction—"May corn, wine, and oil, and all the necessaries of life, abound among men throughout the world, and may the blessing of the Supreme Grand Architect of the Universe be upon this undertaking, and may it be preserved to the latest ages, in order that it may promote the views for which this monument is to be erected." The band then played the "Mason's Anthem," and the Grand Master returned to the platform. The music having ceased,

The Lord Provost said—Principal Macfarlane and gentlemen, we have performed an act which, while it honours the dead, at the same time honours the living. By erecting a monument to departed genius we leave to our posterity a tangible proof that the generations among whom Sir Walter Scott lived were in so far worthy of him that they could appreciate his merits. We have been doing what more perhaps than any other act, helps society forward in the road of social improvement. Every monument erected to a great and good man is an ever fresh moral lesson to the public. (Cheers.) We have been doing what tends to cement society—in all that concerns men—in the matters of public and domestic life—in the certainties of this world and the hopes of the next. (Loud cheers.) There are, and in our nature there ever must be, a diversity of opinions and affections. Experience seems to teach that in the society where these are most freely expressed—where men most freely emulate each other in endeavours to promote their favourite views—the greatest discoveries are made, and the greatest actions are performed. But rivalry and emulation alienate men and cultivate the less amiable passions. (Great applause.) It is good, therefore, to seize on all those occasions which can re-unite us in that love which is one of the best attributes of our nature; and what occasion can there be so well fitted for this purpose as when men of every creed and every opinion which divide society, unite in common homage to the memory of some distinguished fellow-citizen. Their common admiration teaches them that, however widely they may differ, they still have one common nature, and that their points of resemblance form exactly what is noblest about them. There could not be a mind more admirably constituted for producing this desirable effect than that of the great man whose memory we meet to honour. Those of his works which will live with the nation's language are not controversial, stirring up strife; they are pictures of life, around which all men gather, to derive enjoyment. Their distinguished features are the power of noting and expressing the peculiarities of character, as well as the fertility of invention. We, from whose firesides—from the living inmates of whose domestic circles his characters were drawn—can feel and attest their identity with nature. We have sat at table with—we have shaken hands with—we have quarrelled and been friends with—his Dandie Dinmonts, his Cuddie Headriggs, and last, though not least, his Bailie Nicol Jarvies. There can be no testimony to the truth of his portraits so strong and credible as ours. But it is from those less familiar with his prototypes that testimony must be

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borne of the power and originality of his genius. It has been left to posterity to bear this testimony. Already his fame has been echoed back to us by distant lands, in which a differently constituted society judges as impartially of his merits as the latest posterity will be able to do. It must be pardoned us if we indulge in a feeling of self-gratulation that, while every anxiety has been expressed to pay a tribute to the memory of Sir Walter Scott, Glasgow has been first to realise the honourable intention. He has deserved it at our hands—his heart and imagination were wedded to the old chivalrous times—and yet no man has delineated with a more graphic hand the peculiarities of the founders of that state of society in which we of this live—the originators of that self-reliance and persevering enterprise which has changed the face of the whole country around us, and which will change it to something nobler and better still. Gentlemen, I return my sincere acknowledgements to all who have assisted me in the discharge of this pleasing and important duty. (Applause.) To the Brethren of the Grand Lodge: to the committee of management: to the members of the various public bodies who have favoured us with their company: to the whole of my fellow-citizens, with whom solemnities like this draw closer the cords of love, first knit by more onerous, and, therefore, more anxious ties: to all, this monument, when completed, must be an interesting object. (Cheers.) To me it must be eminently so, from the gratifying recollections it will ever awaken in my mind. (His lordship concluded amidst great cheering.)

The Very Rev. Principal Macfarlane then returned thanks nearly as follows:—My Lord Provost,—deputed by the committee of subscribers for erecting this monument to acknowledge the honour and favour which you have conferred on them by your presence and countenance on the present occasion, it is with no ordinary feelings of satisfaction that I apply myself to the discharge of the duty thus imposed on me, and offer to your lordship the warmest thanks of the subscribers and their committee for the part you have taken in the ceremony of the day. (Applause.) To admirers of the genius of Sir Walter Scott, our gratification in being enabled to transmit to posterity an enduring testimony of our admiration of his genius, is enhanced in no small degree by finding our undertaking applauded and encouraged by the attendance of your lordship and so many of our fellow-citizens. I trust I do not go too far in adding my congratulation to your lordship on what has now taken place; for sure I am that, by the frankness, good taste, and good feeling with which you have come forward to aid and animate us in our work, you have erected to the memory of the period of your holding the chief magistracy of this great city a monument equally honourable and durable. (Cheers.) In the tribute which your lordship has so justly paid to the citizens of Glasgow, I join most cordially. It is, indeed, a proud distinction which they have achieved, in their being the first city or district in the empire to erect a public memorial to our illustrious countryman (cheers), and I am confident, that however extensively their example may be followed, whatever may be the magnitude or the cost of the edifices which may be erected elsewhere for the same purpose, no one will be constructed on a design more pure, chaste, and truly ornamental. (Loud cheers.) And may I not advert to that genius whose triumphs we endeavour to commemorate? High as the literary renown of our country has always stood, by the labours of Scott it has been unspeakably extended and exalted. His quick perception of human character

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and power of delineating its endless varieties, have been devoted to illustrate the history, the habits, and the peculiar feelings of his and our countrymen. Wherever the English language is spoken, in every country of Europe, in every spot of earth inhabited by civilized man, we owe to him that the name of a Scotsman is held in respect, and the peculiarities of Scottish character understood and estimated. It is the smallest part of his praise that he has furnished to multitudes of all nations a store of innocent and refreshing amusement. He has elevated the character of works of fiction, and by substituting for the mere portraiture of manners the dissection of the human heart, and the exhibition of real character, he has rendered them more universally interesting, and far more instructive. (Cheers.) While his pictures and narratives are calculated to refine the feelings and purify the taste, the depth and accuracy with which he has analysed the workings of the human mind, and traced their effects in an immense variety of character, forms a study calculated to quicken the observation and strengthen the intellect of his readers. Yet is he entitled to still higher praise for the benevolent spirit which his writings inspire. Himself an ardent philanthropist, he loved to contemplate man in the most favourable point of view. (Cheers.) He seems to have recoiled from the view of unmixed depravity; and in almost every one of the innumerable characters which he has drawn, however revolting some of them may appear, he has always introduced some redeeming feature, in which we recognise the better works of our nature, and confess that the individual is still, though erring, a man and a Brother. (Cheers.) Surely no one can be at a loss to discern how such exhibitions of the mixed character of mortality must abate asperity of feeling, teach indulgence to the errors of our fellows, and dispose the heart to brotherly love. (Cheers.) It is not here the place to dwell on his private worth, the warmth of his friendship, or the unrivalled charms of his conversation. The tribute of this day is paid to his genius and his works. Of them I fear I may have said too much for your patience; at any rate, I trust enough to justify the delight and exultation with which we may contemplate this day's proceedings. Permit me then to add my thanks to those which your lordship has already offered to the various public bodies, and to every individual of the numerous assemblage by whom our meeting has been witnessed and aided—and to repeat in my own name, in the name of the committee, of the subscribers, of the community of Glasgow, and, I will add, of the people of Scotland, the expression of our gratitude for your attendance, and for the manner in which you have conducted the ceremonies appropriate to the occasion. (Immense applause.)

At the conclusion of the Principal's reply, three cheers were given by the assembled bodies, after which the band struck up the Masons' Anthem. The ceremonial being completed, the authorities, public bodies, and Masonic Lodges, then moved on to their respective places of meeting, according to their original station in the procession—the Grand Lodge to Hutchinson's Hospital, where they, with the usual formalities, closed the commission. In the procession, the "Brethren of the Mystic tie" walked four and four, each Lodge accompanied by its respective Tyler and band of music. The Grand Lodge of Scotland was represented on this occasion by the Glasgow Kilwinning, No. 4; and in the evening the several Masonic Lodges "harmonised in the light" in their respective Lodge-rooms. The students in attendance at the universities met in the courts of their respective institutions at one

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o'clock, and proceeded to the stations allotted them in the procession at the Justiciary Hall.

Altogether the spectacle was one of the most gratifying description; and never, on an occasion of a similar nature, did we witness the proceedings conducted with greater judgment or regularity. The 42nd regiment of foot were pre-eminently serviceable in keeping back the multitude from clinging to, and consequently injuring, the railings round the square, and the 9th Lancers formed no small attraction to this interesting pageant.

We understand the stone for the monument is from Mr. M'Haffie's fine quarries at Eastwood. The following is a copy of the inscription on the plate deposited in the foundation-stone:—

This Column,
An humble Tribute to the Memory of
Sir Walter Scott, Baronet,
Is erected
By the Citizens of Glasgow,
That it may record their admiration of his genius, their deep sense
of the honour which his name reflects on his country, and
their gratitude for the delight which they have
received from his writings.
This Foundation-Stone was laid by
The Hon. William Mills, Lord Provost of Glasgow,
In the presence of the
Magistrates of the city and suburbs, &c.
On the second day of October, MDCCCXXXVII.,
In the First Year of the Reign of
Queen Victoria.

Oct. 2.—After performing the public ceremony of laying the foundation-stone of Sir Walter Scott's Monument, most of the Lodges in Glasgow met in the evening to celebrate the event, and pay fraternal honours to the memory of their illustrious Brother. Among the rest, the Glasgow Kilwinning, No. 4, now the leading branch of the Fraternity in this city, assembled in full force at the Tontine Hotel; the Right Worshipful Brother William Weir, Advocate (Editor of the *Argus*), in the Chair, assisted by the Lord Provost, Dr. Hattrey, Mr. Rhind, of the Canongate Kilwinning Lodge, Architect of the Scott monument, and other distinguished members and visitors. In proposing the memory of the Great Magician, the Master exhibited one of those specimens of chaste and classical eloquence for which he is characterized: he also took occasion to pay a merited tribute to the talents of Brother David Rhind, who, amid so many competitors, had carried off the prize, by presenting the plan now adopted; and he trusted that the structure whose foundation they had that day so auspiciously laid, would remain a lasting ornament to the city of Glasgow. Several deputations from other Lodges attended the meeting, and there could not have been much fewer than two hundred Brethren in the room.

Sir Walter Scott was initiated into the Masonic Mysteries in the Lodge, Edinburgh, St. David's.

The modern Athenians are meantime gazing up into the air, rubbing their eyes, and wondering whereabouts their memorial can be, sacred to him who sojourned so long amongst them. What saith the proverb? A prophet is not honoured in his own city. It is to be hoped that

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the noble President of the *Monumental* Committee (and they may well look *grave*-like) has a good report to render of his long stewardship.

ABERDEEN.—GRAND CEREMONIAL.—FOUNDATION OF THE NEW BUILDINGS OF MARISCHAL COLLEGE.—*Oct.* 18.—According to previous arrangement, the Grand Masonic Procession and Ceremonial, at the laying the foundation-stone of Marischal College New Buildings took place on Wednesday last. The weather proved exceedingly favourable, and nothing occurred to interrupt the enjoyment of the immense multitude who had turned out, in holiday attire, to witness the proceedings. Early in the morning the streets exhibited all the bustle of preparation; flags were hoisted on the bartisan of the Town-House and on Marischal College, and the members of the various trades and Masonic bodies were actively engaged getting their emblems and devices in order. All the vessels in the harbour showed their colours. The Lord Provost and Magistrates met in the Council Chamber; the Burgesses of Guild in the Athenæum; the Professors in Marischal College; the Incorporated Trades in Trinity Hall; the Society of Advocates and the Justices of the Peace in the Court-House; the Graduates and Students in Cooke's Circus; the Junior Trades in the Barrack Square; and each body proceeded in order to Union Street, West of the Public Rooms, where they were joined by the noblemen and gentlemen who formed the other parts of the procession. The arrangements were then completed, nearly, although not quite the same as laid down in the printed programme; and a few minutes after twelve, the members of the various bodies, walking six a-breast, began to move:—the procession was one mile in length.

A gallery had been fitted up in the College Court to contain twelve hundred people, who were admitted by ticket. It was crowded to excess, and many hundreds more would have been present had there been room. The bodies forming the procession, on entering the Court, went to the stations that had been assigned to them; and the Duke of Richmond and several other noblemen and gentlemen, the Lord Provost and Magistrates, the Chancellor, the Dean of Faculty, the Assessors to the Rector, the Principals and Professors, the University and College Buildings Commissioners, the Provincial Grand Master, the R. W. Masters of the three ancient Lodges of Aberdeen, St. Machar, and St. Nicholas, the Architect and Contractor for the works, and the three Operatives appointed to lower the stone, took their places on a commodious platform near the stone. A piece of ordnance was then fired three times as an announcement of the commencement of the ceremony, and the tools, jewels, and other Masonic insignia, were laid on the table before the Duke of Richmond. After the "Queen's Anthem" and the "Masons' Anthem" had been played by the band, a most impressive prayer was offered up by the Rev. Principal Dewar, and the hymn of Madon's was sung by the boys of Gordon's Hospital, many of the other bodies present joining.

When the anthem was concluded, Provost Milne addressed the Duke of Richmond:—My Lord Duke,—As Provost of Aberdeen, in my own name, and in the name of the Magistrates and Town Council, representatives of the community of this populous and ancient city, I beg your Grace will accept of my most sincere and heartfelt thanks for your condescending kindness in honouring this great meeting with your Grace's presence upon this auspicious occasion. My Lord Duke, the citizens of Aberdeen owe a debt of gratitude to a discerning Government for the

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liberal grant of a large sum of money, without which this great undertaking could never have been commenced. My Lord Duke, I now beg to conclude with my best wishes for health, happiness, and long life to your Grace, with the addition of every other blessing this world can afford, and in these wishes I am sure of being most cordially joined by this immense multitude. Before the grand ceremony commences of laying the foundation-stone, I beg to propose three times three cheers for his Grace the noble and patriotic Duke of Richmond, the tried and true friend of his country.

The assembled multitude responded enthusiastically to the call of the Lord Provost, and three times three cheers and one more were given with hearty good will. The band then struck up "Great light to shine," and, during the playing of this anthem, the Duke of Richmond, having his mallet in his hand, walked down from the platform to the east end of the stone, accompanied by the Provincial Grand Master, the R. W. Masters of the Aberdeen, St. Machar, and St. Nicholas Lodges, the Architect and Contractor, and the three Operatives. The Provincial Grand Master and the R. W. Masters of the Lodges took their stations in the west, and carried the jewels of their offices and other implements.

The Duke of Richmond directed the records and coins to be placed in the cavities of the stone, which was lowered by the Operatives and other Freemasons present, in due Masonic form.

At the conclusion of the anthem his Grace applied the plumb and the level, according to the rules of the Craft, then struck the stone the requisite number of times with the mallet, and pronounced the Masonic Benediction as follows:—"May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking which may tend to the advantage of the city of Aberdeen and its neighbourhood; and may these buildings be long preserved from peril and decay." Mr. Low, acting Provincial Grand Master, assisted by the R. W. Masters, threw the cornucopia on the stone, and his Grace poured the wine and oil on the stone, saying:—"May the bountiful hand of Heaven ever supply this city and country with an abundance of corn, wine, and oil, and all the necessaries and comforts of life."

At the conclusion of the ceremonial his Grace delivered a purse of gold to Mr. Angus, Secretary to the College Buildings Commissioners, who handed the same to Mr. Rainnie, the Contractor for the works, saying, "It is the pleasure of the Duke of Richmond and the other Commissioners for directing the Government grant for the rebuilding of the College, that those who hewed the stones and those who laid them, and all who assisted, should '*refresh in the light.*' Here, sir, is a purse of gold for that purpose." Mr. Rainnie, the Contractor, made a suitable reply.

The ordnance was then fired thrice, as the signal that the Masonic Ceremonial was concluded; and the Duke of Richmond and those who descended with him having returned to the platform, three hearty cheers were given in Masonic form.

The Duke of Richmond then spoke at some length. He said no one present could be insensible of the general benefits of education, and he was convinced that they were all deeply sensible of the advantages which not only the city of Aberdeen, but the country at large, had derived from Marischal College. The blessings of a moral and religious education were of incalculable value, and were so self-evident that he would not say another word regarding them, farther than to state that they had been always realized in the instructions of Marischal College—(Cheers).

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His Grace then noticed the effects of education as seen in the high moral and intellectual standard which Scotsmen evidenced wherever they went. He discarded the sentiment, advanced by some, that education would tend to militate against bravery and heroism in the field, and stated it as his own experience that, wherever he found educated soldiers, they were the last to quit the post of danger, and the first to prove themselves the true friends of human suffering.—(Cheers.) The noble Duke addressed a few words to the students, and earnestly advised them to make it their best study to derive the fullest benefit from the advantages they possessed, and made a most eloquent address which our limits we regret prevent us giving.

After the bands had played "Rule Britannia," and the "Queen's Anthem," and the whole of those who had joined in the procession, and the immense multitude of spectators had given three times three cheers, the various bodies began to move off. The Masons retired to their respective halls, and the trades walked in procession, with music, banners, and other insignia to Old Aberdeen by the King-street road. At an early hour in the afternoon, the whole bodies had dispersed, and before evening, the streets were nearly as quiet as usual, though much more crowded.

The following is a Translation of the Inscription:—

By the blessing of Almighty God, in the reign of Victoria the First, the buildings of Marischal College and University, Aberdeen, which had long been inconvenient, having at last become ruinous from the effects of time, on the 18th day of October, in the year of our Lord 1837, his Grace, Charles Duke of Richmond and Lennox, laid the foundation stone of this new edifice, at once commodious and elegant, for the vigorous prosecution of literary and philosophical studies, directed under the influence of religious principle, to the promotion of piety, virtue, and intellectual culture: the greater part of the expense being defrayed by a grant from the Public Treasury, obtained chiefly by the exertions of Alexander Bannerman, representative in Parliament of the City of Aberdeen, and the deficiency supplied by the liberal contributions both of the Town Council of this city, and of many individuals, Alumni of the University or Friends of Learning. His Grace Charles Duke of Richmond and Lennox, Chancellor of the University; the Right Honourable John Baron Lyndhurst, rector; Alexander Bannerman, Member of Parliament, Dean of Faculty; Daniel Dewar, *D.D.* and *LL.D.* Principal; James Milne, Esq. Provost of the city; Archibald Simpson, Aberdeen, architect; Alexander Aainnie, Contractor.

Presentation of the Freedom of the City to the Duke of Richmond.

The Duke of Richmond, accompanied by the Earl of Aberdeen, the Earl Bathurst, Lord Saltoun, Lord James Hay, Mr. Bannerman, *M.P.*, Captain Gordon, *M.P.*, and the Provost and magistrates, the Professors and several other gentlemen, walked from the College Court to the Town-hall, where, according to previous arrangement, the Freedom of the City was presented to his Grace.

In the evening, about three hundred and forty noblemen and gentlemen dined, in the County Rooms, in honour of the occasion. There were four tables laid parallel to each other, extending the whole length of the dining-room, and crossed at the west-end by an elevated table for the Chairman and his supporters. About five o'clock, the party began

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o assemble, and, by half-past five not an empty seat was to be seen. His Grace the Duke of Richmond was in the chair—supported on the ght by the Lord Provost of the City; Earl Bathurst; Lord Cunningam; Captain Gordon, *M.P.* for the county; Dr. Abercrombie; Sir ichael Bruce, Bart.; and ——— Paul, Esq. Accountant, Edinburgh; d, on the left, by the Earl of Aberdeen; Lord Saltoun; Mr. Bannerin, *M.P.* for the City; Sir John Forbes of Craigievar; General Hay Cannes; and Sir Thomas Burnett of Crathes. Mr. Grant of Tillyr; Mr. Lumsden, of Tilwhilly; Principal Dewar; and Baillie rper, acted as croupiers.

he customary loyal toasts—" The Health of the Noble Chairman" The Prosperity of the Grand Undertaking," and many congenial ts and sentiments were given and enthusiastically received, but our e will only permit us to notice that which especially concerns the t appropriated to—

The Masonic bodies who have assisted in the ceremonies of the —(Great cheers.) Air, " Mason's Anthem."

wis Crombie, Esq. the City Treasurer, returned thanks. He said—Lord Duke and Gentlemen, the distinguished compliment of reg thanks for the honour done to the Masonic body, by drinking ir health, has been intrusted to me. I regret that it has not fallen ore able hands, for, although I will yield to none in zeal for the e and science of Masonry, it is under considerable difficulty I acknowledge the compliment paid to our Craft.—(cheers.) To race, as a distinguished officer of the Grand Lodge of England, h fraternity I have the honour to be a member, and to the noble er members of the Craft who are present, it is unnecessary for ffer a single observation in favour of the Masonic body, the exof whose institutions and precepts, in a moral, civil, and religint of view, are too well known to every Mason. I would, e, more particularly address myself to those present who do g to the Craft. To them I will say that, if they imagine that ce of Masonry is a mere idle, useless ceremony, they are much —they do not understand the nature of our institution. In the f man there are few things more remarkable than that Masonry zation, like twin-sisters, have gone hand in hand. Dark, d comfortless were those days when Masonry had not laid or extended her compasses. The great end of Masonry is to the happiness of the whole human race. Our creed is— Hope, and Charity." Our motto—" Concord, Harmony, and Cheers). As citizens of the world, we are enjoined to be exh the discharge of our civil duties, by a faithful allegiance to gn, and by never countenancing any act which may tend to peace and good order of society. But the chief foundation tution is Charity, which teaches us never to suffer a fellowlistress to pass us by without relief. For the universal prinr Craft unites, in one solemn bond of affection, men of the te tenets, of the most distant countries, and of the most conpinions, so that in every nation a Mason will find a friend, ate a home—(great cheering.) In the name of the Craft Accepted Masons, who have done no more than their duty n the ceremony of the day, I now beg to return thanks for ent paid to them, and, with your Grace's permission, I will nour of proposing the next toast. My Lords and Gentle-

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men, as the object of my toast, which is to " The health of the Earl of March."—(Cheers,)—is so nearly allied to our noble Chairman, I shall take the liberty of addressing myself to you, rather than to the chair. Although we must all regret that his Lordship is not present among us to-day, that feeling of regret will be much diminished by the knowledge that his Lordship's absence arises from his being engaged in the pursuit of his studies at one of the universities of the sister kingdom. I feel certain that the whole company present will unite with me in the sincere wish that the Earl of March may follow in the footsteps of his noble father, who has this day shown himself so good a Mason, and such a strenuous supporter of the advancement of education and science. —(Immense applause.)

Air—" O'er Bogie."

The Chairman, in returning thanks, said, I was anxious to introduce him to the citizens of Aberdeen, and to those who belong to the county and the neighbourhood of the county—*a county with which he will ere long perhaps be closely connected*—(cheers). I was anxious that he should see this large and interesting assemblage, not met together for political discussion—(cheers)—but for a much higher purpose, to promote the benefit of their fellow-men, by imparting to them the blessings of a sound and religious education—(continued cheering). But I did feel that in the education of a young man there is nothing more essential than regular attention to his studies. I felt, that if I had brought him here I might have turned his mind to other subjects, and thus have kept him away from his academical pursuits—(cheers). I wished him to be at Oxford on the day when the rules of the University required his attendance. I shall, however, take the earliest opportunity of introducing him to your favourable notice—(cheers).

Marischal College Buildings.—The Lord Provost and Magistrates have the honour to return their warmest acknowledgments to the whole bodies, Masonic and others, for the very gratifying and efficient assistance afforded by them on the occasion of the procession at laying the foundation-stone of Marischal College Buildings, on Wednesday last.

The Provost and Magistrates, at the same time, avail themselves of this opportunity to express their high admiration of the order, regularity, and propriety observed by the immense assemblage of spectators, and which was so creditable to all ranks of their fellow-citizens.

Council Chamber, Aberdeen, Oct. 19, 1837.

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IRELAND.

DUBLIN.

OFFICE BEARERS OF THE MOST ANCIENT AND HONOURABLE SOCIETY OF FREE AND ACCEPTED MASONS, 1836-7.

M. W. His Grace Augustus Frederick, Duke of Leinster, G.M:
R. W. William White, Esq. D.G.M.
„ Sir Josias C. Coghill, Bart., S.G.W.
„ The Hon. Richard Westenra, J.G.W.
„ Sir J. William Hort, Bart., G.S.
„ Rev. Thomas Flynn, *M.A.* and Rev. Smythe W. Fox, *M.A.* Grand Chaplains.
W. John Fowler, Esq., D.G.S., Office, Commercial Buildings.
„ Brother William Guy, Grand Pursuivant.
„ Brother John Lee, Grand Tyler.
„ Brother William Fitzgerald, Organist.

R. W. The Earl of Shannon, knt. *S.P.*, Grand Master of Munster.
„ The Marquis of Sligo, knt. *S.P.*, G.M. of Connaught.
„ Venerable the Archdeacon of Down (Bro. W. Mant), G.M. of Cary and Dunluce.
„ The Marquis of Donegal, knt. *S.P.*, G.M. of Masserene.
„ Hercules Ellis, Esq., G.M. (Elect) of Monaghan.

THE RESPECTIVE TIMES AND PLACES AT WHICH THE LODGES, &c. MEET IN DUBLIN, VIZ:—

* The Grand Lodge of Ireland, on the first Thursday in each month, at the hour of eight o'clock, afternoon.

*† The Committee of Charity and Inspection, on the Friday following, at the hour of four, P.M. By this Court is dispensed, in as liberal a manner as its resources will admit, those funds which are allocated for the purpose not only of contributing to the amelioration of the condition of the distressed widows and orphans of deceased and deserving members of the Craft, but also for the relief of all Masons, whose change of circumstances or reverse of fortune have given them "an honest claim" to the sympathy and succour of their more prosperous Brethren. No petition will be received, unless vouched and recommended by the seals of three regular Lodges. It is required to state the previous situation in life of petitioner, the cause that renders relief necessary, the age, and number of family, if any. Petitions to be delivered free of expense.

*† The Grand Master's Lodge, the fourth Thursday in January, April, May, and November, and on the Festivals of St. John the Baptist and St. John the Evangelist.

Lodge No. 2*†. The first Thursday in each mouth.

No. 4 (The Victoria) *†. The fourth Tuesday in each month.

No. 6*†. The first Wednesday in each month.

No. 7. The first Monday in each month, at Portobello; eight o'clock in the evening.

No. 50 (the St. Patrick) *†. The third Thursday in every month except August and September.

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* Thus marked meet at the Masonic Hall.
† Meet at four o'clock for labour, and six o'clock for refreshment.

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No. 100*†. The second Monday in each month.

No. 141 (the Leinster) *†. The second Wednesday in every month except August and September.

No, 153. The last Monday in each month, and dine at the Dolphin Tavern, Essex-street, five o'clock.

No, 171. Second Tuesday in each month, at Mrs. Price's, Parkgate-street, seven o'clock P.M.

No. 206. First Tuesday in each month; dine at five o'clock, Dolphin, Essex-street.

No. 245. Last Tuesday in each Month; Jones's, Exchequer-street, eight o'clock in the evening.

No. 620 (First Volunteer Lodge of Ireland.) First Tuesday in June, July, Aug., and Sept.; dine at six o'clock at Moloney Cottage, Kingstown.

* The Supreme Grand Encampment of Knights Templars, &c. in Ireland, the third Wednesday in March, July, October, and December; eight o'clock in the evening.

* The Supreme Grand Royal Arch Chapter of Ireland, the third Wednesday in February, May, August, and November, eight o'clock P.M.

*† The Illustrious College of Philosophical Masons, the second Thursday in February, May, August, and November.

*† The Prince Masons Chapter, second Thursday in January, March, April, June, July, September, October, and December.

* The Encampment of Knights Templar and Knights of Malta, No. 1 (attached to Blue Lodge, No. 100), on the third Tuesday in January, April, July, and October, eight o'clock in the evening.

The Encampment of Knights Templar and Knights of Malta (attached to Blue Lodge, No. 245) in the months of July and December, at Jones's, Exchequer-street, seven o'clock in the afternoon.

*† The Kilwinning Priory of Knights Templar, the second Thursday in January, May, July, September, and November.

* The Knights of the Sword, or Red Cross Masons, the second Tuesday in February, April, June, August, October, and December.

There are Royal Arch Chapters attached to Lodges No. 2, 4, 50, 100, 245, &c., and which are held, when occasion requires, at the Masonic Hall.

*Mark-Master-Masons.—A Congregation for conferring the degree of M. M. M. is holden by some of the Brethren of Blue Lodge, No. 2, in the months of February, April, September, and December, at eight o'clock P.M.

The most Illustrious Council of Grand Inspectors General, at the pleasure of His Grace the Duke of Leinster.

Freemasons' Female Orphan School, No. 6, Hamilton-row, Merrion-square, under the patronage of the Grand Lodge of Ireland.

President—The Grand Master.

Vice-President—The Deputy Grand Master.

In this Institution, the orphan daughters of deceased Freemasons, without religious distinction, are lodged, dieted, clothed, and educated, and when of a fit age, apprenticed to trades, or so provided for as to render them useful members of society. It is supported by contributions from the Lodges, subscriptions and benefactions, which are received by the Trustees, William White, D.G.M. and V.P. and Brothers Thomas Benson and Martin Meara, Past Masters of Lodge No. 50, the Grand Officers, Brother the Rev. Doctor Handcock, P.G.T.

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and the members of the Committee, who assemble monthly for the despatch of business.

Surgeon—P. M. Thomas Wright, *M.D. M.R.C.S.I.*, Great Ship-street.

Apothecary—P. M. Edward Honner, Clare-street.

Chaplain—The Rev. Robert Handcock, *D.D.*, Marlborough-street.

Secretary—P. M. John Fowler, D.G.S. Gardiner-street.

School-Mistress—Mrs. Jamar, Hamilton-row.

November 4.—A meeting of the Grand Lodge of Ireland was held this evening, when Brother Guy was elected Pursuivant in the room of Brother M'Dermott, deceased. We are happy to be enabled to inform our readers that this body has formed a "*Loge d'Instruction*," to which all Master Masons are admissible on subscribing a small sum to the exigencies of the charity fund. We hope the example set them will be followed by the Provincial portions, so that periods will be appointed when the Brethren may be *practically* taught the mysteries and usefulness of Masonry, of which but too many have now only imperfect and crude notions. Brother Fowler, the D.G.S., who acts as Lecturer, evinces a deep research in the works of the most elaborate writers, as well as a thorough knowledge of our *lex non scripta;* yet his manner of imparting instruction has the great advantage of not being enveloped in the mysteries of science, it being plain and perspicuous, simple and intelligible to every capacity. Even in the most complicated portions of our ceremonies and jurisprudence, his suggestions tend to simplify, and his conclusions to demonstrate the beneficial operations resulting from *practical* Masonry, its great and governing principle being our duty towards our neighbour, and the honour and glory of that good God,

> "Who gives the sun his brightness, and whose wing,
> Upon the rapid whirlwind journeying,
> From the Aurora to the west doth go."

Feast of St. Michael.—This being the appointed day for the inauguration of the civic officers, the Right Hon. Brother Samuel Warren, P.M. Lodge No. 2, was sworn in as Lord Mayor of the City of Dublin, and Brothers John Jones and Thomas James Quinton, Esqrs. P.M.s of Lodges No. 2 and 4, as high sheriffs. The latter Brethren gave the accustomed *dejeuner à la fourchette* to their friends at Morrison's, and the Lord Mayor in the evening entertained, on a scale of great splendour, upwards of 600 of the nobility, merchants, and gentry, in the King's Room, Mansion House. On the following day Brother Jones gave his first official dinner.

The members of "The First Volunteer Lodge of Ireland," No. 620, have presented to their Secretary, Past Master Joseph White, a gold snuff-box, not only as a testimony of their respect and regard, but in acknowledgment of the comforts secured to them under his management. Dr. Wright is Master, and the Lord Mayor and Mr. Sheriff Jones, Wardens of this Lodge.

The Grand Lodge of Ireland assembled on the evening of the 18th of November, and granted Warrants to Brothers the Rev. Thomas Carmichael, *A. B.*, Evory Carmichael, Esq., and E. G. Leeson, *A.M.*, *M.D.*, all of No. 50, for the purpose of constituting a new Lodge in the city of Dublin, under the title of "The Lodge of Fidelity and Strict Observance." A new Warrant was also granted to Past Master John Brown, and Brothers Walthew and Radley, of No. 100, for the

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establishment of "The Lodge of Honour and Generosity." Thomas Joseph Tenison, Esq., presided on this occasion.

At the last meeting of the Grand Master's Lodge, that eminent barrister, John Beatty West, Esq., *Q.C.*, and late Member of Parliament for the city of Dublin, was initiated into the mysteries of Masonry.

St. Patrick's Masonic Lodge, No. 50.—At half-past four o'clock on Thursday, the 15th of November, this Lodge was opened in ample form at Radley's. The Brethren, upwards of eighty in number, proceeded to the dining hall, where a dinner and wines, (under the auspices of the Committee, Brothers Ellis, Leeson, Clements, O'Connor, and Nixon,) were served, to which even the most fastidious *gourmand* could not have entered a *caveat*.

The Worshipful Master Captain Stritch, who, during the evening, manifested much ability and discerning attention, was supported by High Sheriffs Quinton and Jones, the Honourable Colonel King, Rev. Brother Kelly, Doctor Wright, Brother Harrison, Union Lodge, 37, London, the Hon. T. F. W. Butler, and Brother G. J. Baldwin, who by his unwearied attention, contributed much to the comforts of the fraternity.

The Master, in proposing the health of the Queen, said, that to do justice to such a subject required a master spirit; to attempt it he felt would be needless, surrounded as he was by Masons, whose loyalty was proverbial, and whose gallantry and devotion to youth and beauty required not the aid of a diadem on the brow to enlist them in its cause. More than a century had added its atom to eternity, since the sceptre of these realms had been wielded by a female hand; such occurrences, though rare in history, were marked as its brightest epochs. Brethren, (continued the Worshipful Master,) let us indulge in the pleasing anticipations, that the long and prosperous reign which our ardent aspirations implore for our young and lovely sovereign, may eclipse the glories of her predecessors, and that the annals of our virgin Queen may be handed down to posterity, as a splendid instance of enduring felicity and unprecedented success.

The routine toasts followed, and at eleven o'clock the Lodge closed, very large charitable collections and distributions having been previously made. The vocal department and concerted pieces embraced a greater combination of taste and talent, than is generally found in societies not associated for strictly musical purposes. In the course of the evening, the entire of the Brethren exhibited an anxious and spontaneous desire to give a ball and supper on a scale of magnificence surpassing even, if possible, those which excited so general a sensation in the months of May, 1834 and 1836, and accordingly a Committee, consisting of the Officers of the Lodge, and Past Masters Ellis, Tenison, Green, Fitton, and Hazlett, were empowered to meet and deliberate on the most suitable means of giving due effect to their hospitable intentions. From our knowledge of the courtesy and judgment of these Brethren, we anticipate a brilliant and delightful *fete*.

Cork.—A Provincial Grand Lodge of Munster was held at the Imperial Clarence Hotel, in this city, on Monday, the 27th of November, at seven in the evening, for special purposes, and was well attended.

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GALWAY.—The Lodge No. 9 patronised the theatre lately, and made a bumper night for Brother Moore.

COLERAINE.—In this city Masonry is progressing steadily but slowly. It is a matter of regret to those interested in the welfare of the Order, that there is not established here a County Grand Lodge. Surely when so talented a gentleman and excellent a Mason as Dr. W. Wilson Campbell (late of the Victoria Lodge) is residing so near as Portrush, there would be little difficulty in selecting a Provincial Master or forming a County Lodge. When the many advantages such a controlling power are calculated to confer on the Institution are considered, we do hope that immediate arrangements will be made for accomplishing an object, which, in our humble judgment, is not only desirable in Coleraine, but in every place where more than six Warrants are working. [There is also resident at Portrush, another Brother, the Rev. W. Hamilton Maxwell, the distinguished author of *Stories of Waterloo*, *Wild Sports of the West*, &c., who ranks in the highest grade of Irish Masonry.—ED. F. Q.]

COOTEHILL, *Sept.* 10.—A public dinner was given here to Counsellor Hercules Ellis, by the members of fourteen Mason Lodges, Brother Martin, of Red Hills, in the Chair, to mark their sense of the professional ability and disinterested zeal he displayed in the discharge of a trust reposed in him on an important occasion by the Fraternity of that neighbourhood. Our limits preclude the possibility of detail.

CLONES, *Sept.* 15.—"The Brethren of the Mystic Level," enrolled in Lodge No. 790, assembled at twelve o'clock on this morning at the Dacre Arms. This Lodge, which has only been reconstructed within the current year, still continues busied and immersed in adding to the moral influence and respectability of our ancient Order, its list of members this moment presenting some of the most pious of the clergy, the most rising practitioners at the bar, the most skilful of the medical faculty, and the most meritorious of the resident gentry and local magistrates, thus combining as much talent and rectitude as can be found enrolled in the *archives* of any Freemason's Lodge in the province of Ulster. On this occasion the Worshipful Brother Hercules Ellis, of Lisnaroe, being

> "Honoured with supreme command,
> Presided o'er the sons of light,"

and was sustained by the under-named gentlemen, who performed the duties of their several stations, and constituted the Lodge with the most scrupulous adherence to prescribed forms:—

S.W. Thomas J. Tenison, Barrister-at-law, Portnelligan.
J.W. Rev. Charles Walsh, *M.A.* Clones.
S.D. Robert Evatt, J.P., Mount Lewis.
J.D. Rev. A. Mitchell, *M.A.*, Drumsna Glebe.

The W.M. (Bro. Ellis) expressed the pleasure he felt in presenting Brother Tenison, who had come twenty miles to attend their meeting, but who, although personally known to them all, had not as yet been *saluted* as an Honorary P.M. Brother Tenison's upright conduct and prepossessing manners had gained for him the confidence and esteem of his friends, towards whom he was ever willing to act disinterestedly. He (Bro. E.) only regretted that it was not in the power of Lodge 790 to entertain Brother Tenison, the social arrangements of the day being postponed in consequence of a sudden and severe calamity having

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occurred in the family of Mr. McMahon, landlord of the Dacre Arms; but he trusted they should soon have an opportunity of showing how they appreciated the services of one who had exercised his opportunities and acquirements in extending an Order which was so well calculated to dispel the mists of prejudice and ignorance, and who had only in part been repaid the deep debt of gratitude he had earned from the institution by the distinctions conferred by several of its branches.

After the Brethren had given the customary salute,

Brother Tenison rose and said, That he was sensible of the double honours conferred on him, and trusted the Brethren were convinced that he appreciated those testimonials of their respect. The prosperity of such a Lodge as 790, must be regarded by every benevolent-minded Mason as an event of no ordinary degree of interest, as it showed that the affairs of their Order were once more assuming a healthy and encouraging aspect in the rural districts—for but too long had they been in a languishing condition. This had partly arisen from legislative enactments. which, although never intended to militate against Masonry, had done it incalculable injury, by preventing the warrants from working, and partly from the neglect of some of the nobility and gentry. But a brighter day was dawning on them. The executive had thrown the shield of its protection around their social edifice. They were recognised by law, and exempted from the penalties of the Police and Licencing Acts. The higher orders and well-informed classes were coming forward to seek the honours of Masonry; why? because they were convinced that it did not contain any thing derogatory to the dignity of a gentleman, unworthy the acceptation of a free citizen, contrary to the conscientious scruples of a believing Christian, or opposed to that allegiance which was due to "our Sovereign Lady the Queen." But, on the other hand, that its ordinances and discipline had been productive of the happy effects of cementing in personal friendship people of different creeds and countries, and uniting in the sacred sympathies of social life those who, in their distracted land, would otherwise be divided through the discordant materials of politics or party. Yes, Sir, continued Br. T., persons of property and intelligence are now pressing forward to assist in the resuscitation of Prov. Lodges, encouraged by the hope of doing good, regardless of the supineness of mere *nominal* Masons, and despising the hostility of those who UNBOUND by

> "*Honour's* sacred tie, the law of kings;
> The noble mind's distinguishing perfection;
> That aids and strengthens virtue where it meets her,
> And imitates her actions where she is not,"

would crumble in the dust a fabric built for the shelter of infant destitution and aged decay, and which presents a common centre, where all can associate without being disturbed by the difference of opinion.

The Brethren then proceeded to initiate, as an apprentice, John Taylor Hurst, Esq.. *M.D.* and Surgeon. After which, a ballot for officers took place, when the following were declared duly elected for the coming year:—W. Master Hercules Ellis, Esq., P.M. of Nos. 50, 681, and 794, and Master of Nos. 790, 794, and 881.—S.W. the Rev. Brother Walsh, Curate of Clones.—J. W. Major, the Hon. Richard Westenra, *J.P.* and *D.L.*, Ballyleek House, J.G.W. of Ireland.—S.D., Robert Evatt, Esq., *J.P.*, Mount Lewis.—J.D., the Rev. W. P. Moore, A.M., Principal of Cavan College.—Secretary and Treasurer, John Thompson, Esq., *J.P.*, Glynck House.—Chaplain, the Rev. Allen

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Mitchell, Vicar of Drumsna.—Tyler, Brother Thomas Brown, P.M., 881.—The following resolution was then passed unanimously, after being proposed by Brother Tenison, P.M. of Nos. 50, 681, and 790, and seconded by the Reverend Brother Mitchell.

Resolved—"That the Freemasons' Quarterly Review being the only accredited organ of the Masonic body, at present in existence, is deserving the support and encouragement of the members of the Order generally; and, as such, we strenuously recommend it to the support of the Brethren in this part of the country."

After the management of several minor affairs, and the transaction of some important matters, which "*the enlightened may guess at*," but the particulars of which we cannot be expected to disclose, the meeting was dissolved.

FOREIGN.

JAMAICA.—*Oct.* 13.—"We are in sad want of aid and advice from the Grand Lodge. There are hundreds of excellent persons desirous of associating themselves in the Order; but the Brethren themselves seem fearful of activity. We have written to the Grand Secretaries, on many important matters; but, alas! we get no satisfactory answer. Without a Grand Master for this extensive Island, we are in a dilemma, and lack the power to extricate ourselves. We want new warrants; indeed, although influenced by ardent desire, we are unable to proceed."

TRINIDAD.—*October* 30.—"Our proceedings here, if not very effective, are not indifferent; and we hope, before the year shall pass over, to send you some interesting particulars."

GIBRALTAR.—"The 46th Regiment being now stationed in this Garrison, we trust that the spirit of Masonry, which a short time since was evoked among several of its officers, when at Weedon Barracks, will become inspirited by the opportunity offered them of associating with their Brethren in this Town and Garrison. There are few places where its principles are more highly cultivated; and it is not too much to hope that the 46th may soon rival their Brethren in Gibraltar in the noble Science."

INDIA.

TO CORRESPONDENTS.

BROTHER FITZ-GERALD.—We are greatly favoured by his fraternal communication, which has been duly attended to.

* * *—Our Brethren in the East are earnestly reminded that much inconvenience will be felt, if they do not conform, as much as possible, to the amended regulations as to practice and discipline. This more especially refers to the custom of *improperly* passing Brethren through the chair.

BROTHER ACKLAM is most anxious to hear from Major Macdonald.

☞—Messrs. A. Pittar, Lattey and Co., Government Place Library, Calcutta, as Correspondents of Messrs. Parbury and Co., 8, Leadenhall Street, will supply the Freemasons' Quarterly Review.

The Back Numbers, from the first inclusive, can now be obtained.

Subscriptions in aid of the Asylum for Aged and Decayed Freemasons are most earnestly solicited. Letters may be addressed to the

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Editor, care of Messrs. Sherwood and Co., 23, Paternoster Row, or to Dr. Crucefix, the Treasurer, Lancaster Place, Strand.

Our zealous Brother Major Macdonald seems determined, like a good missionary, to keep the "word of promise." In the following details there are ample proofs of his perseverance and skill. The success that attends his exertions will be his ample reward. He merits what he has acquired—the esteem and regard of his Brethren.

AGRA.—At the last regular meeting of the Masonic Brethren, at this Station, Brothers Majors Blake and Macdonald were elected (the latter an HONORARY) Members of the Lodge FREEDOM WITH FRATERNITY, working here under a warrant of Dispensation from Lodge INDEPENDENCE WITH PHILANTHROPY, at Allahabad. The working in F.C. and M.M. was rendered somewhat interesting, from the circumstance of Brothers Curtis and Macdonald having been invited to preside in the Western and Southern Chairs on the occasion, in order to enable the Brethren to compare the present with the former mode of working up the Degrees; Major Macdonald having brought out the former, and visited the several Lodges lying in his route from Calcutta, in order to introduce the requisite alterations, in the same manner as the latter was done by Brother Curtis, under the orders of the Grand Lodge, a few years ago.

Brother Colonel Lindsay, C.B. in the S.E., exhibited, in conjunction with Brothers Macdonald and Blake, the rather unusual occurrence of three Masons met in one Lodge, in these distant parts, holding the Sacred Order of the NE PLUS ULTRA; or highest degree of English Masonry.

It is pleasing to observe that this Lodge (FREEDOM WITH FRATERNITY, at Agra) though in an infantine state, is progressing well, under the guidance of its present W.M., Brother H. G. Gouland, and is obtaining monthly additions to its members.—*Agra Ukhbar, 3d June,* 1837.

Brother Major Blake is known to the London Masonic world, having taken his highest degrees at the Cross of Christ Encampment, at Clerkenwell. He is in the 48th Regiment Native Infantry.

TO MAJOR R. C. MACDONALD, &c. &c. &c.

Sir and Brother,—I am instructed by the W.M. of Lodge Humility with Fortitude, No. 279, to express the regret of the Brethren of the Lodge, that they had not the pleasure of meeting you before your departure from Calcutta.

I am also directed to forward the accompanying Extract of the Proceedings of our meeting on the 27th of December, 1836, which were confirmed unanimously on the 2d of January, 1837.

With every good wish for your health and prosperity,

I am, Sir and Brother,

Yours, respectfully and fraternally,

W. D. BERKELEY, Secretary 279.

Lodge Rooms, Fort Wm., 13th February, 1837.

Extract.—"Brother R. C. Macdonald, of the Grand Master's Lodge, No. 1, then took the opportunity of presenting this Lodge with an Elegant Allegorical Masonic Picture, as a token of the esteem he entertains for the Brethren of Lodge Humility with Fortitude, No. 279.

"The W.M. returned thanks to Brother Macdonald, in the name of the Brethren, for his kind feelings towards them, and for his handsome

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present, and the still more handsome manner in which he had presented the same.

"W. P.M. John King, then proposed that Brother R. C. Macdonald be enrolled on the books of this Lodge as an Honorary Member, which was seconded by W. P.M. H. Michel, and carried unanimously."

THE following are Extracts from Brother A. Grant, the S.W. of Lodge Humility with Fortitude, Calcutta, to Brother Major Macdonald, at Neemuch :—

"You will be glad to learn, that at my suggestion, the Lodge has become a subscriber to the Freemasons' Quarterly Review; and a letter has accordingly been sent to the Editor.

"A brass plate has been put on the frame of the picture you gave us, with the following inscription :—

"'Presented by Brother Major R. C. Macdonald, in presence of the assembled Lodges of Calcutta, at the Town Hall, on the 27th December, A. L. 5836, to Lodge Humility with Fortitude, No. 279.'"

"Thanks to your kindness, I am now as perfect as any man in the three degrees; all of which I have gone over two or three times, with great eclat in our Lodge. I am instructing the Master of *True Friendship*, and have had a request to that effect from the Master of *Industry and Perseverance*."—(Calcutta Lodges.)

Thus, by the Major's having been enabled to furnish the proper working to *one* zealous Mason, it has been disseminated into *three* Lodges, and has since been adopted in seven other Lodges.

On his way up the country he visited Lodge SINCERE FRIENDSHIP at Chunar, and finding their working incorrect, instructed them in the first degree; he shortly received the following extract from the minutes of Lodge Sincere Friendship, Chunar, No. 567, May 4, 1837.

"The Lodge having duly taken into consideration the zeal evinced by Brother R. C. Macdonald for the benefit of the Craft in general; and the benefit derived by this Lodge through his indefatigable zeal, are pleased to appoint him an Honorary Member from this date, with a seat and a vote in the Lodge whenever he can make it convenient to attend. "*G. Fenn, Secretary, 567.*"

Our indefatigable Brother spent a few days at Allahabad with Brother Colvin, who is most highly respected there, so much so, that the Masons have erected a Hall, dedicated to his name. He attended Lodge INDEPENDENCE WITH PHILANTHROPY several times, and examined their working. A few days since he received the following extract of a Resolution passed April 21, 1837.

"Proposed by the W.M. and unanimously resolved, That the thanks of this Lodge are eminently due to Brother Major Macdonald for the interest he has taken in the Lodge, and the instruction he has afforded the Brethren; and that the same be conveyed to Brother Major Macdonald by our Brother Secretary, with a request that Brother Macdonald will allow his name to be enrolled as an Honorary Member.

"*John Conlan, Secretary, 550.*"

Next Saturday being St. John the Baptist's Day, Divine service will be performed at the usual hour in the morning, by the Rev. Mr. Chambers. The Members of the Masonic body will march in procession to the church, from the building occupied as the mess of the 37th regiment N. I. Brethren who are not Members of the Lodge

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(Freedom with Fraternity) are requested to appear in proper costume. No clothing beyond that of a Craft Mason is admissable, but the jewels of the respective Orders may be worn.—*From the Agra Ukhbar, June, 17, 1837.*

NEEMUCH, *June* 24, 1837.—This being the anniversary of St. John Baptist's Day, the Brethren of the Sussex Lodge, No. 629, working at this place, assembled in Lodge. Being too few in number to form a procession, they met at the Lodge-rooms in a private manner. Divine service appropriate to the day was performed by the W.M. Brother Captain Macvitre, after which, a Masonic Discourse composed for the occasion, was delivered by Brother Major Macdonald, J.W. pro tem.; and the Brethren adjourned to a breakfast at his house. The chaplain of the garrison had been solicited on a previous occasion to perform Divine service on the last festival day, which he declined, on the ground that not being himself a Freemason, he could not undertake to preach a sermon on a subject of which he was ignorant. A text was offered him—he still declined, and the duty was necessarily assigned to a layman, which would otherwise have been more properly performed by one in holy orders.

MEERUT, 597. The latest accounts are very satisfactory.

REVIEW OF LITERATURE.

Masonic Sermon. By the Rev. H. Grylls, *A.M.* Ellis, Falmouth. This eloquent discourse was preached by our reverend Brother at Falmouth, on the eleventh of July last, before the Provincial Grand Lodge. The death of the Sovereign Brother, King William the Fourth, furnished materials of a mournful nature—but they have, in the hands of our reverend friend, been made available for the best of purposes—examination into the great thought of ETERNITY, and of resignation to the DIVINE WILL; and so appropriate, emphatic, and convincing was the discourse, that the congregation requested permission to publish it; and thus many in the distance may peruse the word of comfort and consolation.

The text is chosen from 1 Cor. x. 31. *Whatsoever ye do, do all to the Glory of God.*

After a pleasing exordium upon the principles of Freemasonry, which embrace within their folds the whole human race, the attention is forcibly impressed with many beautiful passages of deep interest. Take the following:

"These continued prodigies, which so clearly evince the being of a God, constitute the very essence of Masonic research.* And thus Masonry and Religion, two amiable daughters of Light, go hand in hand; nor can they ever be separated, but by the violation of every

* "Masonry has the Omnipotent Architect of the universe for the object of its adoration and imitation; his great and wonderful works for its pattern and prototype, and the wisest and best men of all ages, nations, and languages, for its patrons and professors, comprehending all sciences, human and divine." *Watson.*

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principle of purity, the destruction of every propensity to virtue, and the extinction of every obligation, moral and divine. They wing their lovely flight through the vast expanse, to the well known regions of Eternal day; and the Mason's heart, enraptured, pursues their course through the broad *Empyrean* of effulgent light and prays most fervently, that 'where they are, he may be also.'"

"When human reason shall vanish like a meteor in the sky; when this world, with all its honours, and all its enjoyments, shall have passed away, and the very recollection thereof be obliterated; still shall Masonry remain; still shall it shine resplendent as the meridian Sun, and point the way to regions of eternal light and happiness.

"But not to rest the merits of our great cause on mere assertion, let it be briefly remarked, that the concurrent testimony of all antiquity, united with the invariable standard of modern usage, indisputably prove that Masonry and Religion are perfectly congenial in their views.*"

"Thus had Freemasonry its beginning on this terrestrial ball.† It was instituted for no other purpose than to preserve inviolate the purity of the primitive worship. And thus 'it descended pure through the antediluvian ages; and from thence, amidst the corruptions of mankind, flowed unpolluted, and unstained with idolatry, to these our times, by the channel of some few of the SONS OF TRUTH who remained uncontaminated with the sins of nations; saving to us, pure and spotless principles, together with the original symbols.'‡ Coeval with the work of Creation, it must endure in *this* world while any notion of religion exists in the minds of God's rational creatures; and in the world to come it will remain through all the countless ages of Eternity."

The commentary upon charity and the other Masonic attributes is written with peculiar chasteness; and the Order is defended against prejudice on the one hand, while its Members are powerfully exhorted to maintain its position by their own moral example; but hear the excellent preacher:—

"By actions like these does Masonry triumph over all its enemies: thus does it elevate its venerable and majestic head, and rise superior to opposition: and, far from its intrinsic merit being obscured by the fiery ordeal through which it passes, its value increases in proportion to the resistance it receives, and it comes forth from the fire pure as silver which is seven times tried. However the sceptic may cavil, or the wit may jeer, the true Mason soars beyond the ridiculous speculations and vague surmisings of mankind, and keeps himself aloof amidst the propagation of their false opinions; he enjoys the absurd theory of the unenlightened, but reserves to himself the privilege of private judgment,

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* "Oliver."

† "If by the eye of Faith, we penetrate through the obscurity of Chaos, we shall behold the Great Architect of the Universe employed in the creation of the world. An exertion of His glorious Attribute of Power, which gave the first impulse to the establishment of Freemasonry: Milton has beautifully described this great work executed by the agency of the Son of God:

'In His hand
He took the *golden compasses* prepar'd
In God's eternal store, to circumscribe
This Universe, and all created things.
One foot he centred, and the other turn'd
Round thro' the vast profundity obscure,
And said, 'Thus far extend; thus far thy bounds;
This be thy just circumference, O World!'

This passage of the great Poet is beautifully represented on one of the painted windows of St. Neot's Church.

‡ Hutchinson.

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content with practising the distinguishing virtue of the Masonic science."*

Addressing his hearers upon the death of the late King, Brother Grylls observes:—

"Under his benign and fraternal sway, our Order has experienced an encouragement equal, if not superior, to that of former Patrons. I shall seize upon this mournful event as a favourable occasion to impress your minds with the lessons of wisdom and piety, because I feel it to be a matter of *duty* as well as of *prudence:* 'Woe unto them,' says Isaiah, 'that regard not the work of the Lord, neither consider the operation of his hands;' and if it be criminal at any time in the watchman not to mark the signs in the heavens, it can never be more so than when their God comes forth from his place, to execute his high judgment, when he is pleased, as at present, to clothe a throne in sackcloth, and a kingdom in mourning. And yet, what is the warning he now instructs me to give you, but that which his own voice has repeated from the days of the creation, and his own hand confirmed every hour of time; viz., 'That it is appointed unto all men once to die: but after this, the judgment.'"

"If the father of a people cease to live, shall not the people expect to die? If common deaths are so frequent or insignificant, that they have lost their warning force, and are viewed with as much indifference as the setting of the sun, or the fading of a flower, shall not the death of a King—of our own King, constrain his subjects to ponder their own mortality, and spread that universal seriousness among them which its certainty should inspire? Let us then, my beloved brethren, consider the awful change of *one* short moment. And what is it? In one short moment our King is become a subject; the Sovereign, of whom the laws of the earth declared he could do no wrong, has been called in an instant to account for 'every deed done in the body.' Laws can protect him no longer! if he lives, he lives upon mercy; if he still wears a crown, it is the crown of Lazarus—if he is in robes, they are the robes of righteousness—if he is on a throne, it is the bosom of Abraham. Is he washed? It is with the same blood that cleanseth us. Is he sanctified? It is by the same spirit that purifieth us. Is he called? It is in the hope of *our* calling.

"To my Brethren in the Mystic tie, let me in conclusion particularly address myself. 'Ye band of Brothers!' Ye sons of friendship and benevolence! Ye who have voluntarily associated yourselves for the valuable purposes *of learning to rule and govern your passions; of keeping a tongue of good report; of practising secresy; and of attaining perfection in the sublime mysteries of the Craft;* be mindful of your dignified destination! continue in the practice of *that* science which teaches you to 'love the brotherhood, to fear God, and to honour the Queen.' *That* science which is your crown in prosperity, your solace in adversity. Let not any impurity disgrace your conduct, lest the enemies of Masonry cast a reproach upon your profession. Envy not the perfections of another, but imitate his virtues."

We readily discover that our reverend author has studied well and profitably the Masonic publications of Dr. Oliver; and we are fully convinced, that when the Vicar of Scopwick shall peruse the present

* "The Freemason does not think himself at all concerned to defend and support whatever nonsense shall be fathered upon the Craft by the ignorant and malevolent. The honour of the Fraternity is not in the least tarnished by it." *Hutchinson.*

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discourse, he will cheerfully hail his faithful Brother as an acknowledged labourer in that vineyard wherein he himself so rejoices to work.

Music.—*When first the Architect Divine.*—Charter-song and chorus of St. Patrick's Lodge, No. 50, Dublin; the words by Brother John Hazlitt, P. M., 14; music by Brother John Smith, *Mus. Doc.* M'Lean, Bachelors' Walk, Dublin.—This song is invested with much of a popular style, for the profits arising from its sale are to be appropriated to the funds of the Female Orphan School:—we recommend that each Brother should speedily supply himself with a copy.

My Book; or, the Anatomy of Conduct. By Brother Skelton. Simpkin and Marshall.—Told in a quaint rambling manner, there are some good things in this book. The author, it will be remembered, was Master of the Ceremonies to the Grand Stewards' Lodge; it would be, therefore, "treason Masonic" to imagine that, called to such an office, his book should not possess some points of observance applicable generally. The style is, as we have said, odd; and the author evidently is a new hand at book-making; still it is not without a good deal of merit.

The Scenic Annual, edited by Thomas Campbell. Virtue.—This work, as the name of its editor would imply, puts forth stronger claims on the attention of the general reader than many of the pretty ephemeral race, denominated "annuals," appearing at this season. Mr. Campbell has contributed both verse and prose, and both are stamped with his individual power, his sweetness of versification, his eloquence, and freshness of description. The following, from a paper on Burns, is all we have space for:—

"The poetic genius of Burns, nourished on scanty learning, and inspired by Nature herself, will furnish a text for the philosopher, who speculates on the influence of book-acquired learning on gifted minds of the first order. Milton, on the one hand, stands an example of the poetic benefits of *much learning;* whilst Shakspeare and Burns confront and refute the assertion, that '*a little learning is a dangerous thing.*' That much learning is covetable by a poet, has long since ceased to be my opinion. * * * When Nature takes Genius by the hand, she always conducts her pupil to the tender and beautiful, and by a shorter road than the learned languages. * *

"The best of Burns's Poems, in my opinion, is his 'Tam o'Shanter.' It was said of the most perfect Greek sculptures, that they seemed to be rather melted than chiselled marble. In like manner, this poem always appears to me as if the poet had not written, but improvised it; as if he had never blotted a line, or clipt off a fragment of its language, but had cast it off unpremeditated from the glowing mould of his imagination."

Southey's Poetical Works. Longman.—Mr. Southey is now superintending a monthly issue of his poems, enriched by many new contributions. His prefatory introduction to *Wat Tyler* is interesting from circumstances which must at once present themselves to the mind of the reader. He says:—

"Twenty years ago, upon the surreptitious publication of this notable drama, and the use which was made of it, I said what it then became me to say in a letter to one of those gentlemen who thought proper to revile me, not for having entertained democratical opinions, but for

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having outgrown them, and learnt to appreciate and to defend the institutions of my country.

"Had I written lewdly in my youth, like Beza—like Beza, I would ask pardon of God and man; and no considerations should induce me to reprint what I could never think of without sorrow and shame. Had I at any time, like St. Augustine, taught doctrines which I afterwards perceived to be erroneous,—and if, as in his case, my position in society, and the estimation in which I was held, gave weight to what I advanced, and made those errors dangerous to others,—like St. Augustine, I would publish my retractations, and endeavour to counteract the evil which, though erringly, with no evil intention, I had caused.

"Wherefore, then, it may be asked, have I included Wat Tyler in this authentic collection of my poetical works? For these reasons,—that it may not be supposed I think it any reproach to have written it, or that I am more ashamed of having been a republican than of having been a boy."

Jane Lomax; by the author of Brambletye House. Colburn.—We doubt not but this work will be by far more popular than any of its predecessors from the same pen. It is a most vivid narrative carefully worked out, containing characters drawn with equal delicacy and power, and appealing with irresistible force to the heart of the reader. Our limits preclude the possibility of indulging in a sufficient length of extract to support our opinion; but we recommend our friends to read the work themselves, and have no doubt but they will thank us for having indicated to them the means of a very high enjoyment.

Lyrics. By John Lee Stevens. Baily. (Second notice.) This is really a delightful parlour-window or drawing-room-table volume; in its green and golden binding it reminds one of spring, and its contents are light, variable, and pleasant as the books—of which, at this season, it was so appropriate a precursor—the Annuals. Brother Stevens has already enriched the Freemasons' Quarterly with some of the Lyrics here collected; his "quality," therefore, must be known to our readers, but we cannot resist the temptation of a few more extracts.

Here are two sonnets full of the spirit of the olden masters, rich pictures, with the true poetic tint thrown over them.

"*Summer.*

"Now summer's breeze is on the wave,
And landward breathes a healthful sigh;
And youth to shady bowers fly,
Or in the stream delighted lave
Their glowing limbs; the truant boy
O'er hill and dale his swiftness tries,
Chasing the wavering butterflies
From flower to flower, with eager joy;
The swallow spreads her glossy wings,
And twitters, as with turn precise
She seizes on some insect prize,
And bears it to her nest, and clings,
With claws extended, firmly there,
Feeding her nestlings with parental care.

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"*Autumn.*

"Autumn, I raise the song to thee,
And greet thy bounty on the plain,
Where poppies mingle with the grain,
Like rubies on a golden sea!
The clust'ring grapes upon the vine,
The downy peach, the nectarine,
The blushing plum, the luscious pine
And all earth's richest fruits are thine.
Thy life is one long harvest day—
Thy sickle the true sithe of Time—
And peasant boys, with uncouth rhyme
And merry faces, sing their lay,
As bearing the last sheaf they come
To join the village shout of harvest-home!"

In a different vein, but equally beautiful, is the following:—

"When last we met, an idle band
Of summer friends surrounded her,
From which her worth could not command
One single-hearted worshipper.
To them she spake with accents bland,
Yet passionless as sweet they were;
To me she gave a stolen glance,
Fraught with love's fervid utterance!

Why should I wish me one of those
Who secretly with envy burn—
Whose brightest hopes no bliss disclose,
Whose hearts no sacred fire inurn—
Who listen where no feeling flows,
On whom her looks in coldness turn?
What though about her path they move,
Mine is her stolen glance of love!"

We are glad to see, from Brother Stevens's list of subscribers, that his friends have rallied round him in a good muster; amongst the names we find those of several literary and some political characters. The volume is appropriately dedicated to the author's mother, and closes with some lines written by his father, found amongst his papers.

THE DRAMA.

THE two theatres have, since our last, commenced their season. The Drury Lane management has not distinguished itself by the production of much attractive novelty. *Caractacus*—an alteration from Beaumont and Fletcher—recommended by new music and quadrupeds—established favourites from the Zoological Gardens, failed to attract the town; and though much expense had been lavished on the spectacle, it was withdrawn in a few nights. *Joan of Arc*, an opera—the libretto by Fitzball, the music by Balfe—though it possesses much that is clever in the way of adaptation and instrumentation, is not calculated to increase the reputation of the composer. *The Daughter of the Danube* is a very pretty

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ballet, in which Wieland plays a most exquisite monster with great effect.

Covent Garden, under the new management of Mr. Macready, has met with deserved encouragement. *Macbeth* has been produced upon the grandest scale of scenic effect; and as a proof that fine plays finely acted will be sought for by the town, the tragedy has been many times repeated to crowded houses. *Joan of Arc*, produced avowedly as a spectacle, is a most splendid piece of martial display: the scenery, by Marshall, fixes him in the very first rank of theatrical artists. The last novelty is *Amilie; or the Love Test*, an opera, by an hitherto unknown composer, Mr. Rooke: it is averred, by musicians, to be the purest English opera extant. We hope to meet Mr. Rooke again, but, we trust, with a better subject for his powers than *Amilie*, which is silliness itself.

At the Haymarket, Brother Sheridan Knowles' *Love-Chace* has kept a triumphant career of seventy nights, and will, we doubt not, run to the end of the season.

The Olympic, under the tasteful management of Madame Vestris, puts forth its usual elegant claims on the good taste of the public. Farren, however, though he be a fine artist, is but a poor substitute for Liston: it is a crab-apple for a peach.

THE MASON'S FAREWELL TO THE BY-GONE YEAR.

BY BROTHER J. F. SMITH.

Author of the Jesuit, Member of the Bank of England Lodge.

December o'er, and yet no stone!
No tribute to the past year flown!
No quaint device! no sculptured rhyme!
To mark the progress of old time,
To check the world amid its mirth,
To tell mankind the year whose birth
Seemed but as yesterday—is o'er;
A wave receding from the shore
Of human life lost in thy sea,
Dark waters of Eternity.
And yet perchance, 'twere vain to raise
A monument to by-gone days,
Few have so lived, that the past year
Hath left no smile, hath seen no tear,
Hath treasured not in mem'ry's cell,
Some joy or grief on which to dwell,
Twined no fresh ties around the heart,
From which 'twere agony to part,
Or broken one, among those few,
Which after-life can ne'er renew:

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In feeling's characters each year,
Records its chequered swift career,
And thus ere half its days are flown,
Rears its own monumental stone.
The By-gone year! what thoughts arise
To dim with tears the Mason's eyes,
While trophied banners proudly wave
Around our Monarch's storied grave,
We read amid the escutcheoned gloom,
The canopy—the sable plume—
The herald's pomp, the crown and pall,
(Emblem that death is Lord of all,)
That Death his grasp impartial flings
O'er hutted slaves and palaced Kings.
The By-gone year hath left its smile,
Our care and sorrow to beguile,
The loyal shout, the loud acclaim,
That hymned Victoria's regal name,
Told her accession to the skies,
Dashed back our tears, repressed our sighs.
Sweet rose of England, while to thee
Hearts bow in fond idolatry,
Wonder not if our breasts should feel
A more than subject's faith—a zeal
To guard thee like a priceless flower
Within old Albion's sea girt bower,
To read thy name bright on the page
History inscribes to future age,
To hear a nation's grateful prayer,
Reward thy mother's watchful care,
To her proud heart the brightest gem
That can adorn thy diadem.
Queen of the island brave, the free,
Though Britain's gallant chivalry
In lofty homage round thee wait,
And vaunt 'tis theirs to guard thy state,
Our boast is noble as their own—
A Mason's daughter fills the throne.
Ah! royal maiden, deign to smile;
Behold the humble sacred pile
Reared by our ancient order,—where
The Masons' orphan children's prayer,

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For shelter and instructiou given,
In holy incense, rise to Heaven.
Be thou their friend—thy name their guard;
Their gratitude thy just reward.
Such deeds as these shall gild thy name
More than a victor's blood-stained fame;
A holier wreath adorn thy brow
Than laureled war can e'er bestow;
A wreath, whose amaranthine flowers
Shall bloom through time's eternal bowers.
The By-gone year! Brothers, one word,
Let in my strain its voice be heard;
Hath it brought sorrow?—Humbly bend,
Religion is the mourner's friend.
Hath it brought joy?—Be not elate,
Lest this should leave thee desolate:
But of thy good dispense a part;
Let pity open wide thy heart,
That should misfortune sternly lower,
Clouding the sunshine of life's hour,
Or send thee forth in want to roam,
A wanderer from thy happy home,
Thy deeds of charity may be
A pilgrim's leaning-staff to thee.
The By-gone year—though swiftly flown,
Unmarked by monumental stone,
Hath left one trace, one record given,
Pronounced of earth, inscribed in Heaven.*
Brothers, your aid, before your eyes,
The Masons' shelter soon shall rise,
A ray of light in sorrow's gloom,
To cheer his pathway to the tomb;
A shield against life's bitter care,
His ark of refuge from despair.
Soon shall its inmates' grateful voice
Within its humble walls rejoice,
And, safe from poverty's sad fear,
Bless in their prayer the By-gone Year!

* The Grand Lodge has declared its approbation of the Asylum for decayed Freemasons.

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TO CORRESPONDENTS.

G. (Pembroke) and several others.—We decline to insert any communications that are sent without name and address.

E. A.—The original "Entered 'Prentice's Song," was written by the late Brother Matthew Birkhead, about the year 1720.

QUIZ.—"A Word to the Wise" was published in 1796.—Verb. sat.

TRINOSOPHE.—The words are "Bien penser, bien dire, bien faire."

BROTHER G. FITZ-GERALD.—His obliging communication has been attended to.

X.—The report of the Installation of H. R. H. the late Duke of York, is very acceptable; we have entered it as among the forthcoming annals of the Prince of Wales's Lodge.

P. M.—The MS., if found correct, will appear in the same article.

A PROV. GRAND OFFICER (Wakefield.)—We cannot, with propriety, enter at length upon the subject just now. The orders of architecture afford an excellent opportunity for a lecture; and the suggestion relating to uniformity of working, is most desirable.

FIDUS is a keen observer. The present Constitutions are out of print, and we shall take counsel (*with ourselves!*) upon the expediency of printing them in the Review, and in a way too without having the fear of copyright before us.

BRO. N. L. TORRE will accept our thanks for his present contribution, and also for the promise of future lays.

BRO. J. S. KEDDELL (184.)—Our readers, and in particular Bro. G. Aarons, will appreciate the letter which we publish.

HEXAMETER.—Yes. Sir F. Pollock was initiated at Cambridge.

P. M. (Norwich.)—Bro. Lambe was, but Lord Suffield is, the Deputy Grand Master for Norfolk.

P. M. (Norwich,) CLAVIS (Suffolk,) H. A. (Ipswich.)—Anon.

LATOMUS.—Perge frater.

BRO. ELLIS.—The letter has been forwarded.

EXPECTANS.—Ne crede.

A PAULITE MASON.—The words were "Disce—Doce—aut discede."

UTILITY.—An interview is desired before the communication is published.

ORDER.—The clothing for the Officers of the Grand Lodge will, we are informed, be ready in time for the Grand Festival.

The TAUNTON COURIER.—Some debts of courtesy are due to the Editor, but as it savours of ingratitude to be hasty in discharging them, we will cheerfully continue to bear the pleasing obligation.

BRO. CLAY will perceive that we have complied with his request, although with some difficulty as to time.

BRO. WARRINER will kindly bear in mind that his object is engrafted on a general notice—but we gratefully thank him for his prompt information.

BRO. CLERKE BURTON (Cape Town.)—"The Song of the Restoration" came too late for the present Number, but will appear in our next.

BRO. G. AARONS.—Our Brother will (mentally) *perceive* that the Committee of the Grand Stewards' Lodge could not well arrive at any other conclusion. For ourselves, however, we freely acknowledge, that having carefully examined the several points of his argument, we approve them, being satisfied that they do *not* in any way affect the land-marks, while they *do* tend to facilitate and improve explanation.

CHARITAS is mistaken; many Lodges have a proviso in their by-laws on the subject, and among these are Nos. 324 and 329.

A GRAND STEWARD ELECT should obtain a copy of the by-laws of 324; he will there find an admirable regulation to make the "red apron" a proper "badge of distinction."

A MASON, BUT NO ODD FELLOW.—We recommend the following extract from a public advertisement, signed W. CAMPION, Deputy Secretary, dated Oct. 4, 1837. We are not one of the Odd Fellows, but are gratified in the liberality of the sentiments expressed. Speaking of their own Society, the Address states that "*it is, in fact, a valuable substitute for the ancient and venerable system of Freemasonry—a system which ranks amongst its Brethren the great and the noble of this and every other civilized country—Odd Fellowship offering many of the advantages of that honourable Order to the middle and working classes, to whom the benefits of Masonry are almost inaccessible, on account of its more expensive mode of initiation.*"

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R. F., unlike himself, is for once "too late." We have, however, managed to "dovetail" the gist of his excellent notes.

Bro. Pearson's welcome reports have been received.

ARCH MATTERS.

To our several Companions who are anxious for an opinion on certain subjects, we recommend a little more patience.

POINTS OF DISCIPLINE AND PRACTICE.

S.—The practice is decidedly erroneous—it is a *remanet* of old habits, and can only be corrected by a strict observance of the existing discipline.

A Master elect.—No Mason below the rank of an installed Master, can initiate, pass, or raise. The pretence of a Warden's power to initiate in front of the pedestal, is a breach of Masonic law as regards the party so offending; and, in our opinion, any Past Masters present are equally guilty; and the act not being legal, confers no privilege on those who are the objects of the fault.

An old Past Master.—A Grand Officer, although not an installed Master, certainly takes precedence in rank of a Past Master (not a Grand Officer) whatever may have been the period of his active service in the Craft: indeed, in this case, the conventional forms of society warrant the practice—but such rank confers no other privilege. A Grand Officer so circumstanced, can exercise no *authority* whatever; he cannot assume the duties of a Master—and, above all, should not preside at a Lodge of Benevolence; and, although the present Constitutions do not actually forbid him, propriety would.

TEMPLARS.

Pilgrim.—Notitiæ Templariæ, No. 7, Order of Malta, and other valuable papers, are acknowledged. We cannot do better than address the following extract from Pilgrim's correspondence, to all whom it may concern.

> "I shall have another series on "the European Possessions" for the next Number. From my ignorance of the topographical antiquities of Ireland, I have not ventured upon the Irish Templars. Perhaps you would hint in your notice to Correspondents, requesting Noachida Dalruadicus, or some other Irish Brother, to supply the desideratum."

P. E. C.—A conference is proposed.

Bro. Round-Robin.—We cordially agree, and have commenced measures, which, however, must go on *smoothly*, and they will end *surely*.

THE ASYLUM, OR COLLEGE FOR THE AGED MASON.

Since the Grand Lodge unanimously passed their resolution in favour of the Asylum, we have received so many letters on the subject congratulatory of the event, that we are compelled to make one general acknowledgment of them. It appears that already many Lodges have met and passed resolutions in support of the cause; some of voluntary subscriptions, and others of a general Lodge subscription. All however seem actuated by one determined spirit to protect the Resolution of the Grand Lodge by a noble demonstration of the will and power to carry its recommendation into the fullest possible effect.

Nil Nisi. The Grand Lodge have recorded their claim to the "Prize" in their resolution; this Volume is dedicated to them; and Presentation Copies of all four shall be respectfully offered as the first contribution towards the Public Masonic Library.

Antiquitas. Will our correspondent oblige us by inspecting a copy of the minute of the Lodge meeting (No. 2,) held in 1794, relating to a Masonic Institution, or Asylum, and follow it up by looking onward a little, and he may learn the reason *why* the subject was dropped.

Moore's Almanack has no reference to the subject, nor is there any point in the allusions.

A Grand Officer is mistaken; the meeting was not packed. By the way, our correspondent has served but *one* Stewardship out of five—he is largely in arrear, and we shall look to the payment of his instalments. This is but just: generosity is out of the question.

Brother Maher and other Somersetshire friends are thanked for their very prompt information.

P. M.—1—2—3, will feel that the Grand Lodge have anticipated their wishes.

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